श्री त्रिपुरारहस्यम् माहात्म्यखण्डम्

Śrī Tripurārahasyam Māhātmyakhaṇḍam

Sanskrit Text with English Translation

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समर्पणम्

बाबाशिवादींश्च पुरीन्प्रणम्य
श्रेष्ठान्तिरुच्चींश्च जयेन्द्रवर्यान् ।
शक्त्यार्च्यते श्रीत्रिपुराऽरहस्यं
ज्ञानेक्षणा दिव्यपदाऽरविन्दे ॥

Śrī Tripurārahasyam is offered with devotion at the effulgent lotus feet of Devī Jñānākṣī Rājarājeśvarī after prostrating before Śrī Śrī Śivapurī Bābā and the Exalted Śrī Śrī Tiruchchi Swamijī and the most Excellent Śrī Śrī Jayendra Puri Swamijī.

श्रीजगदम्बार्पणमस्तु

Invocation and Blessings

His Holiness Prama Pujya Srimatparamahamsa Parivrajakacharya
Sachidananda Pranavaswarupa Acharya Mahamandaleshwar Jagadguru
Sri Sri Sri Jayendra Puri Mahaswamiji
Padasevaka Peethadhipathi of Sri Kailash Ashrama Mahasamsthana
Rajarajeshwarinagar, Bengaluru - 560 098

ॐ

श्रीराजराजेश्वरी प्रसन्ना

ॐ श्रीकैलासमठाधीशं तिरुच्चिस्वामियतीश्वरं
भावातीतं भवहरं वन्देऽहं परमं गुरुम् ।
साधुप्रियं कृपाब्धिञ्च शान्तमूर्तिं तपोनिधिं
शिष्यप्रशिष्यरूपेण बोधकं गुरुमाश्रये ॥

अम्बा शाम्भवी चन्द्रमौलिरबलाऽपर्णा उमा पार्वती
काली हैमवती शिवा त्रिनयनी कात्यायनी भैरवी ।
सावित्री नवयौवना शुभकरी साम्राज्यलक्ष्मीप्रदा
चिद्रूपा परदेवता भगवती श्रीराजराजेश्वरी ॥

Blessed readers,

The commander-in-chief of the Vedantic army the great Adi Shankaracharya, in whose heart and tongue unexhibitedly resonated the eternal melody of Vedic scriptures in its entirety, has very humbly apologized to Shiva and Devi in two excellent hymns. viz., 'Śivāparādhakṣhamāpanastotram' and 'Devyaparādha kṣhamāpanastotram' in two different ways. In the former

he seeks pardon for not having remembered Shiva due to the very nature of the individual soul which is born human. In the latter he expresses his ignorance, inability and conviction, ignorance of the procedure of invoking the Divine Mother, inability to do so even after being initiated into the procedure, and conviction that devotion to the Divine Mother removes all pain and sorrow.

This admission of the great avatāra of Shiva has been the plight of all great masters of Spirituality and continues to be so even to this day. This is all the more true in the case of scientists and poets like Albert Einstein and Tagore who prefer to simply express their awe at the inexplicability and infinity of the origin of this phenomenal creation. The Upanishads too surrender helplessly and declare, "yato vāco nivartante aprāpya manasā saha", "from where words boomerang in helpless silence along with the mind." It is therefore justified that the Divine is perceived by many in altogether diverse forms and concepts. One such concept which is universally accepted as the most powerful one to establish the most loving, materially and spiritually fruitful bond with the unseen 'being' of the Divine is, the concept of God as 'the Divine Mother of the Universe – Jagannāta', Maa, Mātha or Devī.

Among countless works dedicated to this form of God, ranging from the Vedas (including the Upanishads) and the Puranas, with special mention of the Śrīmaddevībhāgavatamahāpurāṇam and the Mārkaṇḍeyapurāṇam to the endless individually composed hymns in addition to the literary works by various authors like Kālidāsa, The Tripurā Rahasyam or Hāritāyanasaṁhitā stands out as an exhaustive and highly analytical treatise on the glory of the Divine Mother and Her unity with the 'Self' of all.

The term 'rahasyam' signifies 'a secret' and Tripurā denotes the Divine Mother presiding over all perceptions of the phenomenal Universe which are three-some in nature.

(1) The Trinity – Brahmā – Viṣṇu – Maheśwara
(2) Their powers – Creation – Preservation – Dissolution
(3) The modes of nature – Sattva – Rajas – Tamas (Sublime) – (Passionate) – (Nescient)
(4) The states of being – Jāgrat – Svapna – Suṣupti (Waking) – (Dream) – Deep Sleep
(5) The Shaktis or powers – Icchā – Jñāna – kriyā (Desire) – (Knowledge) – (Action)

and so on.

It is well known that advanced spiritual practices have always been held 'secret' to ensure that the recipient is truly eligible (Yogya) for the 'treasure' he aspires to receive. This is expressed by Agastya Rishi to Lord Hayagreeva in the prelude to the Lalitāsahasranāmastotram when he implores Lord Hayagreeva to impart the same to him. He thereby enquires whether he had not yet been initiated into the chanting of this hymn because he was not eligible to receive the same. Sri Krishna too repeatedly mentions in the Gita (4-3 & 9-1) that he is imparting a highly secret knowledge to Arjuna only because Arjuna has the requisite eligibility for the same.

By the grace and Ordinance of The Divine Mother we have undertaken this task of translating this wonderful work into English for the benefit of all eligible aspirants who are comfortable with the English language.

Sri T.B. Lakshman Rao, who has several extempore compositions of hymns in classical Sanskrit to his credit and who is a recipient of the blessings of several saints and the grace of Divine Mother has not just translated the work into English but as a devout practitioner of Sri Vidya, extracted the essence of many verses like a bee drawing nectar from flowers.

Sri E. K. Das, professor of English, has been truly blessed by Sri Lalitā Mahātripurasundari to edit the entire translation not just as a proof reader but as an active co-translator by providing refined expressions to the translated content.

Special blessings and grace are due to Sri D. N. Anand, former Accountant General of Karnataka and Vice President, National Education Society, whose constant encouragement and active presence have been indispensable in the completion of the work.

The cover design by Sri B. Lakshman, Creative Concepts, Bangalore, the meticulous proof reading by Sri S. N. Prāneśa and the elegant printing by Sri B. N. Nataraj, Sri Nityananda Printers have all added indelible lustre to the divine work, and thereby made the contributors eligible for the incessant grace of Divine Mother.

With overwhelming gratitude we offer this book traditionally into the 'vāmakaratala', left palm of Sri Rajarajeshwari chanting

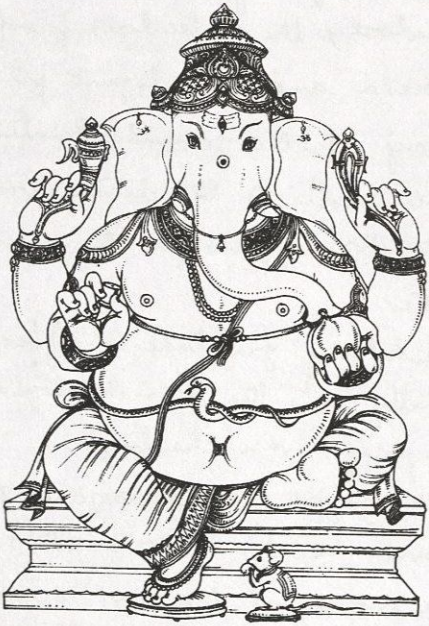
guhyātiguhyagoptrī tvam gṛhāṇāsmatkṛtam tapaḥ
siddhirbhavatu no devi tvatprasādātsureśvari

'You are the protector of the most occult secrets, O Divine Mother! Accept this offering of ours. May we

achieve the ultimate goal of life by Thy Grace."
We pray to Divine Mother Rajarajeshwari

We pray to Divine Mother Sri Jnanakshi Rajarajeshwari Mahatripurasundari to reveal Her Presence to every reader of every copy of this book, in all Her grandeur and grace them with experiential knowledge of Her Own Self.

Sri Rajarajeshwari Amriti



ओं गं गणपतये नमः

ॐ

卐 श्रीगणेशाय नमः 卐

॥ श्री महात्रिपुरसुन्दर्यै नमः ॥

Introduction

त्रिपुरां कृत्स्ननिधिमीडेऽरुणाश्रियं कामराजविद्याङ्गीम् ।
त्रिगुणैर्देवैर्निनुतामेकान्तां बिन्दुगां महारम्भाम् ॥

—श्रीभास्करानन्दनाथः

Śrī Tripurārahasyam is a magnificent text of Śākta tradition that extolls the Glory of Devī Tripurasundarī. This work is attributed to Sage Sumedha (Hāritāyana), who composed it as initiated and instructed by Śrī Paraśurāma. Originally Lord Mahādeva narrated it to Śrī Viṣṇu and Śrī Viṣṇu to Brahmā. On the earth it was narrated by Guru Dattātreya to Śrī Paraśurāma. Sage Sumedha, who was Alarka in his previous birth, blessed by Devī Bālāmbikā, was bestowed to compose this work by virtue of his having addressed his mother as "Ai, Ai" (ए,ऐ), the seed letter of learning without the dot (bindu / anusvāra).

Śrī Tripurārahasyam has three portions, Viz: Māhātmyakhaṇḍam, Jñānakhaṇḍam and

Charyākhaṇḍam. The Jñānakhaṇḍam explains lucidly the basics relating to the Absolute Reality, the unreality of the world and the Sādhanas necessary at various levels in order to attain the highest knowledge. The Charyākhaṇḍam, which is not traceable is said to contain the rules of ritual conduct. The Māhātmyakhaṇḍam, which is the major portion of Śrī Tripurārahasyam, not only includes the glory of the Devī Māhātmyam and the grandeur of Śrī Lalitopākhyānam but also provides many legends and secrets that enable a clear understanding of the concepts of Śrīvidyā.

The immaculate functioning of the Universe confirms the existence of a Transcendent Superpower which has no name, form or gender and which causes, cares and consumes this creation. To facilitate the ignorant to grasp the Transcendent which is Pure Consciousness and Bliss, the Seers have perceived by their penance

several forms of the Almighty. The Śākta philosophy believes in the Motherly manifestation of the Supreme Power. The Purāṇās and texts like Śrī Tripurārahasyam, through several anecdotes and allusions bring home the Uniqueness of the Transcendental Cosmic Consciousness which is not different from the consciousness of the individual being. The method of realising the non-difference is elaborated in the sacred texts. The triumph of the divine over the demon is the fundamental issue tackled in all the scriptures. Lengthy descriptions of prolonged fierce battle, probably convey the message that it is a challenging task to subdue the demon in the individual.

The Transcendental Devī has sportively configured the creation combining three aspects such as Satva, Rajas and Tamas; Sthūla, Sūkṣma and Kāraṇa; Icchā, Jñāna and Kriyā and so on and She is the Empress controlling all. All activities fall

under the domain of Icchā (Desire), Jñāna (Knowledge) and Kriyā (Action). The desire to accomplish a task, invariably requires the necessary knowledge and its actualisation. In the Tripurārahasyam, the desire of Kāma, the son of Devī Mahālakṣmī, to vanquish Lord Śiva was not accomplished till he acquired, by the blessings of Devī Tripurā, the knowledge of Soubhāgyavidyā. The Devī who controls these triad domains is called Tripurasundarī. The exposition of the Soubhāgya Aṣṭottara is an excellent boon to Her devotees. Similarly many anecdotes have a subtle message to the reader.

The detailed description of the Śrīnagara (Śrīchakra), which is the Abode of Devī is exquisite and enthralling. (See Chapters 56-58). Śrīchakra is the Supreme dynamic mystic diagram that represents both the microcosm and the macrocosm. It is synonymous with the Divine couple Śiva and Śakti. In its ramparts are situated different

Śaktis who are the embodiments of the various physical, mental and transmental tendencies in the Universe and in the human being. The central point (Bindu) which is the storehouse of the total Universal energy, is the ultimate stage where the individual merges with the Devī. Śrī Ādi Śaṅkarācharya in his Tripurasundarī-Vedapādastava has categorically concluded the uniqueness of the Consciousness thus:

"साधकः सततं कुर्यादैक्यं श्रीचक्रदेहयोः।
तथा दैव्यात्मनोरैक्यमेतावदनुशासनम् ॥ Stanza 90 ॥
The devotee has to identify his body with the Śrichakra and his soul with the Devī."

Bhaṇḍāsurā, who represents the ugly individual ego, after enjoying the cravings of his senses, desperately longs for merger with Devī and is finally liberated. The esoteric implication in the concept of Devī is brought out beyond doubt in the following Slaṅgas of Śrī Tripurārahasyam, chapter 76 - stanzas 21-23.

तदनु प्रचचाल्राऽऽजौ चक्रराजमहारथः ॥ 21 ॥
नवपर्वसमायुक्तो ह्यणिमाद्याभिरावृतः ।
मुक्ताच्छत्रमहोत्रम्रः पद्मकेतुध्वजोच्छ्रयः ॥ 22 ॥
नवरत्नसमाकीर्ण इन्द्रियात्माऽश्वयोजितः ।
वाहयन्ती तं रथेन्द्रं महात्रिपुरसुन्दरी ॥ 23 ॥

Devī Tripurasundarī is the charioteer of the human body drawn by the sensory horses. The same message is in Bhagavadgītā, Chapter 18, slaṅga 61..

" ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥.

The Tripurārahasyam contains many beautiful hymns on Devī. A study of this text is bound to elevate the soul to a level of merger with the Transcendent Reality. However, the mode of worship, whether external or internal, has to be learnt from an adept in the path.

I consider myself as most fortunate to have had the opportunity to undertake the English translation of Śrī Tripurārahasyam, Māhātmyakhaṇḍam. I offer my humble praṇāmams at the lotus feet of Mahā-maṇḍaleśvara H. H. Śrī Śrī Jayendrapuri Swāmiji,

peeṭhadhipati of Kailāsāśrama Mahāsamsthanam, who has blessed, motivated and guided me in my task. I do not see any difference between His love and the grace of Devī Jñānākṣī Rājarājeśvarī.

Our gratitude to Professor E.K. Das, who has imparted glitter to the translation by correcting the syntax and suggesting synonyms; to Śrī D.N. Ānand, a practical philosopher, for his continuous encouragement and involvement. Our thanks are also due to Vidvān S.N. prāṇeśa for meticulously reading the proof of the Sanskrit verses and to Śrī B. Lakshman for developing a sublime cover design for the book. We thank Śrī B.N. Nataraj of Śrī Nithyānanda printers and his staff for their excellent execution of the printing. The beauty of the book has been enhanced by many pictures of the Deities and we thank them all who provided them for publication.

We pray and surrender to Devī Śrī Mahātripurasundarī to pardon the mistakes in the translation and bless one and all.

श्रीचक्रेश्वरि बिन्दुपीठनिलये श्रीराजराजेश्वरि
श्रीविद्ये त्रिपुरे परात्परतरे कामेशवामाङ्कगे ।
आख्यानं त्रिपुरारहस्यकमिदं वैदेश्यवाक्यैः कृतं
त्वत्पादार्पितमस्तु शङ्करि सदा मां पाहि ज्ञानेक्षणे ॥

Bangalore
07-11-2010

In Her Servitude
T. B. Lakshmana Rao

ओं वं वचद्भुवे नमः

Publisher's Note
(Second Edition)

By the unbound Grace of Universal Mother Śrī Jñānākṣi Rājarājeśvarī, the benign Sri Shivapuri Baba, the unlimited compassion of His Holiness Parama Pujya Sri Sri Sri Tiruchi Mahaswamigal and the consistent encouragement extended by His Holiness Sri Sri Sri Jayendra Puri Mahaswamiji, the second edition of the Māhāthmyakhaṇḍa of Śrī Tripurā Rahasyam has reached you, dear devotee.

This second edition is just the tip of the iceberg of the unlimited *saṅkalpa* of His Holiness Sri Sri Sri Jayendra Puri Mahaswamiji to propagate the scriptural worship of the Divine Mother worldwide and thereby bring about universal wellbeing. This is in addition to the personal guidance which Mahaswamiji is giving to *sādhakas* and common man at large for universal unity and peace.

In this second edition, which is not different from the first one in basic content, it has been endeavoured meticulously to make the book free from typographical and other errors. The clarity of purport has been enhanced at certain places. This divine task has been executed with utmost devotion by Bhakta Kavi Sri T. B. Lakshmana Rao who had already rendered the original Sanskrit text into English. In addition to the excellent rendering of this work into English in the first edition, it is again Bhakta Kavi Sri T. B. Lakshmana Rao who has undertaken this divine task with the able assistance by Smt. Chandra Venkataramani, a proficient proofreader. May Jaganmātā Śrī Rājarājeśvarī shower Her choicest Grace upon both. Sri Nataraj of Sri Nithyananda Printers has earned Divine Mother's Grace in abundance and the choicest blessings of His Holiness Sri Sri Sri Jayendra Puri Mahaswamiji for the flawless printing of this second edition.

We re-present Śrī Tripurā Rahasyam Māhātmyakhaṇḍam to all devotees of Mother Divine.

श्री ज्ञानाक्षी राजराजेश्वरी विजयते

— The Publisher

श्री त्रिपुरारहस्यम् माहात्म्यखण्डम्

Śrī Tripurārahasyam Māhātmyakhaṇḍam

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॥ श्रीगणेशशारदागुरुभ्यो नमः॥

॥ Śrī Gaṇeśa Śāradā Gurubhyo Namaḥ॥

श्री त्रिपुरारहस्यम् माहात्म्यखण्डम्

Śrī Tripurārahasyam Māhātmyakhaṇḍam

गणेशं विघ्ननाशाय वाणीं वागर्थबुद्धये। गुरुं गूढार्थभानार्थं प्रणमामि सदा मुदा॥

I incessantly prostrate with joy to Śrī Gaṇeśa to ward off obstacles; to Sarasvatī for obtaining a clear understanding of the word and its meaning; to the Guru to understand the secrets.

प्रथमोऽध्यायः

Chapter 1

ॐ नमः कारणानन्दहृद्बीजाकाशगात्रिणे। यल्लीलालेशलसिता लोकालोकाण्डरेणवः॥ १॥

Prostrations unto that Lord situated in the seat of the heart (Daharākāśa), who is the cause of creation; who is Bliss; who is Oṁkāra, and by a speck of whose sport shine the particles of the Universe. 1

यदक्षरं परं ब्रह्म जगन्मालामणिप्रभम्। सर्वं सर्वात्मकं सर्वसारं सर्वपदाश्रयम् ॥ २॥

Prostrations unto that Transcendent Lord who is the pendant-gem in the universal necklace; who is eternal and all, who is the soul and essence of all and who is the support of the universe. 2

यदेवाशेषसंसारदलबीजं शिवात्मकम्। शिवरूपं शक्तिरूपं ब्रह्मरूपस्वरूपकम् ॥ ३॥
त्रिपुरां परमेशानीं महाप्रलयसाक्षिणीम्। दग्धकामोज्जीवनाय सुधासारां नमाम्यहम् ॥ ४॥

Prostrations unto Tripurā the Transcendental Queen who is seed unto the petals of the entire auspicious world, who is Śiva the auspicious, who is Śakti the power, who is Brahma, who is the witness of the immense universal dissolution; who is nectar unto the resuscitation of burnt-up Kāma (the Lord of Love). 3, 4

अस्ति दक्षिणदिग्भागे मलयाद्रिर्महोच्छ्रयः। शृङ्गसङ्घातसङ्क्रान्तसप्तसप्तिमहापथः ॥ ५॥

In the South is the Malaya Mountain whose high peaks obstruct the transit of the Sun. 5

अनेकशृङ्गलीलात्तमहापुरुषवैभवः। स्वाङ्गव्याप्तिपराक्षिप्तमहामेरुमहीत्वकः ॥ ६॥

By its many peaks, demonstrating as it were the grandeur of the Great person (Mahāpuruṣa), the Malaya Mountain by its vastness looks despisingly at the great Meru Mountain. 6

नानावृक्षाङ्कुरप्रान्तविश्रान्तघनमण्डलः। मृदुप्रवालविलसच्छविक्षिप्तारुणप्रभः ॥ ७॥

On the Malaya Mountain, dense clouds rest at the roots of the trees, whose tender sprouts defame the redness of the Sun by their effulgence. 7

अमरीमृदुगीतात्तभृङ्गीरवसमश्रुतिः। श्रीगन्धगन्धसंरम्भजितनाक्यङ्गसौरभः ॥ ८॥

The Malaya Mountain is filled with the melodious music of divine damsels in tune with humming bees and the atmosphere atop rich with the fragrance of sandalwood conquers the perfume of the divine damsels. 8

एलालतापरिमलविलसद्बालमारुतः। अनेकपद्मिनीफुल्लपद्मसंस्थितहंसकः ॥ ९॥

The gentle breeze atop the Malaya mountain carries with it the sweet smell of the cardamom creepers. Swans play around the fully blossomed lotuses in the ponds. 9

प्रावृड्जलदसंस्पर्धिगन्धसिन्धुरमण्डलः। भिन्नसिन्धुरदानोद्यद्वासनाभरितान्तरः ॥ १०॥

The interiors of the Malaya Mountain are filled with the odour of ichor oozing out of the inebriated herd of elephants that rival with rain bearing clouds. 10

सिंहव्याघ्रवराहौघशोभालसदधित्यकः। विस्तीर्णवनखण्डान्तराश्रमोद्यदुपत्यकः ॥ ११॥

Atop Malaya Mountain there are herds of lions, tigers, wild boars and below there are vast forests with many hermitages. 11

तापसान्तेवासिवेदघोषधुङ्धुमितान्तरः। हुतगव्यघृतामोदपरिबृंहितमारुतः ॥ १२ ॥

The hermitages reverberate with the vedic chants of the disciples of the seers. The breeze there, carries the aroma of the oblations of ghee. 12

वायुकम्पितशाखाग्रबद्धचीरपताककः। क्वचित्तु तरुमूलेषु सुखासनसमाश्रयाः ॥ १३ ॥

The sacred robes of the seers tied to the branches of the trees flutter like flags in the breeze. Some seers are seated under trees. 13

तपस्विनो ध्यानपराश्चित्रार्पितनरा इव। क्वचिद्ब्रह्मपरं जप्यं जपन्तो ब्रह्मवादिनः ॥ १४ ॥

These meditating seers appear still, as in painted pictures. Elsewhere vedāntic seers repeat chants attributed to the Transcendental Being. 14

क्वचिदग्नीन्हूयमाना नित्यनैमित्तिकक्रमैः। क्वचिदध्यापयामासुर्वेदान् विप्रार्भकान्बुधाः ॥ १५ ॥

In some places seers invoke Agni according to their routine and special rituals. Elsewhere learned seers are engaged in teaching Vedas to the brahmin children. 15

क्वचित्सभायां शास्त्रेषु मीमांसन्ते परस्परम्। क्वचित्प्रवचनं चक्रुः पुराणानां कथाविदः॥ १६ ॥

In some places seers mutually discuss the Vedas and other sacred texts. Elsewhere seers knowing the tales from the Purāṇas, discourse on them. 16

एवं विधेऽद्रिप्रवरे सर्वर्त्तुगुणभूषिते। प्रत्यग्भागे विविक्तायां भुवि कासाररोधसि ॥ १७ ॥

On the eastern side of such a superb mountain displaying simultaneously all the six seasons on the banks of a lotus pond, 17

तृणपर्णचयोदञ्चत्कुटीमध्यमहीतले। विष्टरे सुखमासीनः कार्ष्णसारङ्गसम्भवे ॥ १८ ॥
कर्पूरगौरसर्वाङ्गः स्वच्छवस्त्रोपवीतकः। भस्मोद्धूलितसर्वाङ्गः कालशोभित्रिपुण्ड्रकः ॥ १९ ॥
कृतनित्यक्रियः शान्तो जामदग्न्यः शुभेक्षणः। यः साक्षाद्देवदेवस्य विष्णोरंशसमुद्भवः ॥ २० ॥
रामः सर्वजनारामः साक्षात्पशुपतेः प्रियः। विष्णोर्दत्तात्रेयमूर्तेः सेवालब्धात्मवैभवः ॥ २१ ॥

in the central portion of the hut made of leaves and grass is seated comfortably on a deer skin the son of Jamadagni, Śrī Paraśurāma. He is fair like camphor, wearing immaculate clothes and sacred thread,

besmeared with Vibhūti (sacred ash) and always with triple lines of Vibhūti on his forehead, peaceful due to performance of religious rites, attractive, an incarnation of Viṣṇu, a joy for everyone; a devotee of Śiva. He has attained Self-knowledge by worshipping Dattātreya, an incarnation of Viṣṇu. 18 to 21

तं कदाचिन्मुनिवरं प्रसन्नेन्द्रियमानसम्। प्रियशिष्यः सुमेधाह्वः सदा सेवनतत्परः ॥ २२॥
पप्रच्छ प्राञ्जलिर्भूत्वा भक्तिश्रद्धासमन्वितः। राम दीनदयासिन्धो भक्तानुग्रहविग्रह ॥ २३॥

Once, when he was pleasantly disposed, his dear disciple by name Sumedha who was soaked in devotion and intent always on serving him asked the seer with folded hands:

"Oh! Paraśurāma! Ocean of compassion for the helpless! Protector of the devotees! 22, 23

पुरैकदा मया पृष्टो भवान् भूरिविभावनः। किं दीनमानुषादीनां संसारक्लेशभागिनाम् ॥ २४॥
परं श्रेयोवहं पुण्यं सर्वोत्तमतमं भवेत्। यस्मादभ्यधिकं नैव किञ्चिच्छ्रेयः सुसाधनम् ॥ २५॥
एतन्मे ब्रूहि विप्रेन्द्र श्रोतव्यं यदि मे भवेत्। अपि गोप्यं वदन्तीह गुरवो दीनवत्सलाः ॥ २६॥

Once, I had asked you, interested in the well-being of devotees who are afflicted and suffering in life, about what is the best remedy which is supreme that brings good merits and well-being. It is said that the compassionate Gurus reveal even the most secret knowledge.

Oh! Excellent Brahmin! Teach that to me if I deserve to receive it, 24 to 26

एवं मयाऽपि संपृष्टो भवानीषत्स्मिताननः। वदामि कालक्रमतः प्रोक्तवानिति भार्गव ॥ २७॥

Asked by me thus, O Bhārgava! You said with a smile, 'I will let you know in course of time'. 27

तस्याद्य षोडशसमा व्यतीयुस्त्रुटिलेशवत्। स एवार्थो मम स्वान्ते परिवर्तत्यहर्निशम् ॥ २८॥
वद मे तत्सुकृपया मय्यनन्यशरण्यके।

"Sixteen years have passed like a fraction of a second after you said that to me. The same thoughts revolve in my heart day and night. Kindly tell that to me who has no other refuge." 28

इति तद्वचनं श्रुत्वा भार्गवः परिचिन्तयन् ॥ २९॥
सस्मार तत्पुरा प्रोक्तं दत्तात्रेयेण विष्णुना। त्रिपुराया रहस्यं यत्साक्षाच्छिवमुखाच्छ्रुतम् ॥ ३०॥

Hearing his words Bhārgava in the process of thinking recollected the secret of Tripurā which was told to him by Dattātreya who had heard the same directly from Śiva. 29, 30

विशुद्धहृदि संन्यस्तं तत्कालेन शिवाज्ञया। मयि संक्राम्य सर्वस्वं भक्तिज्ञानोपबृंहितम् ॥ ३१॥

"Commanded by Śiva in the course of time, Dattātreya transferred to me that entire knowledge containing Bhakti and Jñāna (Tripurārahasyam) which was embedded in his pure heart. 31

माहात्म्यवैराग्ययुतमितिहासैर्विचित्रितम्। न देयमेतत्कस्मैचित्तन्त्रसर्वस्वमुत्तमम् ॥ ३२॥
नास्तिकाय शठायापि नाम्ना भागैकलेशतः। भक्तानामपि चान्येषां वक्तव्यं न पुरस्त्वया॥

This glorious text which is replete with divine lore, glory, devotion, ardour and which is supreme Tantra should not be given even partially to a stranger, an atheist or a cheat. Nor even should this be uttered in the presence of persons devoted to other deities. 32, 33

कारणात् परमेशस्य वाक्यार्थस्यापि गौरवात्। एकस्तव महाभक्तः सुमेधा हारितायनः॥ ३४॥
शिष्यस्तस्मै सुभक्ताय वद कालेन भार्गव। स चैतत्समुपाकर्ण्य ग्रन्थतोऽनुविधास्यति ॥ ३५॥
संहितां पावनीं धन्यां तन्त्रसारसमन्वयाम्। ग्रन्थरूपां विधायाथ शिष्यानध्यापयिष्यति ॥ ३६॥

Since it deals with the secrets of Parameśvara, revealed by Him directly, you shall eventually give this knowledge to Sumedha-Hāritāyana, your devoted disciple who after listening to that will compile a text which will be a purifying blessed compendium of Tantra and preach it to other disciples." 34 to 36

इति स्मृत्वा गुरुवचः शिष्यं दृष्ट्वा कृताञ्जलिम्।
नियत्या भगवच्छक्तेरनुल्लङ्घ्यस्थितिं चिरम् ॥ ३७॥
चिन्तयित्वा सुनिश्चित्य तं प्राह पुरतः स्थितम्।
वत्स कालं प्रतीक्षस्व सर्वं कालेन जायते ॥ ३८॥

Recollecting thus the words of his Guru, he saw the disciple who stood with folded palms. Having thought for long about the inviolable

injunction of the Divine Power, he spoke to the disciple who was standing before him. "My boy, wait for the opportune time. Every thing happens in the course of time. 37, 38

श्वः पुष्ये शुभवेलायामुत्तरोपक्रमं भवेत्। एवं स्थिते समभवत्सन्ध्यामृदुकरो रविः ॥ ३९॥

Tomorrow at the auspicious time of Puṣya star you will get answers to your questions." As he was saying this, the mild-rayed Sun was setting. 39

अन्वास्य पश्चिमां सन्ध्यां तौ जप्यं जेपतुः परम्।
ध्यायन् हृदि स्वात्मशक्तिं रात्रौ सुष्वपतुः सुखम् ॥ ४०॥

Both of them performed the evening Sandhyā and recited the transcendent mantra (Gāyatrī). In the night meditating on their inherent power, they slept comfortably. 40

अथ प्रातः समुत्थाय कृताह्निकविधिं गुरुम्। दण्डवत्प्रणिपत्याथ बद्धाञ्जलिपुटो नतः ॥ ४१॥

Rising in the early morning Sumedha performed the ablutory rites and stood humbly with folded palms after prostrating to his guru. 41

उपतस्थे समुचिते काले परमशोभने। अथ तं राम आहूय वत्सेति मधुरस्वरम् ॥ ४२॥
पुष्पाञ्जलिं प्रयोज्याग्रस्थितहैमासने शुभे। या बाला त्रिपुरा प्रोक्ता ललिता श्रीकुमारिका॥
तस्या वपुर्वाङ्मयं यत्तच्छिष्याय प्रदत्तवान्। साङ्गं पीठं समभ्यर्च्य नानाविभवहेतुभिः ॥ ४४॥

As the auspicious moment drew near, Śrī Paraśurāma with a sweet loving voice called Sumedha. Then he offered flowers to the Devī seated on an auspicious golden seat who is variously called as Bālā, Tripurā, Lalitā and Kumārī and gave to his disciple the Vāgrūpa Mantra which personifies Her. Then he worshipped the seat and Her paraphernalia with various worshipping articles. 42 to 44

प्रजप्तदिव्यकलशतोयैः सस्नाप्य मार्गतः। पाशत्रयमपि छित्वा चाधिवास्य निशां ततः ॥ ४५॥
ग्राहयामास तद्रूपमाधारत्रयशोभितम्। द्वादशाद्यं तुर्यमध्यमवसानचतुर्दशम् ॥ ४६॥
त्रिधास्थितं च तद्रूपं तथा चर्याक्रमं शुभम्। आचारक्रममुद्रादि रहस्यमखिलं क्रमात् ॥ ४७॥
मूर्धहृन्मूलदेशेषु प्रसादविनियोजनम्। स्वात्माग्नावाहुतिं तत्त्वत्रयाणां क्रमशोऽब्रवीत् ॥ ४८॥

Then Paraśurāma bathed his disciple with the sanctified water from

a pot. He cut off three types of bonds and made him sleep near the Devī. Then he made him comprehend the secrets of Devī worship based on three fundamentals with its ramifications of 12, 4 and 16 methods in the beginning, middle and end respectively. He taught the sacred methods of worship, the discipline, the symbols (mudra) of the triple Devī. He also taught him systematically the procedure of imbibing the grace of Devī at his head, heart and anus and offering the three truths to the Self-fire. 45 to 48

इति प्रोच्य समादिश्य तत्साधनविधौ ततः। वत्सैतद्ब्रह्म परमं साधयस्वाविलम्बितम् ॥ ४९॥
ततः पूर्णपदं तुभ्यं ददाम्यचिरकालतः। इति सम्प्राप्तसर्वस्वरहस्यो हारितायनः ॥ ५०॥
त्रिः परिक्रम्य नत्वा तं श्रीशैलं प्राविशद् द्रुतम्। तत्र श्रीभ्रामरी देवी नित्यसन्निहिता स्थिता॥

Having thus spoken and initiated, Paraśurāma addressed him "My child, practice that Supreme Truth. Soon I will grant you a fulfilled status". Thus receiving the entire secret, Hāritāyana circumambulating Paraśurāma three times and saluting him soon went to Śrīśailam where Devī Bhrāmarī stays permanently. 49 to 51

तस्याः सम्मुखतः स्वच्छां वातातपसहां कुटीम्। निर्माय तत्र कालेन साधनं समुपाक्रमत् ॥ ५२

In front of Her, he made a clean cottage protected from sun and wind and there started the Śrīvidyā practice. 52

एवं साधयतस्तस्य फलाहारस्य योगिनः। भक्तिश्रद्धानिर्भरस्य नियतेंद्रियचेतसः ॥ ५३॥
प्रसन्नचित्तस्य सदा ध्यानतत्परचेतसः। विश्वस्तगुरुवाक्यस्य नवपञ्चत्रिमासकाः ॥ ५४॥
ययुः क्षणमिवात्यर्थं संसिद्धं तस्य साधनम्। प्रसन्नदेहकरणः सुस्वरः शुभलोचनः ॥ ५५॥
लघुगात्राशनो दृष्टः पुष्टाष्टावयवः शुभः।

During his practice, he ate only fruits and he was determined and devoted with physical and mental control. Always happy and meditative with faith in the teachings of his Guru, he spent one year and five months as if in a moment and attained mastery over the practice.

During the penance he had a pure body and mind, sweet-voice and radiant eyes; light weight due to frugal eating but with healthy eight limbs that looked auspicious. 53 to 55

अथ स्वप्ने तस्य रात्रौ बाला श्रीपरमेश्वरी ॥ ५६ ॥
सर्वावयवशोभाढ्या तरुणारुणसच्छविः। अक्षमालापुस्तकाभीवरशोभिचतुर्भुजा ॥ ५७ ॥
त्रिनेत्रचन्द्रशकलविलसन्मुकुटोज्ज्वला। कोटिमन्मथलावण्या कुमारी दशवार्षिकी ॥ ५८ ॥
प्रादुरासीज्जगन्माता लीलास्वीकृतविग्रहा।

Then in his dream during night, Śrī Bālā Parameśvarī appeared before him assuming a sportive form as a ten year old girl, beautiful like a crore of cupids, with shining limbs red like the rising Sun; bearing signs of Japamālā, book, protection and boon in her four hands, with three eyes and a crown shining with crescent moon. 56 to 58

तां दृष्ट्वा स्वप्नसमये प्रसन्नो हारितायनः ॥ ५९ ॥
दण्डवत्प्रणिपत्याथ हर्षगद्गदसुस्वरः। कृताञ्जलिपुटो भूत्वा संस्तोतुमुपचक्रमे ॥ ६० ॥

Seeing her in the dream, the happy Hāritāyana prostrated with folded hands and in a sweet choked voice started praising Her. 60

जय श्रीत्रिपुरे मातर्जय बालाम्बिके परे। जय भक्तप्रिये नित्यं जय कारुण्यविग्रहे ॥ ६१ ॥

"Victory to Śrī Tripurā, the Mother; Victory to the Transcendent Bālāmbikā; Victory for ever to the lover of Devotees; Victory to the Embodiment of Compassion. 61

लोके त्रित्रिक्रमोल्लासिवस्तुपूर्वस्थितिर्यतः। त्रिपुरेति ततः प्रोक्ता ब्रह्मादीनां पराश्रया ॥ ६२ ॥

You are called Tripurā because you showed three times the Triple aspects of primary substance. You are the sole refuge for Brahmā and others. 62

महिम्नस्ते लेशं हरिहरभवाद्या अपि परं न वक्तुं ज्ञातुं वा प्रभव इह देवादिगुरवः।
तथा भूता देवी क इह भुवनेषु स्तुतिपथं समीहेदारोढुं तव चरणसेवाविरहितः ॥ ६३ ॥

Oh! Devī! Even Hari, Hara, Gods and teachers and others are unable to either comprehend or explain a little of your greatness. That being so, who in this world bereft of worshipping your feet can desire to tread the path of praying to you. 63

पदाम्भोजभक्तिस्तव भवति चिन्तामणिगणो न तच्चित्रं देवि प्रभवति समीहाधिकफलम्।
अतस्त्वत्पदाब्जप्रणिहितसमस्तेन्द्रियवतां फलं न प्राप्यं किं वद परशिवे सुन्दरि परे ॥ ६४ ॥

Oh! Devī! Devotion to your lotus feet is like a bunch of Cintāmaṇis (wish yielding gems) that would grant fruits greater than one's desire. Hence, Oh! Sundarī! The highest transcendental auspiciousness! Please tell me what cannot be achieved by those who have totally submitted their body and mind at Your lotus feet? 64

त्वमेवादौ सृष्टेः सहजसुखपीयूषजलधिः नितान्तं विश्रान्ता वपुषि विमले निश्चलतरे।
न खं वायुस्तेजः सलिलमपि भूमिर्घटपटौ न च ज्ञानाज्ञाने वचनविषयो वा स्थितमभूत्॥ ६५॥

Prior to creation You were always resting Your pure undisturbed form which was a natural ocean of ambrosial delight. At that time or state, there was no Sky, Air, Fire, Water, Earth, Pot and Cloth, Enlightenment, Ignorance, Speech, Senses. 65

त्वमेवैका सेयं निरवधिमहाशक्तिभरिता स्थिता संविद्रूपा सकलजगतामादिसमये।
जगन्मालाजालाङ्कुरगणसुबीजैकवपुषा परानन्दाकारा परमशिवजीवस्थितिकरी ॥ ६६॥

Before the creation You were alone in the form of Supreme Consciousness filled with immense, infinite power. Transcendentally Blissful, You were bearing the seed of the garland of group of worlds and were giving auspicious individual identity to beings. 66

ततः संविद्रूपा तव सकलमेतद्विलसितं विभातं सद्रूपं तदितरवपुश्चापि सहसा।
यथाम्भोधौ भङ्गाः घटकलशकुण्डा इव मृदि प्रभा भानोर्यद्वत्कनकशकलं भूषणगणाः॥ ६७॥

Oh! Pure Consciousness! Later Your shining existence was revealed and suddenly other beings, moving and non-moving, appeared. They are related to you like the waves related to the sea, like pots to the earth, and jewels to gold. 67

अतस्त्वद्रूपान्नो पृथगिह भवेत्किञ्चिदपि वा सदा सर्वात्मत्वाद्विलससि महाकाशवपुषा।
तथा भूतायास्ते परिमितकराङ्घ्रादि वपुषा विलासो भक्तेषु प्रभवति कृपा यन्त्रणवशात्॥ ६८

Therefore there is nothing in this universe that is separate from You. Being the soul of all beings You shine with Your great spatial form. Though of such form Your sport of assuming a form with hands and legs is due to Your compassion towards Your devotees. 68

तवाप्येतद्रूपं शिवगुरुपदाम्भोजविलसत् सुभक्तिप्रोन्मीलद्विमलनयनानां विधिवशात्।
कदाचित्केषांचिद्भवति पुरतो भाग्यवशतः परं यत्तद्रूपं कथमिह भवेदम्ब सुलभम् ॥ ६९॥

Such a form of Yours becomes visible rarely to a merited few who have pure sight from their devotion to the lotus feet of sacred guru. Otherwise how can a vision of Your form becomes easy? 69

नमस्ते बालाम्ब त्रिपुरहरसौभाग्यनिलये नमस्ते भक्तेहासमधिकफलोत्पादचतुरे।
नमस्ते दैन्याद्रिप्रविदलनवज्रायितकृपे नमस्ते मोहांभोनिधिकवलनागस्त्यचरणे ॥ ७०॥

Salutations to You whose feet are like Agastya unto the ocean of delusion; Salutations to you whose compassion is like Vajrāyudha (Thunder-bolt) unto a mountain of misery; Salutations to You, skillful in granting more than the desires of the devotees; Salutations to You, Oh! Bālāmbikā, the repository of the riches of Śiva the foe of Tripuras." 70

इति स्तुत्वा महादेवीं प्रेमविह्वलितान्तरः। दण्डवत्पतितो भूमौ तस्याश्चरणसन्निधौ ॥ ७१॥
आनन्दाश्रुकलारुद्धनेत्रः पुलकिताङ्गकः। भक्तिनिर्भरितस्वान्तो नाशक्नोत्किमपीहितुम्॥ ७२॥

Thus praising the Great Devī with his heart full of love, he prostrated at Her feet. With tears of joy filled in his eyes, horripilated and heart filled with devotion he was unable to aspire anything from Her. 71, 72

यदा स वक्तुं द्रष्टुं वा किञ्चित्कर्तुमनीश्वरः। प्रेमवारिधिनिर्मग्नस्तदा सा त्रिपुराम्बिका ॥ ७३॥
प्राह गम्भीरामृतौघवर्षिण्या सुस्मिताननाः। वाचा वत्सेत्युपामन्त्र्य मूर्ध्नि हस्ताम्बुजं न्यधात् ॥ ७४

When he was thus immersed in the ocean of love (devotion) and unable to see, speak and do any thing, Devī Tripurā with a beautiful smile on Her face and a dignified voice showering ambrosia addressed him as "My child" and placed her lotus hand on his head. 73, 74

स तु पूर्वं दर्शनेन मग्न आनन्दसागरे। पुनस्तस्याः करस्पर्शाद्ब्रह्मानन्दमयोऽभवत् ॥ ७५॥

Sumedha who was, due to the vision of Devī, already immersed in the ocean of joy got transformed into Absolute Bliss by the touch of Her hand. 75

उवाच सा जगन्माता सुमेधोत्तिष्ठ मा चिरम्। गच्छ शीघ्रं गुरोः पार्श्वे सिद्धोऽसीप्सितलाभतः॥

Then the Universal Mother told Sumedha, "Get up quickly and soon go to your Guru, as you have attained perfection." 76

इत्युक्त्वांऽतर्हिता सद्यो मनोरथमनुष्यवत्। सोऽपि प्रबुद्धस्तत्काले किमेतदिति चिन्तयन् ॥ ७७ ॥

Saying so, She disappeared instantly like the thoughts of a person. Sumedha woke up at that time and thought about his dream as to what it was. 77

नातिस्वस्थमनाः स्वप्ने भूयो भूयो विचिन्तयन्। तां मूर्तिं सुन्दरीं वाचं पीयूषरससोदरीम् ॥ ७८
वेलां कल्पात्मिकां ज्ञात्वा स्नानायाऽगात्सरिद्वरे। तदेव चिन्तयानः स विस्मृताह्निकसत्क्रियः ॥
स्मयन्नुवाच स्वात्मानमेतत्किम्मे समीक्षितम्। सत्यं वा यदि वाऽसत्यं न वेद्म्येतस्य कारणम् ॥

With a perturbed mind thinking repeatedly about the beautiful Devī and Her ambrosial words in his dream, he went to the river to bathe and thought he had spent millions of years to reach there. Thinking about the dream he forgot his morning rites and wondered about what he had seen within himself. He could not understand whether it was true or false, nor could he know the reason for it. 78 to 80

विश्वस्य गुरुसान्निध्यं गत्वा किं प्रब्रवीम्यहम्। स्वप्नस्य भ्रान्तिरूपत्वादविश्वास्यो मनीषिणाम् ॥

"Due to the illusory nature of the dream, the wise will not believe it. Hence taking it to be true what shall I tell the guru after going to him. 81

न गच्छामि कथं देव्या वचनाच्छ्रद्धयाखलः। अहो विषममाभाति कालस्य गतिरुल्बणा ॥ ८२

"How can I not go without faith in the words of the Devī? Alas! The power of Time looks indomitable. 82

तथाऽपि नैव गच्छामि तत्परा क्षन्तुमर्हति। इति निश्चित्य नित्यार्थे प्रवृत्ते तु सुमेधसि ॥ ८३ ॥
आहाऽशरीरवाण्येनं शृणु वत्सेति बल्गुना। वचसां त्वमविश्वासं त्यज सत्यं न तन्मृषा ॥ ८४ ॥

"Even then I shall not go. Let Devī pardon me." Deciding thus, as Sumedha was engaged in his daily duties an incorporeal voice sweetly addressed him thus.

"Oh! Child! Shed your doubt in the words of Devī. It is not false but truth alone". 83, 84

इति श्रुत्वाऽथ वचनमाकाशे निर्जनालये। प्रसन्नचित्तः साष्टाङ्गं ननाम भुवि सादरः ॥ ८५ ॥

Listening to the voice from the vacant sky, the happy Sumedha lovingly prostrated on the ground. 85

अथ शीघ्रं रामशयं गत्वा तत्पादपङ्कजम्। मूर्ध्ना संस्पृश्य तद्वृत्तं यथावत्स न्यवेदयत् ॥ ८६॥

Then he quickly went to Śrī Paraśurāma and touched his lotus feet with his head and faithfully narrated the incident. 86

तच्छ्रुत्वा भार्गवो रामः प्राह शिष्यं सुविस्मितः। धन्यस्त्वं वत्स ते स्वप्ने दृष्टा सा त्रिपुरा परा ॥
नान्यस्त्वत्तो धन्यतरः प्रसन्ना यस्य सा परा। मयापि सर्वमेतत्ते वृत्तं समवलोकितम् ॥ ८८॥

Hearing that Śrī Bhārgava Rāma told his disciple with wonder, "My child! Blessed you are to see the Transcendental Tripurādevī in your dream. There is no one who is more blessed than you who have been blessed by the Transcendental Devī. Your dream was seen by me too." 87, 88

योगदृष्ट्याऽथ ते सर्वं सम्यक् सम्पद्यतेऽधुना।
इत्युक्त्वा सुशुभे काले साङ्गोपाङ्गां सविस्ताराम् ॥ ८९॥
श्रीविद्यां क्रममार्गेण दीक्षयामास योगिराट्। प्राप्तदीक्षस्य तस्याथो दत्तात्रेयाच्छ्रुतं पुरा ॥ ९०॥
इतिहासं तन्त्रसारं पुण्यं भागवतोत्तमम्। साक्षाच्छिवोक्तं त्रिपुरारहस्यमुपदिष्टवान् ॥ ९१॥

"Now you will attain everything by your yogic vision". Saying so, Paraśurāma the king among the yogis initiated at length the Śrīvidyā in accordance with the prescribed procedures, along with its main and accompanying details. Then to him who had received Śrīvidyā, Paraśurāma taught the most sacred, auspicious legend 'Tripurārahasyam' which is the essence of Tantra which he had heard from Śrī Dattātreya and which was told by Lord Śiva Himself. 89 to 91

वत्सैतत्परमं गोप्यं रक्षणीयं प्रयत्नतः। न्यस्तं मयि श्रीगुरुणा तदाज्ञावशतस्त्वयि ॥ ९२॥

"My child this great knowledge/Vidyā has to be protected cautiously. This was taught to me by my Guru and by his orders it has been imparted to you. 92

संक्रामितमभक्तेषु नास्तिकेषु न वक्ष्यसि। आराध्य त्रिपुरेशानीं तत्प्रसादमवाप्य च ॥ ९३॥
निबध्य ग्रन्थरूपेण सच्छिष्येषु नियोजय। एवमाज्ञा मम गुरोः तत्सत्यं स्यान्न चान्यथा ॥ ९४॥
इत्युक्त्वा प्रणतं शिष्यमाशीर्भिरनुयोजयत्।

"You should not tell Tripurārahasyam to atheists and non-devotees. After duly worshipping Tripurādevī and obtaining her grace, you compose

the Tripurārahasyam text and teach it to deserving disciples. This is the command by my guru and it is no different from Truth." Saying so, Paraśurāma blessed his disciple who was saluting him. 93, 94

अथ नत्वा गुरुं रामं परिक्रम्य प्रदक्षिणम् ॥ ९५॥
जगाम हालास्यपुरे यत्र श्रीमीनलोचना। पराम्बा राजते साक्षात्सुन्दरेश्वरवल्लभा ॥ ९६॥

Then circumambulating and prostrating before Paraśurāma, his guru, Sumedha went to Hālāsyapura (Madhurai) where shines the Transcendental Mother, Mīnākṣī the consort of Śrī Sundareśvara. 95, 96

सुवर्णपद्मिनीतीरे वेगवत्यविदूरतः। तपः परममातिष्ठदुद्दिश्य श्रीपराम्बिकाम् ॥ ९७॥

Close to the river Vegavatī on the banks of the pond with golden lotuses, he performed intense austerities contemplating on the Supreme Mother. 97

ध्याननिष्ठो महाभागो नियमैरन्वितो यमैः। काले काले पूजयन् तां नियतेन्द्रियमानसः ॥ ९८॥
तां ध्यायन् ललितां नित्यं भक्तिभावसमृद्धिमान्। पूजयामास परमामेवं तस्य सुमेधसः ॥ ९९॥

Very fortunate Sumedha with control of his senses and great devotion to Śrī Lalitā Devī worshipped Her, who is Supreme, daily at appropriate timings with physical and mental control. 98, 99

अतिक्रान्ताः समाः पञ्च ललितां ध्यायतोऽन्वहम्।
अथैकदा ध्याननिष्ठो दृष्ट्वाऽन्तः पुरुषं शिवम् ॥ १००॥
कर्पूरगौरं जटिलं भस्मोद्धूलितविग्रहम्। करेण वादयन्वीणां पुरतः समवस्थितम् ॥ १०१॥
किमेतदिति साश्चर्यमुन्मील्य नयने तदा। पुरः स्थितं नारदं तमन्वीक्ष्योत्थाय विस्मितः ॥ १०२॥
विष्टरं प्रतिपाद्याथ प्रणिपत्य कृताञ्जलिः। उवाच मधुरं वाक्यं विनीतो हृष्टमानसः ॥ १०३॥

Meditating on Śrī Lalitā Devī, Sumedha spent five years. Once while meditating he saw within himself an auspicious person in camphor hue, matted hair, besmeared with ash and playing vīṇā. Wondering, he opened his eyes and saw Nārada before him. He stood up and offered a seat, duly prostrated and with humility and happiness spoke sweetly. 100 to 103

देवर्षे स्वागतं तेऽस्तु क्षन्तव्या मदपाकृतिः। मया ध्यानस्थितेनेह पुरस्त्वं नावलोकितः॥ १०४॥

"Oh! Divine Sage! Welcome to you. Pardon my mistake. As I was meditating I did not observe your presence. 104

सतां समागमो लोके भूर्यभ्युदयकारणम्। कृतार्थोऽहं भवद्भिर्यदनुग्रहविलोकितः ॥ १०५ ॥

"In this world the visit of Noble persons causes great prosperity. My desires are fulfilled by your grace. 105

ईप्सितं मे सुसम्पन्नं भवद्दर्शनमात्रतः। तथाऽपि मे मुनिश्रेष्ठ प्रष्टव्यमवशिष्यते ॥ १०६ ॥

"All my wants are fulfilled just by seeing you. Even so, Oh! Great Sage! There is something to be asked. 106

पृच्छामि किञ्चित्वां ब्रह्मन् महान् सन्देह आस्थितः।
त्वं बहिः संस्थितोऽपीह कथं मेऽन्तः समीक्षितः ॥ १०७ ॥
एतस्य कारणं ब्रूहि यदि श्रोतव्यमस्ति मे। साधवः समभावेन संस्थिता दीनवत्सलाः ॥ १०८ ॥

"Oh! Maharṣi! (Brahmarṣi) I will ask a small question which has caused a great doubt in me. Even though you were standing outside, how were you seen within my heart (being). Please tell me the reason for this, if I deserve the answer. Noble souls are impartial and are compassionate on the afflicted." 107, 108

इति पृष्टस्तदा तेन लोकानुग्रहतत्परः। नारदः प्रहसन् वाक्यमुवाचाऽखिलदर्शनः ॥ १०९ ॥

Thus questioned by Sumedha, the all-knowing Nārada intent on blessing the world, spoke with a smile. 109

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे प्रथमोऽध्यायः॥

End of the first chapter of the
Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

द्वितीयोऽध्यायः

Chapter 2

हारितायन वत्सैतत्त्वया प्रोक्तं महाऽद्भुतम्। अन्तः समीक्षित इति विदुषेवाऽतिबालवत् ॥ १॥

"Dear Hāritāyana, you have told me about your wonderful vision like an erudite person and not like a young boy. 1

नूनं मया पर्यटता दृष्टा भुवनपङ्क्तयः। विद्वांसो मन्दमतयः स्त्रियः शूद्राश्च पामराः ॥ २॥
बहुधा तैरहं पृष्टो नैवमद्यावधि क्वचित्। नाम्ना सुमेधा विद्वांस्त्वं प्रश्नार्थं वद मे स्फुटम् ॥ ३॥

During my roaming around the series of worlds I was variously questioned by the wise, dullards, women, low-born, helpless ones, but none questioned me like you. Explain to me clearly your question. You are learned as indicated by your name Sumedha. 2, 3

अन्तः समीक्षित इति यत्त्वयोक्तं वचः शुभम्।
किमन्तस्तत्र किं बाह्यं कस्मात् कस्य किमात्मकम् ॥ ४॥

Explain to me your good words that you saw me within you. What is within and what is without. With reference to what? What is its nature? 4

अन्तः शरीर इति तु नात्र वक्तुं क्षमं भवेत्। दृष्टोऽहं देशसंस्थानो महाकाशेन संवृतः ॥ ५॥

Here it is not apt to say as within your body. Standing on the earth you have seen me surrounded by great space. 5

असंख्यातप्रमाणं तत् सप्तवैतस्तिकं त्विदम्। शरीरं तव तत्रापि द्रष्टा त्वं कुत्र संस्थितः ॥ ६॥

By innumerable testimony your body is found to be seven feet long. Within that where were you, the seer, standing? 6

बाह्यादन्तस्त्वया दृष्टोऽथवाऽन्तःसंस्थितेन वा। बाह्येन्द्रियैरान्तरं त्वमौदरं न समीक्षसे ॥ ७॥

Did you see inside from your external sensory organs or by your internal existence? You cannot see what is within the stomach by external senses. 7

यद्यान्तरेण संदृष्टस्त्वयाऽहं तत्र मे शृणु। आत्मा पर्यनुयोज्यः स्यात्तव तत्र त्वया सखे ॥ ८॥

If you say your internal being has seen, then, Oh! friend! listen, you should have close connection with your Ātma (Self). 8

त्वं बहिर्दृष्ट इत्येतदत्रापि शृणु मद्वचः। कस्य बाह्यं केन दृष्टं कथं किं तत्र कारणम् ॥ ९॥

If you have seen externally, then listen to my words: Who saw whose exterior and how and why? 9

इन्द्रियं देहतुल्यत्वाज्जडं स्वस्मिन्हि संस्थितम्। बहिर्गतं कथं तेन दृष्टं स्यादिति तद्वद ॥ १०॥

Because the senses are a part of the body they are inert. Then, tell me how they can see external things? 10

सर्वं बहिर्गतं तत्र संस्थितं नेक्षितं कुतः। दृष्टश्चेदिन्द्रियेणाहं किं जातं तव तद्वद ॥ ११॥

Then, there or at that time, why were entire external things not seen? Assuming that the senses saw me, tell me of what avail was that to you? What happened to you? 11

आगतोऽहमब्जयोनेः सदनात्त्वां समीक्षितुम्। तत्राभूत्तव या वार्ता तां वदामि सखे शृणु॥ १२॥

I came from Brahmaloka to see you. I will tell you what conversations were there about you. 12

सभायां ब्रह्मणः स्थाने मार्कण्डेयो महानृषिः। पितामहं समासीनं देवाद्यैः समुपस्थितम् ॥ १३॥
नत्वा पप्रच्छ सर्वेषां शृण्वतां विनयान्वितः। भगवन् त्वं समस्तज्ञः सर्वलोकपितामहः ॥ १४॥
नाज्ञातं तव किञ्चित्स्यात्सर्वकर्ता भवान् यतः। अहं त्वत्कृपया देव चिरजीवत्वमाप्तवान् ॥ १५

In the assembly of Brahmā, the great sage Mārkaṇḍeya bowing humbly questioned him while others seated there were listening.

"Oh! Respectable Lord of the Universe, you are omniscient. Being the creator there is nothing not known to you. By your grace alone I attained long life. 13 to 15

साक्षाच्छिवाराधनतो जितं मृत्युपदं मया। सर्वशास्त्राणि दृष्टानि सेतिहासागमानि च ॥ १६॥
पुराणान्यपि सर्वाणि विद्याश्चाखिलगोचराः। किं तत्र सारं श्रोतव्यं यदि मे स्यात्सुनिश्चितम् ॥

"By worshipping Lord Śiva I conquered death. I read all scriptural injunctions along with legends and vedas; all ancient sacred books and the entire literature. If I am eligible to listen, tell me their essence. 16, 17

भवान् वदतु तन्मेऽत्र सन्देहो मे महानयम्। अत्र पृष्टा मया देवा ऋषयः सिद्धयोगिनः ॥ १८॥
वदन्ति स्वस्वाभिमतं भक्तिश्रद्धावशेन ते। सर्वानभिज्ञास्ते यस्मात्प्रोचुः स्वस्वोचितं वचः॥१९॥
त्वं लोककर्त्ता सर्वज्ञः सर्वात्मा सर्वदर्शनः। वद तन्मे दयासिन्धो यथापृष्टो मया प्रभो ॥ २०॥

"I have a great doubt regarding this. You tell me about that essence. Regarding this I asked the Gods, sages and acclaimed yogis. But they told me according to their devotion and faith (in the matter). Since they are not omniscient, they told me what pleases them. Oh Lord! You are the creator, omniscient, the self of all, the knower of all and ocean of mercy. Tell me about what I have asked you." 18 to 20

मार्कण्डेयवचः श्रुत्वा ब्रह्मा लोकपितामहः। क्षणं ध्यात्वा सुमनसा ननाम भुवि दण्डवत्॥ २१

Hearing the words of Mārkaṇḍeya, Brahmā the creator meditated for a while with a pure mind and prostrated on the ground. 21

संस्मारितः पराशक्तेः प्रभावं तेन हर्षतः। पुलकाङ्गरुहो नेत्रे पूर्णानन्दाश्रुनिर्भरः ॥ २२॥
कृताञ्जलिः प्रणम्याथो त्रिपुरां सर्वकारणम्। वक्तुं समुपचक्राम सम्बोध्य मुनिपुङ्गवम् ॥ २३॥

Happy having remembered the greatness of Parāśakti, Brahmā was horripilated and filled with tears of joy. He offered obeisance with folded hands to Tripurāmbikā the Universal cause and addressing the great sage started his narration. 22, 23

शृणु मद्वचनं ब्रह्मन् सत्यं ते कथयाम्यहम्। सभासद्भिः समेतस्त्वं श्रद्धस्वाऽत्र मयोदिते॥ २४॥

"Oh! Brahmarṣi! I will tell you the Truth. Listen to my words with faith along with the members assembled here. 24

अश्रद्दधाना ये केचित्तेषां नात्र भवेत् स्थितिः। या सर्वजगतां हेतुर्यया सर्वमिदं ततम् ॥ २५॥
यस्यामत्येति सर्वं सा त्रिपुरा सर्वतोऽधिका। यया विरहितं सर्वं वन्ध्यात्मजसमं भवेत् ॥ २६॥

"Those without faith have no place here. Tripurāmbikā who is the cause of the Universe, who has pervaded this creation and who transcends the same is greater than everything. Bereft of Her, everything would be like the son of a barren woman. 25, 26

यस्याः प्रसादलेशेन सर्वं स्वात्मनि संस्थितम्। प्रत्यणुक्षणभागेषु या पूर्णा त्रिपुरा हि सा ॥२७॥

"All things exist in Her by a fraction of Her grace. She is indeed Tripurāmbikā who has filled every atom, every second. 27

या विचित्रतनुप्राणकरणानि प्रतिक्षणम्। भुवनानि प्रभिन्नानि स्वात्मनाच्छादयत्यजा ॥ २८॥

"She the Unborn hides within Herself the entire Universe that changes every moment, being made up of wonderful body, soul and senses. 28

यस्याः पर्यन्तमध्यादिभागं नाहं हरिर्हरः। जानीमो वयमेतस्याश्चरणाम्बुजरेणवः ॥ २९॥

"Me, Hari, Hara who are the minute dust of Her lotus feet, do not know the beginning, magnitude and the end of Her existence. 29

सृष्टिः स्थितिः संहृतिश्च तिरोधानमनुग्रहः। क्रियते सर्वदाऽस्मासु स्थितया परया यया ॥ ३०॥
सा सर्वदेवी सर्वेशी सर्वकारणकारणम्। त्रिपुरा सुन्दरी प्रोक्ता स्वतन्त्रा चिद्विलासिनी ॥ ३१॥

"The great power who by manifesting in us creates, sustains, destroys, conceals and evolves is the Soul of all, Ruler of all, the Primordial cause, the Self willed, the Intelligence termed or called by the name Tripurasundarī. 30, 31

अनेकरूपा सा शक्तिर्जाता भक्तकृपावशात्। सर्वश्रेष्ठा सर्वमाता त्रिपुरा वाक्समाश्रया ॥ ३२

"Due to kindness towards Her devotees, the most Excellent, the Universal Mother, the Lover of praises (hymns), the Śakti has taken many forms. 32

तन्मूर्तिः सर्वतोत्कृष्टा तत्सिद्धांतः परो मतः। सैव सर्वेश्वरी सर्वपूज्या शृणु मुनीश्वर ॥ ३३॥

"Her form is the most excellent. Her doctrine is considered as ultimate. Oh! Best among sages, listen. She alone is the Universal Princess adored by all. 33

तद्रहस्यं महापुण्यं शिववक्त्रैकगोचरम्। आदिनाथाच्छक्तिमुखात्सदाशिवतुरीयकात् ॥ ३४॥
रुद्राद्विष्णोर्मया लब्धं नान्यो जानाति कश्चन। मर्त्ये लोके महाविष्णोरंशो दत्तगुरुः स्मृतः ॥ ३५

"That extremely holy secret is known to Paraśiva alone. From the first Lord who is along with his Śakti, Rudra the fourth form of Sadāśiva

learnt it and from Him, Viṣṇu and through Viṣṇu I obtained the knowledge. No other person knows this secret. On the earth, Dattaguru an incarnation of Mahāviṣṇu knows. 34, 35

तेन श्रीकण्ठमुखतः श्रुतं स्वांशो समाक्षिपत्। भार्गवः सोऽपि गुर्वाज्ञावशेन प्रोक्तवान् ततः ॥
सुमेधसे सुशिष्याय स संप्रति महीतले। चिकीर्षुः ग्रन्थरूपेण हालास्यं समुपस्थितः ॥ ३७॥

"Śrī Dattātreya taught this knowledge learnt from Śrīkaṇṭha (Śiva) to Śrī Paraśurāma who was his own incarnation.

Śrī Paraśurāma as ordered by his guru in turn taught this to his obedient disciple Sumedha who had reached Hālāsya Kṣetra (Madhurai) to compose Tripurārahasyam. 36, 37

त्रिपुराध्याननिरतः श्रीगुरोराज्ञया बुधः।

The wise Sumedha is meditating on Tripurāmbikā as ordered by his Guru.

इत्युक्तं देवदेवेन ब्रह्मणा ब्राह्मणं प्रति ॥ ३८॥

It was thus told by the great God Brahmā to the Brāhmaṇa (Śrī Mārkaṇḍeya)" 38

तत्त्वां द्रष्टुमिह प्राप्तः सत्यमेतद्ब्रवीमि ते। इति सर्वं मया प्रोक्तं यथावृत्तं समागमे ॥ ३९॥

Therefore I have come to see you. I am telling the truth to you. Thus I have completely narrated to you the reason for my coming. 39

उत्तरं वद मत्प्रश्ने यज् ज्ञातं हारितायन। इति नारदवाक्यं स श्रुत्वा संचिन्त्य सर्वतः ॥ ४०॥
नोत्तरं ज्ञातवान्वक्तुं लज्जितो मुनिमब्रवीत्। महर्षेऽत्र न जानामि किञ्चिदप्युत्तरं तव ॥ ४१॥

Oh! Hāritāyana (Sumedha)! Tell me what you know as an answer to my question. Listening to the words of Nārada and thinking thoroughly Hāritāyana could not get any answer. With shyness he told the sage Nārada thus. "Oh! Maharṣi! I do not know any answer to tell you." 40, 41

भवान् सर्वं वदतु मे यदत्रानन्तरं शिवम्। भवतोक्तं यथा तद्वत् गुरुणाहं प्रचोदितः ॥ ४२॥
ग्रन्थतः कुरु वत्सेति त्रिपुराया रहस्यकम्। श्रुतं गुरुमुखात्सर्वं ध्याननिष्ठेन तन्मया ॥ ४३॥

विस्मृतं मन्दबुद्धित्वाद्दयां कुरु मयि प्रभो। इत्युक्त्वा तस्य चरणौ प्रणिपत्यान्वयाचत ॥ ४४॥

You please tell me all that is auspicious. Just as you told me, my Guru Śrī Paraśurāma urged "Oh child, compose the Tripurārahasyam text". Then with concentration I heard every thing from him. Due to dullness of my mind I forgot the teaching. Oh! All powerful! Show mercy on me". Saying so, he fell prostrate at his feet and begged. 42 to 44

नारदोऽथ चिरं तत्र ध्यात्वा सर्वमचेष्टत। अथ ध्यानाहुतो ब्रह्मा नारदेन महर्षिणा ॥ ४५॥
आजगाम क्षणात्तत्र कृपया भावि गौरवात्।

Then Nārada completely meditated there for a long time and became motionless. Then Brahmā invited by Sage Nārada through meditation came there immediately in view of the task ahead. 45

प्राप्तं तत्र विधातारं ज्वलन्तमिव पावकम् ॥ ४६॥
नवविद्रुमसंकाशं चतुर्वक्त्रं चतुर्भुजम्। कमण्डलुं चाक्षमालामभयं वरमेव च ॥ ४७॥
दधानं श्वेतवसनं स्वच्छयज्ञोपवीतकम्। तेजोराशिं समीक्ष्याथो नारदः सहसोत्थितः ॥ ४८॥
सुमेधसाप्यनुगतो दण्डवत्प्रणनाम तम्। संपूज्यार्घ्यासनाद्यैस्तं कृताञ्जलिरवस्थितः ॥ ४९॥

Then Nārada along with Sumedha stood up at once having seen Brahmā who came there like a mass of brilliance glowing like fire; who was like a fresh coral with four faces and four arms holding a water-pot, a rosary, and signs of protection and boon, dressed in white and wearing a pure sacred thread and worshipped him by offering a seat, oblation and all else and stood with folded palms. 46 to 49

दृष्ट्वाह नारदं ब्रह्मा वत्स किं ते स्मृतोऽस्म्यहम्।
किं कर्तव्यं मया तेऽद्य वद यत्प्रार्थितं त्वया ॥ ५०॥

Seeing Nārada, Brahmā addressed him thus: "My child why did you remember me? What should be done by me? What is your request?" 50

इति श्रुत्वाऽथ वचनं नारदः प्रत्युवाच तम्। भगवन् त्वत्प्रसादेन परिपूर्णमनोरथः ॥ ५१॥

Listening to the words of Brahmā, Nārada replied "Oh! Lord! By your grace all my desires are fulfilled. 51

भवतोक्तं पुरा वाक्यं मार्कण्डेयाय धीमते। त्रिपुराया रहस्यस्य माहात्म्यमतिचित्रितम् ॥ ५२॥

"Earlier you had told the greatness of the wonderful secret of Tripurāmbikā to the intelligent Mārkaṇḍeya. 52

तत एनं सुमेधाख्यं तद्रहस्यकविं मुनिम्। पश्यामीत्यागतोऽत्राहं दृष्टोऽयं हारितायनः ॥ ५३ ॥

"Then I came here to see this poet and sage by name Sumedha who authors Tripurārahasyam and I saw Hāritāyana (Sumedha)." 53

भवद्वाक्यं सत्यमस्तु कविर्भूयादयं मुनिः। परं भवन्तं पृच्छामि किञ्चिन्मे मनसि स्थितम् ॥ ५४

"May your words come true. Let sage Hāritāyana become a poet." But I will ask you about something that is in my mind. 54

त्रिपुरा परमेशानी साक्षात्परशिवात्मिका। तत्केन पुण्यपाकेन प्राप्तमेतेन सेवनम् ॥ ५५ ॥

"By what merits of good deeds did Hāritāyana acquire the worship of Tripurā the Supreme Queen, the embodiment of Paraśiva. 55

तद्रहस्याचार्य एषः सर्वोपासकपूज्यताम्। कथं प्राप्तोऽत्र नैवास्ति साधारणफलादिदम् ॥ ५६ ॥

"How did this teacher, (i.e., Hāritāyana) who knows Tripurārahasyam attain honour among worshippers which is not possible by means of ordinary efforts. 56

एतन्मे संशयं देव छेत्तुमर्हस्यशेषतः। गोप्यमप्येतदिच्छामि श्रोतुं तत्कृपया वद ॥ ५७ ॥

"Oh! God! This is my doubt, which you can clarify. I would like to hear that even though it is a secret. Kindly tell me that." 57

एतच्छ्रुत्वा नारदोक्तं ध्यात्वा किञ्चिदुवाच ह। शृणु नारद यत्पृष्टमस्य पुण्यं पुरा कृतम् ॥ ५८ ॥

Having listened to what Nārada said, Brahmā meditated for a while and told him "Oh Nārada! Listen about his past good deeds. 58

पुराऽयं ब्राह्मणः कश्चिदलर्क इति विश्रुतः। सुमन्तुतनयः प्रत्यग्वाहिनी या सरस्वती ॥ ५९ ॥
तस्यास्तीरे सुरुचिरे निवासे निवसन् द्विजः। चारुरूपा तस्य भार्या सती भर्तृपरायणा ॥ ६० ॥
अयं तस्य सुतो बालः पञ्चवर्षः प्रियः पितुः। सुमन्तुरन्वहं दुर्गापूजोपासनतत्परः ॥ ६१ ॥
महाभक्तो दृढमतिः सदा दुर्गापरायणः। अयीत्येवं स्वभार्यां आह्वयत्यनुवासरम् ॥ ६२ ॥

"Previously he was a brahmin well known as Alarka. He was the son of Sumantu who lived in a beautiful place on the bank of westward

flowing river Sarasvatī with his beautiful wife devoted to him. Alarka was a five-year-old lad, dear to his father. Sumantu was daily worshipping Durgā. He was a great devotee with a strong mind always dedicated to Durgā. Every day he would call his wife as 'aī'. 59 to 62

अलर्क एष तत् श्रुत्वा समभ्यस्य च मातरम्। बालभावादाह्वयति ऐऐ इति मुहुर्मुहुः ॥ ६३॥

"Hearing and practising that Alarka was repeatedly addressing his Mother as "ai, ai". 63

अथ रोगेणाभिभूतो बालो मातृप्रियः सदा। ऐऐ इति वदन्ध्यायन्मातरं प्राप पञ्चताम् ॥ ६४॥

This boy who was dear to his mother fell sick and died while he was uttering "ai ai" thinking about his mother. 64

त्रैपुरे मन्त्रराजे तदाद्यं बीजमबिन्दुकम्। प्रोक्तं वाग्भवमित्येतत् वाग्यस्माद्भवति द्रुतम् ॥ ६५॥

"This "ai" which is the first seed-letter of the Tripurā-mantra without the bindu is called as 'vāgbhava' since it quickly generates (grants) erudition. 65

निरन्तरं तदावृत्त्या गतः कालोऽस्य भूयसा। अन्ते तदेव प्रवदन् देहन्यासमवाप्तवान् ॥ ६६॥
तत्पुण्यस्य प्रभावेन श्रीबाला त्रिपुरा परा। महायोगिभिरप्येषा प्रार्थ्यते दर्शनेच्छया ॥ ६७॥

"For a long time he repeated that 'ai ai' and at the end died repeating the same. Because of the power of that merit, the Transcendental Mother Devī Śrī Bālā Tripurasundarī, who is prayed even by great yogis desiring a vision, was pleased with him (Alarka) and appeared before him. 66, 67

सा प्रसन्नाऽचिरेणास्य प्रत्यक्षाभवदम्बिका। अनुग्रहं कृतवती स्तोत्रेणानेन संस्तुता ॥ ६८॥
विचित्रार्थपदाढ्येन च्छन्दोबद्धात्मना तदा। न शक्तिरस्य पद्यानामासीद्विवेचितुं तदा ॥ ६९॥
तद्बीजजपमाहात्म्याद्देवता दर्शनेन च। अनुपस्थितमेवास्य स्तोत्रमत्यन्तविस्मृतम्। ॥ ७०॥

"Prayed by him with meaningful wonderful metrical words the Devī blessed him. At that time he had no ability to think about poetry. Because of his chanting of the Tripurā-mantra and seeing Her, the prayer was composed and later forgotten. 68 to 70

अज्ञानेन यतो जप्तं पराबीजमबिन्दुकम्। अतः सर्वं विस्मरति धारणाविरहादयम् ॥ ७१॥

"Because of his ignorant chanting of the great seed-mantra without bindu (the nasal termination) he forgot everything being unable to retain it. 71

तथाऽपि भाविकार्यस्य गौरवाद्वचनान्मम। सर्वं प्रतिस्फुरत्वेनमदृष्टं चाऽश्रुतं तथा ॥ ७२॥
भूतं स्थितं भविष्यच्च गुर्वनुक्तमनीक्षितम्। छन्दोव्याकरणं चार्वर्थः काव्यरूपकलक्षणम् ॥

"Even then due to the importance of the work ahead and my words, everything unseen and unheard, the past, present and the future untold by Guru, prosody and grammar, apt meaning and the qualities of great poetry with figures of speech, will flash in his mind. 72, 73

सर्वं भासतु तथ्येन कल्पान्तरगता अपि। लोकान्तरमानसाश्च व्यक्ताव्यक्ता अतीन्द्रियाः ॥ ७४
प्रतिभासन्तु चित्तेऽस्य न मृषोक्तं भवेत्क्वचित्। कर्ता स्यादेष त्रिपुरारहस्यस्य महामतिः ॥ ७५

"Let everything that is clear, that is vague, that happened even ages before, that is super sensory that pertains to other worlds flash in his mind truly. Let not false things come to his mind. Let this highly intelligent person become the author of Tripurārahasyam. 74, 75

पुरा स्थितमिदं सर्वमग्रन्थात्मतयाऽधुना। हारितायननिबद्धं ग्रन्थरूपं भविष्यति ॥ ७६॥

"Earlier this Tripurārahasyam was not in the form of text. Now authored (composed) by Hāritāyana it will become a text. 76

इतिहासमिदं श्रेष्ठं विचित्रार्थकथायुतम्। शृण्वतां पठतां भक्त्या तुष्टा स्यात्त्रिपुराम्बिका ॥७७

"This excellent narration contains wonderful meaningful stories. A reading or hearing of this with devotion will please Devī Tripurāmbikā. 77

पठत्वशेषशास्त्राणि श्रुणोत्वखिलसत्कथाः। न यावदेतत्पठितं श्रुतं वा भुवि जायते ॥ ७८॥
तावत्तेन श्रुतं नैव पठितं वा भविष्यति। किं बहूक्तेन देवर्षे सर्वसारमिदं भवेत् ॥ ७९॥

"Let anyone born read the entire scriptural injunctions or hear all the moral stories. But till he studies or hears this text i.e., Tripurārahasyam, his reading or hearing will be incomplete. Oh! Devarṣi! What is the use of talking too much. This is the essence of all literature. 78, 79

एतत्सम्यग्विदित्वा तु नावशिष्येत किञ्चन। यावदेतन्न जानाति तावन्नस्यात्सुपूर्णता ॥ ८०॥

"After understanding this text nothing remains to be known. Till this is not known there will be no complete Knowledge. 80

सुमेधः शृणु मद्वाक्यं तव सर्वं स्फुरिष्यति। आरभ्य रामवचनात्त्रिपुरास्वप्नदर्शनम् ॥ ८१॥

"Oh! Sumedha! Listen to my words. Starting from the words of Paraśurāma upto the vision of Tripurā in the dream, everything will flash in your mind. 81

कर्तव्यं क्रमशः सर्वं ज्ञातं तव भविष्यति। षट्त्रिंशद्दिवसैरेतत्कर्तव्यं भवता भवेत् ॥ ८२॥

"Everything that you have to do will become known to you gradually. You will complete this task in 36 days. 82

अध्यायानां चतुष्कं स्यात्प्रत्यहं कुर्वतस्तव। सहस्राणां द्वादशकं खण्डं त्रितयमेव च ॥ ८३॥

"You will write four chapters every day. It will have 12,000 stanzas (poems) divided into three portions. 83

आद्यो माहात्म्यखण्डः स्यात् ज्ञानखण्डस्तथापरः। चर्याखण्डस्तृतीयः स्यादेवमेतद्भविष्यति ॥

"The first portion will be Māhātmyakhaṇḍa; the next portion will be Jñānakhaṇḍa; the third portion will be Caryākhaṇḍa. This is how it will be composed. 84

कृत्वैतदादौ देवर्षे कर्तव्यं परमाद्भुतम्। वत्स नारद भक्तैतच्छ्रोतव्यं वै त्वया भवेत् ॥ ८५॥

"Having done this extremely wonderful work, to begin with, Oh! Child! Nārada the Divine Sage! You will listen to it with devotion. 85

वक्ताऽयमाद्यः श्रोता त्वं नारदेत्थं भविष्यति। इत्थमुक्त्वा जगत्कर्ता ताभ्यां तत्र प्रपूजितः ॥
तदैवान्तर्हितो ब्रह्मा नारदोऽपि सभाजितः। सुमेधसा ययौ वीणां रणयन्नीप्सितां दिशम्॥ ८७॥

"This Sumedha will be the first to narrate and you Nārada will be the first to listen." Saying so Brahmā disappeared duly worshipped by Nārada and Sumedha. Even Nārada worshipped by Sumedha, travelled in the direction of his liking playing his vīṇā. 86, 87

अथ क्षणं स्थितस्तूष्णीं विमना हारितायनः। तत्सङ्गविरहादीषत्कलुषीकृतमानसः ॥ ८८॥

Mentally perturbed for a while by the departure of Nārada and Brahmā, Hāritāyana stood for a while silently without thoughts. 88

अथ वेगवतीं गत्वा स्नात्वा कृतविधिर्मुनिः। सुन्दरेशं सुमीनाक्षीमभ्यर्च्य गणपं गुरुम् ॥ ८९॥

Then, he going to the Vegavatī river bathed and after performing daily rites worshipped Sundareśvara, Mīnākṣī, Gaṇeśa and Guru. 89

स्मृत्वा ग्रन्थस्य करणमुपचक्राम स द्विजः। ॐ नमः कारणानन्देत्यारभ्य क्रमशः कृतम्॥ ९०
समाप्तिमकरोदन्ते सा भवेत्रिपुरैव ह्रीम्। शिवशक्तिप्रणवयोर्मध्ये ग्रन्थस्तु तन्मयः ॥ ९१॥

Remembering the task of writing the text, that Brāhmaṇa Hāritāyana started it with "Oṁ Kāraṇānanda" and in an orderly manner ended it with "Sā Bhavet Tripuraiva Hrīm". The work betwixt the Śiva and Śakti Praṇava is of the Śivaśakti Praṇava form. 90, 91

एवं विधस्तेन कृतो ब्रह्मणोक्तं यथा पुरा।

Hāritāyana thus composed Tripurārahasyam text as told by Brahmā before.

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे द्वितीयोऽध्यायः॥

End of the second chapter of the
Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

तृतीयोऽध्यायः

Chapter 3

आदिनाथो महेशानः सर्वकारणकारणम्। सर्वकर्ता विजयते सर्वात्मकतया स्थितः ॥ १॥

The primordial Lord Maheśa who is the cause of all causes, who is the creator of everything, who stays as the soul of everything is victorious. 1

श्रीविष्णोरंशयोगीशो दत्तात्रेयो महामुनिः। गूढचर्यां चरन्लोके भक्तवत्सल एधते ॥ २॥

Dattātreya the great sage, who is an incarnation of Śrī Viṣṇu, who is fond of His devotees, who travels secretly in this world is prosperous. 2

जमदग्न्यरणेर्जातः क्षत्रेन्धनमहानलः। रामोऽभ्युदेति भक्तान्तरज्ञानध्वान्तनाशकः ॥ ३॥

Born from the fire generating wood named Jamadagni, Paraśurāma the great fire unto the wood named Kṣatriya and who is the dispeller of the dark inner ignorance of his devotees is prosperous. 3

एवं ध्यात्वा गुरून् स्वर्णपद्मिनीरोधसि स्थितः। पितामहोक्तविधिना षट्त्रिंशद्दिवसैः कृतम् ॥ ४
इतिहासं भागवतं तन्त्रसारमखण्डितम्। वैराग्यभक्तिमाहात्म्यक्रियाज्ञानसमन्वितम् ॥ ५॥

Thus praying the Gurus, Sumedha seated on the banks of the pond with golden lotuses wrote in 36 days the Tripurārahasyam containing the essence of the Tantra of Bhagavatī which is everlasting with aspects of detachment and devotion in three portions viz., māhātmya, kriyā and jñāna. 4, 5

नानाख्यानकथाचित्रं त्रिपुराया रहस्यकम्। पठतां पापशमनं श्रुण्वतां क्लेशनाशनम् ॥ ६॥
विचारितं स्वात्मलाभजननं मोक्षसाधनम्। पूजितं त्रिपुराभक्तिकरं दृष्टं शुभोदयम् ॥ ७॥

This Tripurārahasyam, containing many wonderful stories, alleviates the sins of its reader, destroys the distress of its listener, creates Self-knowledge in its inquirer, grants liberation, imbibes devotion to Tripurā in its worshipper, brings forth auspiciousness on the onlooker. 6, 7

विद्याप्रदं सुलिखितं सेवितं वाञ्छितार्थदम्। यत्र श्रीत्रिपुरादेव्याः कथाविभवकीर्तनम् ॥ ८॥

ज्ञानवैराग्यभक्त्याढ्यं नारदाद्यैः श्रुतं च यत्। तत्र किं दुर्लभतरं चिन्तामणिरिव स्थितम् ॥ ९॥

It grants erudition when well-written, grants desires when worshipped. Where the story and glory of Śrī Devī Tripurā which is abundant with Knowledge, Detachment and Devotion, which is listened to by Nārada and others, is sung, what is not achievable? It is like a wish-yielding gem Cintāmaṇi. 8, 9

एतस्मिन्नन्तरे तत्र प्राप्तो देवर्षिसत्तमः। वल्लकीं वादयन् रम्यामानन्दाप्लुतमानसः ॥ १०॥

At that juncture the greatest among Divine seers Nārada reached there playing on his attractive Vallakī (vīṇā) with his mind soaked in bliss. 10

सुमेधा अपि तं दृष्ट्वा सहसोत्थाय सुस्मितः। संपूज्यासनपाद्याद्यैः कृताञ्जलिरभाषत ॥ ११॥

Even Sumedha seeing Nārada, quickly stood up with a smile and spoke with folded hands after worshipping him with water, seat and so on. 11

देवर्षे त्वत्प्रसादेन जातं सम्यग्यथार्थतः। प्रगुणाञ्जनयोगेन प्रज्ञाचक्षुरिवाखिलम् ॥ १२॥

Oh! Divine Seer! By your grace everything was known meaningfully just as an intuitive eye smeared by a special collyrium. 12

पितामहोक्तं संपन्नं रचितं तद्रहस्यकम्। आज्ञापयाग्रे शिष्यं मां भवतः किं करोम्यहम् ॥ १३॥

As told by Brahmā, the Tripurārahasyam has been written. Tell me, your disciple, what service should I render to you next? 13

अद्य सर्वाणि शास्त्राणि छन्दांसि विविधानि च।
सर्वे लोका दिशः कालाः सेन्द्रियाश्च निरिन्द्रियाः ॥ १४॥
ज्ञाताः करस्थितस्वच्छवैक्रान्तमणिखण्डवत्। नमस्ते ब्रह्मपुत्राय नारदाय महात्मने ॥ १५॥
यत्कृपायोगतः सम्यक् ज्ञातं सर्वं परापरम्। इत्युक्त्वा पदयोस्तस्य दण्डवन्निपपात ह ॥ १६॥

Now the entire scriptures, varieties of prosody, all worlds, all directions, all times, those with senses and without senses are known to me like a piece of pure Vaikrānta Gem (a gem slightly inferior to diamond) in my palm. Salutations to you Oh! great Nārada! the son of Brahmā. By your grace I understood very well the knowledge of the

immanent and the transcendent. Saying so Sumedha fell at the feet of Nārada. 14 to 16

नारदोऽथ तमुत्थाप्य वक्षसाऽपीड्य तं मुनिम्। आसने संनिवेश्याऽथो मधुरं वाक्यमब्रवीत् ॥

Then Nārada lifted that sage and embraced him. After seating him, spoke sweet words. 17

हारितायन धन्योऽसि त्वत्समो नैव विद्यते। यस्यैवं त्रिपुरापादभक्त्या संपत्तिरुद्गता ॥ १८ ॥

"Oh! Hāritāyana! You are blessed. There is no one equal to you, who has acquired such wealth due to devotion to the feet of Tripurā. 18

यत्त्वया त्रिपुरादेव्या रहस्यं रचितं शुभम्। तच्छुश्रूषुरहं प्राप्तस्त्वच्छ्रयं ब्रह्मवाक्यत: ॥ १९ ॥

"As advised by Brahmā, I have come with a desire to listen to the auspicious Tripurārahasyam from you, which has been composed by you. 19

श्रद्धावतो ममाग्रे तत्सर्वं वद सुविस्तृतम्। इति तद्वाक्यमाकर्ण्य प्राञ्जलिर्हृष्टमानस: ॥ २० ॥
आनन्दाश्रुकलापूर्णविकसन्नेत्रपङ्कज:। त्रिपुरास्मृतिसञ्जातरोमाञ्चद्विगुणाङ्गक: ॥ २१ ॥
अवदन्नारदं वाक्यं मधुनिष्यन्दसुन्दरम्।

"Tell all that in great detail to me in person who has faith." Listening to his words, Hāritāyana with his fully blown lotus-like eyes filled with tears of joy, with a happy mind, with swollen body from the horripilation induced by the remembrance of Tripurā, folded his palms and with beautiful words dripping honey, addressed Nārada. 20, 21

उपपन्नं तवैवेदं ब्रह्मपुत्र महामुने ॥ २२ ॥
यच्छिष्यभूतान्मत्तस्त्वं शुश्रूषस्यखिलं विदन्। नैसर्गिकस्वभावोऽयं सतां सुमहतां भवेत् ॥ २३ ॥

Oh! Great sage! Oh! Son of Brahmā! By your grace alone this text has been composed. Knowing everything you wish to listen to it from me, your disciple. It is the natural tendency of great good beings. 22, 23

अमत्सरा अवरतोऽप्यल्पं शृण्वन्ति सज्जना:। नैतच्चित्रं परादेव्याश्चारित्र्यममृतोपमम् ॥ २४ ॥

It is no wonder that good men who know everything listen to without envy, the ambrosial story of the Transcendental Devī, even though a short one. 24

न तु द्राक्षाफले भेदो लोष्टस्थे मणिपात्रगे। समं स्वभावमधुरं न पात्राद्भिद्यते रसः ॥ २५॥

Grape fruit will be the same whether placed in an earthen pot or a gem-studded jar. The natural sweet taste of it will never change with the container. 25

तवाज्ञां शिरसा धृत्वा विधात्राज्ञामनुस्मरन्। वदाम्यतिविचित्रं तद्रहस्यं परमामृतम् ॥ २६॥
आवयोः संवादरूपं समाहितमतिः शृणु।

Placing your order on my head and remembering the instructions of Brahmā, I will tell you the most wonderful extremely ambrosial Tripurārahasyam, in the form of a dialogue between you and me. Listen to it with concentration. 26

आसीद्ब्रह्मसुतः श्रीमान् भृगुर्मुनिगणेडितः ॥ २७॥

There was the son of Brahmā the glorious sage Bhṛgu praised by a host of sages. 27

तत्पुत्रः च्यवनः साक्षाद्ब्रह्मणा सदृशो भुवि। सुकन्या यस्य चारित्र्यात्पित्रा दत्ता महात्मने ॥
येन सोमग्रहो दत्तो जित्वाऽश्विभ्यां शतक्रतुम्। ऋचीकस्तस्य तनयो महात्मा च्यवनोपमः॥ २९

His son was Cyavana who was verily like Brahmā on earth. Sukanyā was given in wedding by her father to this great person owing to his conduct. Cyavana conquered Indra and gave the scarificial soma offerings to the Aśvini gods. He begot a son named Ṛcīka who was great and equal to Cyavana. 28, 29

तस्मै दत्ता स्वतनया गाधिना पुत्रमिच्छता। सेवया तोषितः सोऽपि वरं पत्न्यै प्रदत्तवान्॥ ३०॥

Gādhi, with a desire of having a son gave his daughter to Ṛcīka. Pleased by her service Ṛcīka gave a boon to his wife. 30

सा वव्रे भ्रातरं पुत्रं क्षत्रं ब्रह्मकुलोत्तरम्।

She desired a warrior brother as well as a Brahmin son. 31

अथ सर्वं क्षत्रवीर्यं ब्रह्मवीर्यं स वीर्यवान् ॥ ३१॥
आक्षिप्य निर्ममे तत्र पायसद्वयमुत्तमम्। तत्पुंसवनयुग्मं स हुत्वाऽग्नेः सम्भृतं तदा ॥ ३२॥

Then the valorous Ṛcīka prepared two puddings by his heroic and

brahminical strength and offered them along with oblations to fire-god at the time of puṁsavana—the time of bearing a male baby. 31, 32

एकं पत्न्यै परं तस्या मात्रे दत्तं महात्मना।

That great person gave one to his wife and another to her mother. 33

अथ गाधिमहाराज्ञो महिषी विपरीततः ॥ ३३॥

कन्याया अधिकं मत्वा बुभुजे लक्षिता तया। कन्यया वञ्चयित्वा तां तज्ज्ञात्वा मुनिरब्रवीत् ॥

Then the wife of the king Gādhi, by a wrong understanding that the pudding of her daughter was superior, ate it secretly by deceiving her. Knowing this the sage spoke thus: 33, 34

किं कृतं हे वरारोहे हतं कार्यं तवाधुना। वञ्चिताऽसि जनन्या त्वं चरुव्यत्ययहेतुतः ॥ ३५॥

"Oh! Auspicious lady! What did you do? You have spoiled the plan. You have been cheated by your mother because of exchanging the pudding. 35

भविता तनयो भद्रे कालान्तकसमो नृपः। भ्राता साक्षाद्ब्रह्ममयो दैवमत्र परायणम् ॥ ३६॥

Oh! Auspicious lady! You will beget a kingly son equal to the destroyer of death. Your brother will be really of the nature of Brahmā. God only should save the situation." 36

तच्छ्रुत्वा घोरसङ्काशं वचनं साऽन्वतप्यत। प्रार्थयामास भर्त्तारं नत्वा साध्वी पुनः पुनः ॥ ३७॥

Hearing those terrible words, that noble lady with sorrow repeatedly prayed to her husband duly bowing before him. 37

ब्रह्मन्ननुग्रहो मेऽस्तु क्षन्तव्या मदपाकृतिः। ब्राह्मणस्य सुशान्तस्य तवपाणि गृहीत्यहम् ॥ ३८॥

Oh! Brahman! Excuse my mistake and be kind to me. I am the wife of a peace loving brahmin. 38

न भूयादीदृशः पुत्रः प्रसादं कुरु सर्वथा। तच्छ्रुत्वाऽह महाभागः श्रूयतां मद्वचः शिवे ॥ ३९॥

Let not such a son be born. Be graceful to me. Hearing her the great one told her "Oh good lady! Listen to me. 39

पायसं मन्त्रसंभूतममोघं तत्कथं भवेत्। न तद्व्यर्थं भवेदद्य किं तु मद्वचनं शृणु ॥ ४०॥
शान्तस्तव सुतो भूयात्तत्सुतस्तादृशो भवेत्। सर्वक्षत्रान्तकृत्साक्षाद्विष्णोरंशो महाबलः ॥ ४१॥
ब्राह्मणो भविता सोऽपि क्षत्रवीर्येण सम्भृतः। इति श्रुत्वा भृगुवचोऽप्रसन्ना साऽभवत्तदा ॥ ४२

"That infallible pudding prepared with the power of Mantra cannot go waste. Now listen to my words. Your son will be a peaceful person. His valiant son will be born of the aspect of Viṣṇu and will destroy the entire warrior clan. Even though born as a brahmin, he will possess heroic might." Listening to the words of Bhṛgu, she was perturbed. 40 to 42

अथ कालेन सुषुवे जमदग्निं सुतं सती। सः ब्राह्मणः सुशान्तात्मा ब्रह्मभूतः शुचिव्रतः॥ ४३॥

After some time the devoted lady delivered a son named Jamadagni. This brahmin boy was peaceful, possessed vedic knowledge and was of pure conduct. 43

तस्य कालेन सञ्जातो रेणुकायां शुभेक्षणः। क्षत्रनीहारमिहिरो महाबलपराक्रमः ॥ ४४॥

Later from him through Reṇukā was born the mighty auspicious-eyed Paraśurāma who was like a Sun unto the mist of Kṣatriyas. 44

स कदाचित् पितृवधक्रोधात्सन्तोष्य शङ्करम्। प्राप्तवान्परशुं तस्मादमोघं चापमेव च ॥ ४५॥

Once being angry about the killing of his father, he propitiated Lord Śaṅkara and obtained from him the invincible axe and bow. 45

त्रिः सप्तकृत्वः पृथिवीं निःक्षत्रां करवाण्यहम्। इति तत्र प्रतिज्ञाय पितृघातसुमन्युना ॥ ४६॥

Going round the earth 21 times with the anger of the killing of his father he vowed to eradicate the warrior clan. 46

आदाय परशुं दिव्यं क्षत्राणां कुलनाशनः।
निःक्षत्रां पृथिवीं कृत्वा कश्यपायाऽखिलां भुवम् ॥ ४७॥
दत्त्वा प्रत्यक्समुद्रात्तु भूमिं जित्वा महौजसा। सम्प्रार्थितो ऋषिवरैर्विरतः क्षत्रघातनात् ॥ ४८॥

Taking the divine axe, the destroyer of the warrior clan made the earth empty of the warriors and handed over the entire earth to Kaśyapa. Then he conquered the land near the western sea with his power and retired from the killing of warriors at the request of the sages. 47, 48

तप आतिष्ठदुग्रं सः प्रकृत्या चण्डकोपनः। क्रोधं शान्त्यनले हुत्वा तपसैवातिभूयसा ॥ ४९॥
जिताः समस्तपुण्यानां लोकाः तेन महात्मना।

Fiercely angry by nature, he took to severe penance and offered his anger as oblation to the fire of serenity. Thus, all valuable worlds were conquered by this great person. 49

अथ कालेन महता रामः सत्यपराक्रमः ॥ ५०॥
रावणस्य वधार्थाय स्वांशेनाऽवततार ह। तेन मैथिलभूपालगृहविन्यस्तशाङ्करम् ॥ ५१॥
धनुः समारोप्य तदा वीर्यशुल्कामुपावहत्। आरोप्यमाणं तद्भग्नं धनुः शैवं महोल्बणम् ॥ ५२॥

After quite a long time, the truthful, valiant Paraśurāma incarnated with his greatness as Śrī Rāma, to kill Rāvaṇa. Śrī Rāma twanged the bow of Śaṅkara that was placed in the court of the king of Mithilā and wedded Sītā. During tying, the fierce bow of Śaṅkara broke. 50 to 52

तत्कर्म सर्वलोकानां श्लाघ्यमासीत् महाद्भुतम्। एतच्छ्रुत्वा जामदग्न्यो वैमानिकमुखात्तदा॥ ५३
असहन् क्षत्रियाणां तच्छ्लाघनां भार्गवस्तदा। गाढानलसुसम्पर्कजातोत्सेकपयो यथा ॥ ५४॥

That wonderful act of Śrī Rāma was universally appreciated. Paraśurāma heard that from divine beings travelling in the sky. Hearing that unbearable repute of the warriors (Kṣatriyas) Paraśurāma the embodiment of anger, 53, 54

क्रोधारुणितनेत्रान्तरागाग्निज्वालया जगत्। दहन्निव क्रोधमूर्तिः प्रलयाग्निरिव ज्वलन् ॥ ५५॥
आक्षत्रबन्धोरद्याहमपनेष्यामि वै मदम्। आरोप्य परशुं स्कन्धे वामेनादाय वैष्णवम् ॥ ५६॥
चापं वदन्निति ततः प्रचचाल निजालयात्।

like boiling water from excessive heat, with anger in his reddened eyes burning like the fire of dissolution, looked as if burning the universe. "Let it be so, I will today subdue the pride of the warrior community"—saying so, he moved out of his abode with the axe on the right shoulder and the Vaiṣṇava bow on his left. 55, 56

देवर्षयोऽथ तं दृष्ट्वा भार्गवं मन्युना वृतम् ॥ ५७॥
ऊचुरद्य पुनः क्षोणीं क्षत्रहीनां करिष्यति।

Seeing Paraśurāma wrapped in anger, the gods and sages said "Once again he will empty the earth of Kṣatriyas." 57

क्रोधेन तस्य महता चकम्पे वसुधा भृशम् ॥ ५८ ॥
हतप्रभो दिवानाथो धूलीधूसरितं नभः। वेलातिलंघिनो जाताः समुद्राः प्रलये यथा ॥ ५९ ॥

By his immense anger, the earth trembled severely, the Sun got dim, the sky was filled with dust, the seas broke the shores as if it was the time for final destruction. 58, 59

एवं स निर्गतः स्थानान्मार्गे सेनासमावृतम्। राघवं राममासाद्य कृतवैवाहिकोत्सवम् ॥ ६० ॥

Setting out thus from his abode, he met on the way Raghukula Rāma who was returning along with his army after getting married. 60

रे राम क्षत्रबन्धो त्वं वीर्योत्सिक्तोऽतिमन्दधीः। त्वया कृतमकर्तव्यमज्ञात्वा शूरमानिना ॥ ६१ ॥
अद्य यावन्न श्रुतः किमहं क्षत्रकुलान्तकः। रामोऽस्तीति मदाद्यन्मामवज्ञाय कृतं ह्यगः ॥ ६२ ॥
नाद्यापि परशोर्धारा कुण्ठिता क्षत्रघातिनः। यत्त्वयाद्य कृतं कर्म फलं तस्य भुजिष्यसि ॥ ६३ ॥

"Oh! Rāma of Kṣātra clan! Imbued with valour you are stupid. You have done a prohibited act thinking that you are powerful. Did you not know till today that I am Yama unto the race of warriors? Without knowing the existence of Paraśurāma, you have committed an error from arrogance. Even now the edge of my axe that kills warriors is not blunt. You will suffer punishment for your act today." 61 to 63

अद्य मे परशोर्धारा पारणं प्रविधास्यति। बहुकालेन ते कण्ठच्छेदोष्णरुधिरेण वै ॥ ६४ ॥

"After a long time my axe will indeed be satiated today with the warm blood of your severed head. 64

क्षमां खलेषु नो कुर्यादुपेक्षेवाऽऽमयागमे। कालेन तस्यैव भवेदहेः क्षीरमिवान्तकम् ॥ ६५ ॥

"The wicked should not be pardoned. Similarly, a disease ignored on its onset will eventually bring death like a snake fed with milk. 65

कथं सहेत शान्तोऽपि गुरोरपमतिं कृताम्। समर्थे मादृशस्तत्र पादाक्रान्त इवानलः ॥ ६६ ॥

"How can even a calm person bear the insult to the guru—the teacher—which is like a burn in the foot by fire. More so a mighty person like me. 66

मयि जीवति चापस्य गुरोः कैलासवासिनः। क्षत्रियापसदेनाभूद्बालेन परिभावनम् ॥ ६७ ॥

"Even when I am alive, the bow of my guru, the dweller on the Kailās mountain has been humiliated by a young inferior Kṣatriya. 67

आः कालस्य व्यत्ययता नात्र क्षान्तिर्गुणावहा। जामदग्न्ये वदत्येवं रामो राजीवलोचनः॥ ६८ ॥
पादयोः प्रणिपत्याथ सभाजनमकल्पयत्। सांत्वपूर्वं क्षमस्वेति भूयो रामः कृताञ्जलिः ॥ ६९ ॥

Alas! The time has changed. Now patience will be of no avail." As Paraśurāma was speaking thus, the lotus eyed Śrī Rāma prostrated before him and worshipped him. Śrī Rāma with folded palms calmly requested to be pardoned. 68, 69

ब्रह्मण्यो नम्रभावेन क्षमापनमथाकरोत्। यदा न क्षमते सोऽपि भूयोऽधिक्षेपतत्परः ॥ ७० ॥
तदैष क्रोधताम्राक्षो वाक्यमेतदुवाच ह। राम त्वं ब्राह्मणोऽसीति युज्यते क्षान्तिरत्र मे ॥ ७१ ॥

He humbly requested to be excused. But when the brahmin did not excuse him and began abusing him even more, Śrī Rāma with eyes red with anger said thus "Oh! Paraśurāma! Since you are a brahmin, I should be calm. 70, 71

राघवाणां ब्राह्मणेषु शस्त्रधारा सुकुण्ठिता। अयं कण्ठः कुठारेण छिद्यतां मे यथासुखम्॥ ७२

"The weapons of Raghus are blunt in respect of brahmins. May you sever my head with your axe if it pleases you. 72

सर्वथा ब्राह्मणा गावः पूज्या नो रघुजन्मनाम्।

"Brahmins and cows are venerable to us who are born in Raghu dynasty."

इति ब्रुवति काकुत्स्थे जामदग्न्यो ज्वलन्निव ॥ ७३ ॥
तोयसम्पृक्ताज्यहोमाद्धव्यवाडिव सम्बभौ।
अथाऽवदद्राघवं तं रामं रघुकुलोद्वहम् ॥ ७४ ॥
क्षत्राधमाऽतिधृष्टोऽसि ज्ञातः किं ब्राह्मणस्त्वया।
साक्षान्मृत्युं क्षत्रियाणां न जानासि कुतः खल ॥ ७५ ॥

As Śrī Rāma was saying so, Paraśurāma blazed like the sacrificial fire sprinkled with water during oblations with ghee. Then he addressed Śrī Rāma, the scion of Raghukula thus, "Oh wicked one!

You are a shameless inferior Kṣatriya. You are taking me to be an ordinary Brahmin. How come you are not aware that I am the death unto the clan of warriors?" 73 to 75

अथावदद्रघुवरो वेद्मि त्वां रेणुकासुतम्। नाहं नृपस्तथा भूतो ये हता ब्रह्मबन्धुना ॥ ७६॥
न चाहं रेणुकातुल्यः स्थितोऽस्मि पुरतस्तव। ब्राह्मण्यं वा क्षत्रभावं सन्त्यजाऽन्यतरद् द्रुतम् ॥

Then the excellent among Raghus said "I know you are the son of Reṇukā. I am not like the kings killed by you, a brahmin. And I am not standing before you like your mother. Discard either your brahminhood or your warriorship at once." 76, 77

काकुत्स्थ एवं वदति रुषा घिग्घिगिति ब्रुवन्। स्वकरे संस्थितं चापं वैष्णवं प्रददौ द्रुतम् ॥

As Śrī Rāma was speaking thus, Paraśurāma, uttering words of despise with anger, quickly gave to Śrī Rāma the Vaiṣṇava bow which he was holding in his hand. 78

तस्मै प्रोवाच संक्रुद्धः कत्थनं किं वृथा तव। माहेश्वरं जीर्णधनुर्भग्नं दैवेन तत् त्वया ॥ ७९॥
इदं वैष्णवमारोप्य मत्समक्षं स्थिरीभव। ततो मया द्वन्द्वयुद्धे विमदस्त्वं भविष्यसि ॥ ८०॥

Again with great anger he addressed Rāma thus "Your boasting is futile. You broke the worn-out bow of Śiva by good fortune. Tie the string to this Vaiṣṇava bow and stand boldly in front of me. Then you will shed your arrogance in a combat with me." 79, 80

एवमुक्तो रघुवरः श्रुत्वा वाक्यं धनुर्वरम्। आदाय लीलया मौर्वीमारोप्य निमिषार्धतः ॥ ८१॥
निषङ्गात्सायकं तीक्ष्णं सन्धायाऽऽकर्णपूरितम्। प्रदर्श्य भार्गवायाथो रुषा प्रोवाच राघवः ॥ ८२

Hearing the words thus spoken, Śrī Rāma took the great Vaiṣṇava bow and sportively tied its string in half a minute. Then placing a sharp arrow from his quiver and drawing the string up to his ears, Rāghava demonstrated his valour to Paraśurāma and spoke angrily. 81, 82

राम शीघ्रं वदामोघः बाणः क्व विनिपात्यताम्। उपेक्षणीयस्त्वं यस्माद्ब्राह्मणो भार्गवोद्भवः ॥

"Oh Paraśurāma! Tell me quickly where this unfailing arrow should fall. You have to be left out since you are a brahmin born to Bhārgava. 83

विश्वामित्रस्य सम्बन्धादाततायिपि मे गुरुः। प्रदर्श्य लक्ष्यं बाणस्य जीवन्नाऽऽशु यथाऽऽगतः ॥
अमोघोऽयं महाबाणो जीवितान्तकरस्तव।

Because of your relation with Viśvāmitra, you are my Guru, even if you are a heinous criminal. Show the target for this great arrow which is unfailing in ending your life and quickly return alive." 84

श्रुत्वा राघवसंप्रोक्तं दृष्ट्वाऽद्भुतपराक्रमम् ॥ ८५॥
मत्वाऽतिमानुषं साक्षात्परमात्मानमव्ययम्। प्रणम्य दण्डवद्भूमौ स्तुत्वा प्रोवाच भार्गवः ॥ ८६॥

Hearing the words of Rāghava and seeing his wonderful valour, Bhārgava realising him to be actually the Superhuman Eternal Absolute Self, praising him fell prostrate and spoke. 85, 86

जानामि त्वां परात्मानं पुरुषं प्रकृतेः परम्। जगद्रक्षाविधानार्थं जातो नटनरोपमः ॥ ८७॥
आसादिता मया पुण्यलोका बहुतपोगणैः। तत्सर्वं शरलक्ष्यार्थं दत्त्वा जीवामि राघव ॥ ८८॥

I know you, as the Transcendent Self beyond the causal concept, who is born as a human being to enact the protection of the Universe. Oh Rāghava! I shall offer the entire array of my merits acquired through several performances of austerities as a target to your arrow and save myself. 87, 88

तथाऽस्त्विति वदन् रामो निपात्य शरमुल्बणम्। ब्रह्मण्यो भार्गवं प्राह नमस्ते राम भार्गव॥ ८९
क्षन्तव्यं मे दुरुक्तं यत् ब्राह्मणो मे सदा गुरुः।

Then Rāma discharged the fierce arrow saying "Be it so". Then he addressed Bhārgava the brahmin thus. "Oh Bhārgava Rāma! My salutations to you. Pardon me for my angry words. A Brahmin is always my Guru". 89, 90

इति तस्य वचः श्रुत्वा भार्गवो लज्जयाऽन्वितः ॥ ९०॥
नत्वा प्रदक्षिणीकृत्य जगाम स यथागतम्॥

Listening to his words, Bhārgava filled with shame went back after offering circumambulatory obeisance to Śrī Rāma. 90

इति श्री त्रिपुरारहस्ये माहात्म्यखण्डे तृतीयोऽध्यायः॥

End of the third chapter of the
Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

चतुर्थोऽध्यायः

Chapter 4

अथ मार्गे जामदग्न्योऽत्यन्तर्निर्वेदमाप्तवान्। परिभावित एवं स चिन्तयानो जगाम ह ॥ १॥

Enroute Paraśurāma was filled with extreme repentance. Humiliated he proceeded with following thoughts. 1

नूनं मया कश्यपाय दत्वा क्षोणीं प्रतिश्रुतम्। नाऽतः परं हेतिहस्तः क्रुध्यामि नृपजन्मसु ॥ २॥

"Giving the earth to Kaśyapa I indeed promised that henceforth I will not in anger wield the weapon on kings. 2

अहो मे चित्तसम्मोहः किं वदामीदृशोऽभवम्। क्रोधेनाऽत्यन्तरिपुणा पातितो मोहखातके ॥ ३॥

Lamentable is my mental delusion. What can I say about my change? By the mighty foe called anger I have fallen into an abyss of delusion. 3

क्रोध एव तपोमृत्युः क्रोधान्नश्यति वै तपः। क्रुद्धस्य दूरतो याति विचारः सत्त्वबुद्धिजः॥ ४॥

Anger, really kills askesis. Askesis verily gets destroyed by Anger. Thoughts generated by the pious mind stay away from the angry man. 4

तस्य स्पर्शोऽपि न भवेद्विटं दृष्ट्वा सती यथा।
कथं क्रुद्धे विचारः स्याच्छ्वित्रे सौन्दर्यवत्किल ॥ ५॥

Just as a loyal wife stays away from a paramour, good thoughts do not even touch me. How can an angry person possess reflection, even so beauty with vitiligo? 5

क्रुद्धो न कुर्यात्किं कर्म गर्ह्यं घोरं पिशाचवत्। नान्तरं लेशतोऽप्यस्ति पिशाचक्रुद्धयोर्भुवि ॥

What will a terrible, reproachable act an angry person not do like a goblin? There is not the slightest difference between the angry person and the devil on this earth. 6

उभयोरीक्षितं पुत्रप्रियादिपरिपीडनम्। क्रुद्धो न हन्यात्कं को वा क्रुद्धो हन्ति गुरूनपि ॥ ७॥

In both—the angry one and the devil—is seen the torturing of

children and loved ones. An angry person kills anyone. He kills even his preceptor, Guru. 7

क्रोध एव महान् शत्रुरीदृग्येन कृतस्त्वहम्। क्रोधान्मया पुरा क्षत्रस्तनन्धयगणा हताः ॥ ८॥
आच्छिद्याच्छिद्य जननीहस्ताभ्यां पुक्कसो यथा। अहो मे निर्दयं स्वान्तं किं कृतं क्षत्रपोतकैः॥

Anger alone is the great enemy by which I have reached this state. In the past, like a low-born brute, I killed many infants of Kṣatriyas by snatching them from their mother's hands. Pitiable was my cruelty. What offence to me was done by the Kṣatriya infants? 8, 9

हिंसिताः कोटिशो बालाः सदृशा अदृशा अपि। नूनं क्रोधो येन नैव जितस्तस्य कथं तपः ॥
प्रवृद्धशत्रोर्नृपते राज्यसौख्यं यथा तथा। केन मे निहतस्तातः के हता नृपराशयः ॥ ११॥

Children, crores in number, visible or distant had been tortured by me. The askesis of a person who has not conquered anger is similar to the joy of a king whose enemy is growing in strength. My father was killed by only one. But I killed the entire lot of kings. 10, 11

पुरुषादेनेव मया कृतं कर्म सुगर्हितम्। अभिमानः क्रोधमूलो यस्माद्धेतुवशादहम् ॥ १२॥
निगीर्णः क्रोधसर्पेण प्रबलाजगरात्मना।

My action like a man-eating devil is highly reproachable. My arrogance is the root cause of my anger. Because of that, I am swallowed by the mighty python, the serpent of anger." 12

एवं चिन्तयता तेन मार्गे कश्चन पूरुषः ॥ १३॥
दृष्टस्तेजोराशिमयो ज्वलदग्निगिरिर्यथा। पुष्टसुन्दरसर्वाङ्गः फुल्लपङ्कजलोचनः ॥ १४॥
मलिनाङ्गो मुक्तकेशः उन्मत्तचरितोऽपि यः। महापुरुषवद्दृष्टो महात्मा मुनिराट् कविः ॥ १५॥

As he was thinking so Paraśurāma saw a great person, who was like a mass of effulgence, a burning mountain, who had a beautiful well-built body, fully blossomed lotus-like eyes. Though that persons' body was dirty, his hair dishevelled, his behaviour mad, he looked like a great soul, a king among sages, a learned person. 13 to 15

दृष्ट्वैवं भार्गवो विप्रं त्यक्तलिङ्गाश्रमादिकम्। दिगंबरं पङ्कदिग्धं गन्धसिन्धुरवत्स्थितम् ॥ १६॥

Paraśurāma saw that noble person who had taken to abstinence

and abandoned religious life and its codes, who was standing naked, dirty, exuding ichor like an inebriated elephant. 16

तं दृष्ट्वा जामदग्न्योऽथ परं संशयमागतः। कोऽयं विलक्षणाचारः सदसल्लिङ्गसंयुतः ॥ १७ ॥

Seeing him, Paraśurāma became very doubtful. "Who is this person with conflicting behavior exhibiting good and bad signs? 17

किं महापुरुषो वाऽथाऽप्रमत्तो वाऽपि कश्चन। अत्र बुद्धिर्नान्तमेति यथा वेषान्तरे नटे ॥ १८ ॥

Is he a great person? Or is he a learned one? Or is he some one else? Regarding this the mind cannot conclude as regarding an actor differently dressed. 18

प्रमत्तश्चेत्कथमयं तेजोराशिपदं भवेत्। भूयः पश्याम्ययं मार्गं दूषयत्यपि नो सताम् ॥ १९ ॥

If he were to be insane, how could he possess effulgence? However, he looks very much like a person who does not disregard the path of righteousness. 19

तस्मादयं कोऽपि महापुरुषो गूहिताकृतिः। परीक्षणीयः किञ्चिन्मे यत्नेनेत्यभिचिन्तयन् ॥ २० ॥

Hence he should be some great person in disguise. He should be examined somehow." Thus thought Paraśurāma. 20

तमुवाच हसन् रामः कस्त्वं पुरुषसत्तम। महापुरुषवद्भासि स्थितिस्ते कीदृशी वद ॥ २१ ॥

With a smile, Paraśurāma asked him: "Oh exalted one! Who are you? You appear like a great person. What is this state of yours? Tell me all this." 21

इति तद्वाक्यमाकर्ण्य पलायनपरोऽभवत्। क्षिपन्पाषाणखण्डांश्च हसन्नुच्चैर्मुहुर्मुहुः ॥ २२ ॥

Hearing the words of Paraśurāma, that person started running away hurling pieces of stones and repeatedly laughing loudly. 22

विप्रलापं तथा कुर्वन् बहुधोन्मत्तचेष्टितः। एवं विधं भार्गवस्तं करे जग्राह सत्वरः ॥ २३ ॥

Talking madly, that person displayed great insanity. While he was behaving like this, Paraśurāma quickly caught hold of him. 23

गृहीत्वा चिन्तयामास नायं मे विदितोऽभवत्। भूय एवं परीक्ष्याऽथ व्रजाम्यहमपीप्सितम् ॥ १४

Holding him, Paraśurāma thought thus—"This person has not understood me. I will test him once more and then go my own way". 24

इति निश्चित्य भूयस्तमधिक्षेप्तुं प्रचक्रमे। अधिक्षिप्तोऽपि बहुधा परिभूतोऽपि न स्थितेः ॥ २५॥

Deciding thus, Paraśurāma started abusing him very much. Even very much abused he was unaffected. 25

प्रच्युतो मुखवैवर्ण्यमपीषन्नोपलक्षितम्। महापुरुष एवेति तदा निश्चित्य भार्गवः ॥ २६॥

There was not even a slightest change in his countenance. Then Bhārgava concluded that he must be a great person. 26

तत्पादयोर्निपतितः प्रार्थयामास तं मुनिम्। अथ सोऽपि प्रसन्नात्मा जामदग्न्येऽनुकम्पयन् ॥ २७॥

Falling at the feet of that sage, Paraśurāma adored him. That sage was then happy and filled with compassion towards Bhārgava. 27

बभाषे सस्मितं वाक्यं बहुसन्दर्भगुम्फितम्। कस्त्वमित्यहमापृष्टस्त्वया तच्छृणु भार्गव ॥ २८॥

Then the sage, with a smile, spoke words full of many truths. "Oh Bhārgava! You asked me who I am? Listen to this. 28

त्वमित्यवगते प्रश्नः पिष्टपेषणवद्वृथा। त्वया नावगतश्चेत्त्वमिति वाक्स्यान्निरर्थिका ॥ २९॥

If you have understood the word "Tvam" (you), your question is useless like grinding the flour. If you have not understood the meaning of the word "Tvam", then again that phrase is useless. 29

केनचिद्वपुषा ज्ञात इति चेत्तद्वदस्व मे। न ज्ञातस्ते चिदात्मा तदज्ञेयत्वात्तथाविधः ॥ ३०॥

If you have understood that through somebody, then tell me that. You have not cognised the Conscious-Self because it is not cognisable. 30

अन्नं चेदं त्वया दृष्टं साक्षादेव न संशयः। यस्मात्पर्यनुयोगस्ते संज्ञायां सुव्यवस्थितः ॥ ३१॥

You have seen the physical body. There is no doubt in that. Because your inquiry is well based on appellation. 31

ज्ञातं करणमप्येवं तस्मात् संज्ञैव न त्वया। ज्ञाता सा न स्वतः सिद्धा कल्पिता बहुधापि सा ॥

Thus you know what is sensory through its designation. You have not known that which is not self revealing and severally imagined. 32

न संस्थिता साप्येकत्र सङ्घातस्याऽश्रयत्वतः। तस्मादहं त्वया राम सम्यक्पृष्टो वदामि ते ॥ ३३ ॥

It—the consciousness—is not confined to a single space because of its association with the body. Therefore, Oh Rāma! I will answer you if you ask your doubt clearly." 33

एवं तद्वचनं श्रुत्वा स्तब्धवाग्बुद्धिपौरुषः। लज्जितः प्राह योगीशं नत्वा प्रार्थनपूर्वकः ॥ ३४ ॥

Hearing the words of the sage, Paraśurāma's speech, intellect and valour were stupefied. Then with shyness, he addressed the yogi with prayer and prostration. 34

महापुरुष न ज्ञातमुत्तरं तत्र तत्त्वया। ज्ञात्वाऽहं बोधनीयो वै शिष्यभूतमकल्मषम् ॥ ३५ ॥

"Oh! Great person! I do not know the answer to that. Indeed teach me by taking me as your disciple free from sin." 35

इत्युक्तस्तेन रामेण सोऽनुकम्पितमानसः। वक्तुं स्ववृत्तमारेभे गिरा मधुरया तदा ॥ ३६ ॥

Thus told by Paraśurāma, the sage with compassion started to narrate sweetly his story. 36

भार्गवाऽऽङ्गिरसं त्वं मां जानीह्यवरजं गुरोः। संवर्त इति विख्यातं त्रिलोक्यां प्रथितं गुणैः ॥

"Oh Bhārgava! I belong to Aṅgirasa lineage. I am the disciple of my brother. With great qualities, I am well-known in the three worlds as Samvarta. 37

स्थितिं वक्ष्यामि मे राम शृणु संयतमानसः। पुरा मे गुरुणा भ्रात्रा विद्वेषस्समजायत ॥ ३८ ॥

"I will tell you about me. Listen with attention. Sometime ago, I developed enimity to my brother who was my preceptor. 38

तेनाऽहं प्राप्त निर्वेदः प्राप्त एतां स्थितिं किल। दत्तात्रेयेण गुरुणा सुसम्यगनुबोधितः ॥ ३९ ॥

"Thereby I became disgusted and attained this condition indeed. Later, I was suitably instructed by the Guru Dattātreya. 39

आत्मानमखिलं मत्वा तद्विलासमिमं तथा। अभयं मार्गमाश्रित्य शङ्कोन्मेषणवर्जितः ॥ ४०॥
सञ्चराम्यचलस्थानः सूत्रपाञ्चालिका यथा।

"Understanding that everything is Self (consciousnesss) and all this is its sport, I am treading the path of fearlessness, free from flashes of doubts and bound firmly as a puppet to the string." 40

इत्युपाकर्ण्य तद्वाक्यं प्राह प्राञ्जलिरास्थितः ॥ ४१॥
रामः प्राह मुनिं वाक्यं संप्रार्थनगिरा तदा। महापुरुष मां दीनं संसारभयपीडितम् ॥ ४२॥
अनुगृह्य शुभं मार्गमधिरोहय निर्भयम्।

Listening to his words, Paraśurāma with folded palms and prayerful voice addressed the sage thus: "Oh great soul! Bless me who is distressed by this worldly life by putting me on the fearless auspicious path." 41 to 43

इत्युक्तः स पुनः प्राह दयार्द्रहृदयो मुनिः ॥ ४३॥
शृणु वत्स मया प्रोक्तं सारं सर्वार्थसंग्रहम्। यस्मिन्मार्गे त्वमासीनः स भीमो बह्वनर्थदः॥४४॥

Being addressed thus, the merciful sage spoke again. "My child! Listen to my words, the essence of all knowledge. The path pursued by you presently is dreadful and highly harmful. 43, 44

यथा कश्चित्क्वचिद्गच्छन्नभयं दैवमोहितः। मार्गं दस्युसमाकीर्णमाश्रितो याति निर्भयः ॥ ४५॥
अज्ञानादथ तन्मार्गे क्लिश्यन्बिभ्यन्पदे पदे। क्षेमप्राप्त्याशया याति तथा संसृतिवर्त्मनि ॥ ४६॥

"It is like some one deluded by fate fearlessly and ignorantly wandering aimlessly in an unknown path which is filled with enemies and suffers frequently, expecting comfort. Similar is the journey in the worldly life. 45, 46

अथ केनाऽपि मार्गज्ञपुङ्गवेन प्रबोधितः। सुमार्गमाश्रितो याति दुर्मार्गस्थान्हसन्यथा ॥ ४७॥

"Then, awakened by some great person he proceeds in the right path ridiculing those in the wrong path. 47

तथाऽहं नाथ सम्प्रोक्तसुमार्गस्थोऽति निर्वृतः। हसन्नन्यान्कुमार्गस्थाञ्शिरं गच्छामि सर्वतः॥४८॥

"Similarly, initiated by my Guru, I am happily going all over on the right path ridiculing those on the wrong path. 48

तत्र संसृतिमार्गस्तु विपरीतो विषूचिकः। तत्राऽतिक्लेशभाजोऽपि न जानन्ति विमोहिताः॥ ४९

"The path of worldly life is contradictory and painful. Though suffering in life, the deluded do not realise this. 49

विश्रब्धाः क्लेशजालेषु सुखबुद्ध्याऽति पामराः।
ये तेषां दुर्लभो मार्गो योऽस्मद्विधनिषेवितः ॥ ५०॥

"Foolish persons are confined to the web of misery with a notional happiness. To them, the path that we sages travel is difficult to access. 50

तस्मात्स्वमार्गसंस्थानं ज्ञात्वा तत्र विरक्तधीः। गुरूपदिष्टमार्गेण स्वात्मशक्तिं महेश्वरीम् ॥ ५१॥
त्रिपुरां सम्यगाराध्य तत्कृपालेशमाश्रितः। उपलभ्य स्वात्मभावं सर्वसाम्याश्रयात्मकम् ॥ ५२॥
इतरत्तच्छक्तिमयमाभासैकरसस्थितिम्। ज्ञात्वा सर्वं स्वात्ममयं शक्तिचक्रात्मनः पराम् ॥ ५३॥
जगद्गुरुसमापत्तिं प्राप्य निर्भयसंशयः। जामदग्न्य यथेच्छं त्वं चराहमिव निश्चलः ॥ ५४॥

"Therefore, by understanding the nature of Self-knowledge, with detachment, worship Maheśvarī, the inner strength, as taught by the Guru. Then with a little of Her grace, attain oneness with the Self which is equanimous with everything. Knowing other than that Self to be a reflection/semblance of that Śakti, which is none other than yourself, through a universal Guru, you move around freely like me, without doubt, fear and disturbance. 51 to 54

स्वात्मानं सर्वभावस्थं स्वात्मस्थं सर्वभावकम्। पिण्डाहंभावमुन्मूल्य वेत्तृभावासनस्थितः॥ ५५॥
वेद्यं स्वदेहं संबुद्ध्य सदावेत्रभिलक्षकः। यश्चरेत्तस्य नो कार्यं विद्यते संसृतेः पथि ॥ ५६॥
दोषं विभावयेदादौ भूयः संसृतिवर्त्मनि। तेन तत्राशु वैराग्यं ततस्सन्मार्गलक्षणम् ॥ ५७॥

"For a person who has the feeling as a knower, who has eradicated the feeling that he is the physical body, who experiences everything within him, who experiences himself in every thing, who always concentrates as a knower on what is to be known by keeping awake, there is no action to be done in the path of worldly life. Further more, to begin with, one should know the defects in the path of worldly life. By that he will quickly develop indifference to the world followed by righteous characteristics. 55 to 57

एतन्मयोक्तं संक्षेपात्सारं मर्त्यः सदाभ्यसन्। अचिरेणैव संयाति शुभं मार्गं परात्परम् ॥ ५८॥

"A human being, by constantly practising this quintessence that has been told by me will very soon attain the auspicious supreme path." 58

एवमुक्तं तस्य वचो दुर्विभाव्यमतीन्द्रियम्। मत्वाऽथ भार्गवः प्राह भूयः कलुषितान्तरः॥ ५९॥

Thinking that the words told by Samvarta are unimaginable and beyond sensory comprehension, Bhārgava with turbid mind said again to Samvarta. 59

महापुरुष यत्प्रोक्तं त्वया सारतरं वचः। तस्याऽतिगहनत्वाद्वै न सम्यग्विदितं मया ॥ ६०॥

"Oh great one! I have not clearly understood your words containing the best essence of knowledge because of their great depth. 60

सारसंक्षेपवचनात् तन्मे सन्देह आततः। विस्तरेण सुकृपया यथा ज्ञातं मया भवेत् ॥ ६१॥
तथा मे वद सर्वज्ञ रक्ष मां शरणागतम्।

"My doubt is because of its brevity. Oh! Omniscient! Kindly tell me in detail, so that I can understand. Protect me who is seeking your succour." 61

इति तद्वचनं श्रुत्वा संवर्तो ध्यानमास्थितः ॥ ६२॥
ज्ञात्वा तस्याखिलं भावी प्रोवाच मधुरं वचः। शृणु राम मयोक्तं त्वं नायं मार्गोऽतिगोचरः॥

Listening to the words of Bhārgava, Samvarta meditated and came to know the future of Bhārgava, and spoke sweet words. "Oh Rāma! The path told by me is not shrouded. 62, 63

मलीमसधियां पुंसां न सुज्ञेयमिदं भवेत्। ऊर्ध्वमार्गस्थितेः सूक्ष्मभावात्कलुषितात्मनाम् ॥ ६४॥
नीतिसुज्ञेयमेतद्वै वक्तुं न सुलभं तथा। अतिलौकिकवृत्तित्वात् दुर्लभं चैतदुच्यते ॥ ६५॥

"Because of its subtle transcendental nature, this knowledge cannot he grasped by persons with polluted minds. Since this knowledge can be known only by practice, it is difficult to be told easily. Because of its non-worldly nature it is said to be difficult to acquire. 64, 65

त्रिपुराम्बापादसेवामन्तरा नैव लभ्यते। साऽपि श्रीगुरुनाथस्य कृपाद्वारैव नान्यथा ॥ ६६॥

"That knowledge cannot be got without serving the feet of

Śrī Tripurāmbikā and that service is not possible by any other means other than the grace of the Gurunātha. 66

तत्कारणं तु सत्सङ्गः सर्वं तन्मूलकं यतः। तस्माद्दत्तात्रेयगुरोः समीपं व्रज भार्गव ॥ ६७॥

"Association with noble persons is instrumental for the grace of the Guru, through which everything is achieved. Therefore, Oh! Bhārgava! Go to Śrī Guru Dattātreya.' 67

तं समाराध्य सन्तोष्य वाञ्छितं प्राप्स्यसि द्रुतम्। विना गुरोराश्रयतः शुभं विन्देत वै कथम् ॥

"By pleasing him through service, you will soon get your wants. How indeed can one obtain auspiciousness without the protection of the Guru? 68

मार्गच्युतस्य गहने रात्रौ सूर्यं विना यथा। विना सद्गुरुसेवाया न सुखं विन्दते क्वचित् ॥ ६९॥

"Just as none other than the Sun can lead a person who has lost his way in the darkness of the night, no one without service to Guru can get happiness. 69

अन्धस्याऽञ्जनकर्तेव विनाऽन्यत्र गुरोर्गतिः। साक्षात्सदाशिवो देवः शिष्यलोकानुकम्पितः ॥
मनुष्यरूपमास्थाय सदा पर्यटति प्रभुः। विना श्रीगुरुपादाब्जसंश्रयं कः समीहितम् ॥
लभेत त्रिषु लोकेषु समृद्धोऽपि धनादिभिः। तस्मादितस्त्वं गच्छाऽऽशु तस्य पादान्तिकं गुरोः॥

"Just as the maker of collyrium to the blind, there is no recourse other than the Guru. Lord Sadāśiva himself, due to compassion towards his devotees, is roaming in the form of a human being as Dattātreya. In the three worlds who although rich, can get satisfaction without taking shelter at the lotus feet of the Guru? Therefore quickly go from here to the feet of the Guru. 70 to 72

आराधय सुभक्त्या तमकैतवधिया ततः। प्रसन्नेऽथ गुरौ किं स्याद्दुर्लभं भुवनत्रये ॥ ७३॥

"Then worship him with pure devotion free from deceit. What is not achievable in the three worlds if the Guru is pleased? 73

स आस्ते सम्प्रति गिरौ गन्धमादनसंज्ञिते। आश्रमे पुण्यभूयिष्ठे सिद्धयोगिसुसेविते ॥ ७४॥

"Presently he is living in his meritorious hermitage situated on the mountain named Gandhamādana occupied by accomplished yogis. 74

व्रजाम्यहं शुभं तेऽस्तु यथाऽभिलषितां गतिम्। इत्युक्त्वा पश्यतस्तस्य जगामाऽऽकाशमार्गत: ॥

"I will get back. Be lucky. May your desires be fulfilled." Saying so, Samvarta went in the aerial path, as Paraśurāma was seeing him. 75

वातनुन्नाभ्रपटलमिव दूरं निमेषत:। प्रागुत्तरान्तरदिशं ययौ दृग्गोचरातिग: ॥ ७६ ॥

In a minute, Samvarta went beyond view into the North East quarter just like a mass of cloud driven away by the wind. 76

तत: संवर्तवाक्यस्य श्रुतिजातत्वरावृत:। गन्तुं मनो दधे तत्र यत्र दत्तगुरु: स्थित: ॥ ७७ ॥

Then Paraśurāma, who was surrounded by the hastening words of Samvarta, decided to go to Guru Dattātreya. 77

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे चतुर्थोऽध्याय: ॥

End of the fourth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

पञ्चमोऽध्यायः

Chapter 5

अथोत्तराशाऽभिमुखो जगाम भृगुवंशजः। दत्तात्रेयाश्रमं गन्तुं सत्वरो जातसंभ्रमः ॥ १॥

Then Paraśurāma in excitement quickly travelled towards North to reach the hermitage of Dattātreya. 1

चिन्तयन् स्वात्मनि तदा मार्गे व्यवहृतेः स्थितिम्।
नूनमद्याऽवधि मया मुख्यं चिन्त्यं न चिन्तितम् ॥ २॥

On his way, Paraśurāma thought within himself about the nature of worldly affairs. "All these days I never thought about important matters. 2

प्रवाहपतितो मर्त्य इव तद्वशतां गतः। यद्वदन्धानुगोऽन्धः स्यादविज्ञातगतिक्रमः ॥ ३॥
अग्रगस्य फलं भुङ्क्ते तथेमे सर्वतो जनाः। अविदित्वैव पर्यन्तं कुर्वन्ति कृतकर्मणः ॥ ४॥

"Just as a person fallen in a flood is dragged by it, just as a blind person who does not know the route reaps the same fruit by following another blind person, people by and large ignorantly follow the action of others. 3, 4

विदन्ति तस्य च फलमन्यदेवाऽसमीहितम्। दृष्ट्वा क्वचित्फललवसम्भवं दैवतन्त्रजम् ॥ ५॥
बुध्वाऽन्यकर्मजं तच्च मोहिताः फलतर्षया। फललेशाभासलुब्धा आपदं प्राप्नुवन्ति हि ॥ ६॥

"Also they think that the wrong result is due to some thing else. Seeing some good result due to divine plan, people deluded by thirst for results, take that to be due to some other action. 5, 6

यथा चामिषलोभेन झषो बडिशवेधितः। कस्य किं तत्सुखं जातं हतसंसारवर्त्मनि ॥ ७॥

"Just like a fish greedy about meat gets caught in a fish-hook, persons greedy about small imaginary pleasures end up in difficulties. What happiness has anyone got in this cruel worldly journey? 7

आकृमिश्वपचास्सर्वे सुखार्थं सततोद्यताः। यत्सुखं विट्कृमेर्जिह्वामैथुनोत्थन्तु यादृशम् ॥ ८॥
तदेव तादृशं लोकत्रयराजस्य नेतरम्। सर्वं हि भौतिकोत्थस्य देहस्यार्थं समीहितम् ॥ ९॥

"Starting from an insect to an out-caste person every being is continuously striving for happiness.

"The pleasure of a king of the three worlds is similar to the pleasure experienced by a worm in the urine and excreta, in respect of taste and copulation.

"Everything is desired indeed for the sake of the body born out of the five elements. 8, 9

स देहे मलमूत्रासृङ्मांसस्नाय्वस्थिसङ्कुलः। मुहुर्निन्द्यः सदा दुःखहेतुरत्यन्तकुत्सितः ॥ १० ॥

"That body is filled with urine, excreta, blood, flesh, sinew and bones. It is reprehensible, highly despicable and the cause of misery. 10

एतत्सम्बन्धिनः सर्वे पुत्रमित्रकलत्रकाः। इमं नश्वरमत्यन्तबीभत्समतिदुःखदम् ॥ ११ ॥

"Sons, friends, wives are all related to this despicable body. It is reproachable that they take this body which is perishable, extremely terrible and intolerable, to be the self. 11

देहमात्मधिया दृष्ट्वा करोत्यपि विनिन्दितम्। को नाम गुणलेशोऽत्र वर्तते हतदेहके ॥ १२ ॥
सर्वैः सुविदितं लोके जनैः पामरपण्डितैः।

"It is very well known to every unlettered and the learned, in this universe, that there is not even an iota of good characteristic in this deplorable body. 12

सदा स्रवद्द्वारयुतममेध्याऽशुचिगन्धिनम् ॥ १३ ॥
विण्मूत्रकफनिष्यन्दं लोमत्वगसृगाततम्। मत्वा प्रियतमं देहमत्युत्तमतमं जनः ॥ १४ ॥
सुगन्धिगन्धकुसुमैः मण्डयत्यतिसुन्दरैः। अवेत्य मण्डितं देहं प्रमोदमुपयाति च ॥ १५ ॥

"People take this body which ceaselessly throws out liquid, which smells of dirt and filth, which is filled with excreta, urine and phlegm, which is full of hair, skin and blood, to be supremely good and dear, and decorate it with scent and aromatic flowers, and ignorantly feel happy about the decorated body. 13 to 15

विस्मृत्य नित्यप्रवहन्मूत्रविट्श्लेष्मसङ्कुलम्। पुष्टं रसाधिक्यवशात्प्रतिक्षणं विकारिणम् ॥ १६ ॥

"They forget that the body which is well built because of excessive

sap, is a flock of urine, excreta and phlegm which flow out daily and the body itself is deteriorating every moment. 16

स एव देहो जरसा व्यापृतो रोगदूषितः। व्रणादि प्रवहन्मज्जा दुर्गन्धप्रसरोद्यतः ॥ १७ ॥
चैतन्यकलया हीनो जलक्लिन्नोऽत्यमङ्गलः। क्रिमिराशिमयश्चान्यैर्भक्षितो विण्मयोऽशुचिः ॥
एवंभूतदशायुक्तं पश्यन्नप्यन्यदेहकम्। मत्वा स्वदेहमजरामरमत्यन्तमूढधीः ॥ १९ ॥

"This body is being consumed by old age and is defiled by diseases. It spreads foul smell by the oozing marrow of the wound. Sweating and lacking lustre, it is inauspicious being eaten up by a host of worms. It is dirty with filth. Seeing such a body of another in this condition, the ignorant thinks of his body as always young and permanent. 17 to 19

एवं विधेऽतिबीभत्से नारीदेहे नृदेहके। परस्परस्य सौन्दर्यं दृष्ट्वात्यन्तसुमोहिताः ॥ २० ॥

"In such a dreadful body, men and women, mutually deluded, see beauty. 20

विचारणीयं सौन्दर्यं किं तत्रास्ति सुसूक्ष्मकम्। मलासृगस्थिसङ्घातमृते तत्प्रतिपाद्यताम् ॥ २१ ॥

"Excepting for a mass of filth, blood and bone, it needs to be reflected upon and demonstrated where ingeniously in the body, the beauty stays. 21

अहोऽतिमुग्धदृष्टीनां कुणपेऽत्यन्तगर्हिते। नश्वरे दुःखदे चाऽतिभयदे क्षणिकेऽशुचौ ॥ २२ ॥
सौन्दर्यं भाति येनेमे मोहिताः प्रार्थयन्ति यम्। यत्स्त्रीगात्रं चारुतरं कामिनां प्रीतिवर्धनम्॥ २३ ॥
पुरुषाङ्गाद्विशेषः कस्तत्र स्यादप्यणोर्मितः। मांसपिण्डौ स्तनौ तौ च स्फोटदुर्मांससंहितौ ॥ २४ ॥

"It is a wonder that extremely infatuated persons, because of delusion, see and desire for beauty in this body which stinks like a corpse which is highly reproachable, which is perishable, which causes pain, which is short lived and which causes fear. What special difference could be in a woman's body other than atoms, than in the body of a man, which by its beauteous look, increases desire in lustful persons? And those two breasts are just balls of flesh that have erupted from filthy flesh. 22 to 24

दुर्व्रणस्फोटसंयोगे तयोः सौन्दर्यमीक्षितम्। देहेऽत्यंताऽशुचिमये ये प्रीतिमभियान्त्यहो ॥ २५ ॥
धिगस्तु तान्कृमिप्रायानमेध्यरमणान्नरान्। अविचारस्य माहात्म्यं किं वदाम्यहमीदृशम् ॥ २६ ॥

"Alas! Fie upon those men, who like filth eating worms, revel in the extremely dirty body by finding beauty and desire, contact with the bad wound-like eruptions. What can I say about such power of indiscrimination? 25, 26

पश्यन्नपि महादोषं गुणमेवाभिमन्यते। एवं कुदेहाभिमतेः कामक्रोधादयोऽप्यलम् ॥ २७ ॥

"Even after knowing about the great weaknesses of the body, people consider these to be good qualities. Qualities like desire, anger and so on are enough for such a liking towards the bad body. 27

भवन्ति येन विहता भ्रमन्त्युल्कामुखा इव। न कुत्रचित्स्थितिं यान्ति भ्रमवायुस्थतूलवत् ॥ २८ ॥

"By such a misunderstanding people suffer pain that is fiery. Just as cotton caught in whirl wind, nowhere do they find stability, peace. 28

प्रायो जना मन्दधियो जिह्वोपस्थापरायणाः। न विन्दत्यतिसान्निध्यस्थितं मृत्युं भयङ्करम् ॥ २९ ॥

"Perhaps, ignorant persons given to eating and procreation, do not cognise the proximity of the dreadful death. 29

ईहन्ते चातिदीर्घार्थसिद्धिमप्यल्पजीविताः। स्वार्थसिद्ध्यै परान्हन्ति कामक्रोधहताऽऽशयाः॥ ३०

"Even though short lived, they desire for long-lasting benefits, pleasures. Overpowered by desire and anger they kill others for gaining selfish ends. 30

कामक्रोधहता मर्त्याः सुखसिद्ध्यै सदोद्यताः। न क्वचित्सुखमायान्ति क्षणं किञ्चिदपि ध्रुवम् ॥

"People slain by desire and anger, continuously strive for happiness. Certainly they do not find the slightest happiness anywhere even for a moment. 31

दुरन्ताशागाढवह्निज्वालाप्लुष्टात्मनां नृणाम्। कुतो वैराग्यपाटीरपङ्कलेपनजं सुखम् ॥ ३२ ॥

"Wherefrom, men surrounded by the intense consuming fire of desire can have the happiness of being anointed by the sandal paste of detachment. 32

धन्यास्ततो हि तिर्य्यञ्चः संशान्तमनसः सुखम्। क्षुधानिवृत्तिमात्रार्थास्तत्कालार्थकृतोद्यमाः ॥ ३३

"Animals are more fortunate than human beings because they are

mentally peaceful by engaging themselves in acquiring that much food which would be enough to satisfy their hunger, that too when they are hungry. 33

असङ्ग्रहपरा नित्यं शयानाः स्वस्थमानसाः।

"Those animals, without hoarding, sleep peacefully. 34

अहो धिक्कामवशतां सदा सन्तापकारिणीम् ॥ ३४॥
दुष्पूरां सर्वथोपायैः चिरकालाऽर्थसाधनैः। लोके यावद्धनं धान्यं पशवः स्त्रिय एव च ॥ ३५॥
न तस्य तावत्प्राप्याऽपि क्षणं निश्चिन्तता भवेत्। अहो महादुःखितास्ते येषां कामहतं मनः॥ ३६

"Alas! Pitiable is slavery to desires which always brings pain, which are insatiable by any means practised life long. Even after acquiring the entire wealth in the world consisting of money, material, cattle, women, a person cannot be free from worries even for a moment. 34 to 36

सर्वसम्पत्समृद्धानामपि साम्राज्यमृच्छताम्। धनमेव हि दुःखानां मूलं नित्यभयावहम् ॥ ३७॥

"Though possessing all wealth, prosperity and sovereignty, people caught by desires are sorrowful. Money, indeed is the root cause for sorrow and causes continuous fear. 37

दुःखेन प्राप्यते लोकैः कायक्लेशादिभिश्चिरम्। तद्धनप्राप्तिमात्रेण मित्राण्यपि च शत्रवः ॥ ३८
आत्मभूतात्मजोऽप्यस्मै द्रुह्यति प्रेयसी प्रिया। मातुः पितुः प्रियान्मित्राच्छङ्कते करटो यथा ॥ ३९

"People acquire wealth through continuous physical and mental difficulties. Once they become rich, even friends turn enemies. One's own son, loved wife, mother, father, dear friend and all look upon these people with hate and suspicion, like a crow. 38, 39

मृत्युमस्य प्रार्थयन्ति पुत्रदारादयः प्रियाः। तस्माद्धनेनात्ममृत्युसमेन किमु वै सुखम् ॥ ४०॥

"Dear children, wife and others pray for the death of this rich person. Hence what indeed is the joy in money that is equal to one's own death? 40

तथाप्यविद्वान्सततमीहते मुग्ध एव तत्। एवम्भूतधनेनेह कुटुम्बानां तु रक्षणम् ॥ ४१॥
क्रियते बह्वनर्थाय महायासेन सर्वदा। कुटुम्बं पुत्रदारादि तद्वृथाऽभिनिवेशतः ॥ ४२॥

"Even then the ignorant person foolishly desires such wealth, by which he always strives to protect his family consisting of wife, son and so on but faces many calamities by unprofitably clinging to it. 41, 42

ममैते पुत्रदारादि इत्येवमभिमानयन्। अभिमानमृते किञ्चित्सम्बन्धोऽपि न लभ्यते ॥ ४३॥

"A person acts with the belief that wife, son and so on belong to him. Without that belief there will not be the smallest of relationship. 43

तच्चान्त्ये बहुशोकाय यथा कोशकृतः क्रिया।
चिरं संयोगिनां चाऽपि स्यादेवान्ते वियोगता ॥ ४४॥

"Acts done for gaining money will end up in great grief. Even those with long partnership will meet with bereavement. 44

लोकेऽवश्यं युग्मभूताः शोचन्त्येकवियोगतः। एवं वियोगपर्यन्तं संयोगप्रीतिसंयुताः ॥ ४५॥
शोचन्त्यतितरामन्ते संयोगफलमीदृशम्। फलव्यत्यय एवाऽस्ति संयोगस्य तु सर्वदा ॥ ४६॥

"Thus, in this world having been together with love till separation, persons will come to grief immensely from bereavement of one of them. Such is the result of companionship which always ends up in contrary result. 45, 46

अविचार्यैव पर्यन्तं दाराद्यैः संयुता नराः। निश्चित्य स्थिरसंयोगं मूढाः कौटुम्बिनो नराः॥ ४७॥
सदा कुटुम्बैकरताः शोचन्त्यन्तेऽतिदुःखतः।

"Human beings thoughtlessly associate themselves with family till the end. The householders foolishly think that the association is permanent. Always interested in their family they come to great grief in the end. 47

एष एव महान्दोषो धनेष्विह जनेषु च ॥ ४८॥
अस्थैर्यं सर्वसुगुणघस्मरं दुर्निवारणम्। एतेनास्तङ्गतास्सर्वे गुणा निःशेषिता अतः ॥ ४९॥

"The great drawback with money and men is their fickleness, loss of good qualities which are difficult to be warded off. By this attachment all good qualities will vanish completely. 48, 49

सङ्गो नैव विधेयः स्याज्जातु स्वक्षेममिच्छता। सर्वं भयेन संव्याप्तं मृत्युनाऽतिबलीयसा ॥ ५० ॥

"One who desires to be happy should never have attachment. Everything is pervaded by the fear of powerful death. 50

धनं गृहं तथा दाराः स्वर्गाद्यमपि कर्मजम्। तस्मान्नेच्छेत किमपि मृत्युग्रस्तं च शोकदम् ॥ ५१ ॥

"Wealth, residence, wife and heaven are all the results of one's action. Therefore one should not aspire for any of these that give grief and are caught by death. 51

अभयं सर्वदेच्छेत न शोचति यतो जनः। व्रजामि तं महात्मानं दत्तात्रेयगुरुं मुनिम् ॥ ५२ ॥

"One should always long for protection by which he will not grieve. I shall go to the great sage Dattātreya who gives happiness." 52

शरणं क्षेममन्विच्छन्नात्मनस्सर्वतोऽभयम्। एवं मार्गे चिन्तयानः पर्वतेन्द्रमवैक्षत ॥ ५३ ॥

Moving along with such thoughts, desiring happiness and total self-protection, Paraśurāma then saw a great mountain. 53

पुरोभागे रोचमानशृङ्गाक्रान्तविहायसम्। शृङ्गसङ्गातविश्रान्तबलाहककदम्बकम् ॥ ५४ ॥
अमरीगणसङ्गीतनादधुंधुमितान्तरम्। नृत्यदप्सरसांश्रेणीनूपुरारावझाङ्कृतम् ॥ ५५ ॥
दोललोलाव्यग्रसिद्धपुरन्ध्रीगणसुन्दरम्। मैरेयक्षीबयक्षस्त्रीसंक्रीडद्गह्यकावृतम् ॥ ५६ ॥
कदम्बकुसुमोदञ्चत्सौरभाऽऽभरिताऽन्तरम्। सौगन्धिकसुगन्धाढ्यं मन्दगन्धवहस्थलम् ॥ ५७ ॥
पद्मिनीपद्मसंराजद्धंसचक्राङ्गसारसम्। भृङ्गीनिकरझङ्कारपरिबृंहितकुञ्जकम् ॥ ५८ ॥
एवं शोभामवेक्षन्स प्राप्तवानन्तिकं गिरेः। गन्धमादनसंज्ञस्य गीर्वाणाऽवसतेस्तदा ॥ ५९ ॥

The mountain before him had shining sky-scraping peaks; clusters of clouds were resting on the peaks. The central portion of it was reverberating with the music of divine damsels.

It was filled with the tinkling resonance of the anklets of dancing Apsaras. It appeared beautiful by the group of Siddha women playing on the swing. Its caves were filled with the sports of intoxicated Yakṣa women. Its interior was suffused with fragrance from Kadamba flowers. It bore a gentle breeze spreading the aroma of scented flowers.

The lotuses in the ponds were glittering with swans, ruddy geese, cranes surrounding them. Its creepers were filled with the music of female bees.

Witnessing such a grandeur, Paraśurāma approached the mountain named Gandhamādana the dwelling of gods. 54 to 59

अत्राऽस्ते स महायोगी यस्संवर्तेन वर्णितः। दीनान्जनानुद्दिधीर्षुर्भवपङ्काब्धिविप्लुतान् ॥ ६०॥

In order to uplift the distressed struggling in the mire of the mundane ocean, the great yogi who was described by Samvarta, lives here. 60

इति चिन्तयतस्तस्य दृष्टिगोचरिताऽभवत्। पर्णशाला तस्य मुनेर्यद्दर्शनपिपासितः ॥ ६१॥

As Paraśurāma was thinking thus, he saw the hermitage of Dattātreya Muni that he was longing for. 61

ननु शाला तस्य भवेदाङ्गिरसगुरोर्मुनेः। नूनं ममाऽल्पभाग्यस्य दैवमद्य प्रफुल्लितम् ॥ ६२॥

"This might be the hermitage of Guru Dattātreya, the Guru of Aṅgirasa. Verily, today has blossomed good fortune for me who was unfortunate till now. 62

अहो जनानां कालेन भाग्यमभ्युदितं भवेत्। अद्याऽहं सम्प्रपश्यामि तत्पादसरसीरुहम् ॥ ६३॥
संसारदावतापघ्नममृताम्भोधिवर्षणम्। स एवं चिन्तयन् रामः शालाद्वारमुपागतः ॥ ६४॥

"It is a wonder that fortune will dawn on people in the course of time. Today I will see his lotus feet that destroy the heat of the worldly conflagration and shower nectar." Thinking so, Paraśurāma approached the doors of the hermitage. 63, 64

दृष्टवान् द्वारदेशस्थं ब्राह्मणं ध्यानतत्परम्। तद्ध्यानभङ्गभीत्याऽथ संस्थितो दूरतः क्षणम् ॥ ६५॥

Near the door, he saw a brahmin who was engrossed in meditation. Then fearing to disturb his meditation, Paraśurāma stood for a while at a distance. 65

उन्मीलिताक्षमथ तमुपलक्ष्योपसंसृतः। वन्दित्वा तस्य चरणौ प्रष्टुं समुपचक्रमे ॥ ६६॥

After a while the brahmin opened his eyes and saw Paraśurāma who moved towards him and started asking questions after prostrating at his feet. 66

भो ब्रह्मन्नाश्रमः कस्य भवत्ययमतिप्रियः। दर्शनादेव सर्वेषामतिविश्रान्तिदायकः ॥ ६७॥

अत्र दत्तात्रेयगुरोराश्रमः कुत्र विद्यते। कृपया ब्रूहि योगेन्द्र द्रुतं मे दीनवत्सल ॥ ६८ ॥

"Oh! Brahmin! Whose is this most lovely hermitage, a glance of which confers comfort on one and all? Where is the hermitage of Guru Dattātreya? Oh Yogi! Oh compassionate towards distressed! Tell me soon with mercy." 67, 68

इति तद्वचनं श्रुत्वा ब्राह्मणः शान्तमानसः। वाक्यं मधुरसासारमाह स स्मितपूर्वकम् ॥ ६९ ॥

Listening to Paraśurāma, that peaceful brahmin with a smile spoke words like the sweet essence of honey. 69

अयमेवाश्रमस्तस्य योगिराजस्य सद्गुरोः। किमीहितं तव वद कस्त्वं कस्मादिहागतः ॥ ७० ॥

"This is the hermitage of that virtuous Guru, the king among Yogis. Tell me who you are? From where you have come? What do you want?" 70

अथ तद्वाक्यमाकर्ण्य रामः प्राह कृताञ्जलिः। भृगुवंशप्रसूतोऽहं जामदग्न्यो महामुने ॥ ७१ ॥
रामो नाम जनैः ख्यातः केनचिद्धेतुनाऽत्र तु। प्राप्तः संवर्तमुनिना चोदितोऽतिकृपावता॥ ७२ ॥

Hearing the words of that Brahmin, Paraśurāma spoke with folded palms."Oh great sage! I am born in the Bhṛgu lineage as son of Jamadagni. Well-known as Paraśurāma, I have come here with some motive ordered by the compassionate sage Samvarta. 71, 72

एतत्क्षणं द्रष्टुमेव गुरोश्चरणमीहितम्। मनो मे त्वरते ब्रह्मन् तत्पादावभिवन्दितुम् ॥ ७३ ॥

"I desire to see the feet of the Guru immediately. Oh Brahmin! My mind is in a hurry to prostrate at his feet. 73

ततः सर्वं सुविदितं भवेद्वै भवतो ननु। भ्रमन् मरुस्थलारण्ये दावसङ्घातितर्षितः ॥ ७४ ॥
सुशीतजललाभान्यद्यथा नो नन्दयेत्तु तम्। तथा मम गुरोः पाददर्शनाऽन्यन्न रोचते ॥ ७५ ॥

"Later you will come to know everything about me. Just like a thirsty person wandering in the desert-like forest scorched with heat will not be happy with any thing other than getting cool water, nothing would interest me other than the sight of my Guru's feet. 74, 75

आख्यातु तं भवान्मह्यमाश्रितार्तिविनाशनम्। अथ तद्वाक्यमाकर्ण्य प्रहस्य मधुरं वचः ॥ ७६ ॥

राम जानामि ते सर्वमत्राऽऽगमनकारणम्। गुरोर्महात्मनस्सेवामहिमवशतः स्फुटम् ॥ ७७॥

"Hence, you make me known to him who destroys the misery of his disciples." Listening to Paraśurāma, the brahmin with a smile replied sweetly. "Oh! Paraśurāma! Due to the power obtained by serving the great Guru, I know clearly the purpose of your visit here. 76, 77

गच्छाऽन्तराऽऽस्ते मुनिराट् सर्वलोकसुहृत्तमः। इत्युक्तस्तेन मुनिना शालाऽन्तः प्रविवेश ह॥

"Go inside. The great sage who is the friend of the Universe is there." Thus addressed by the Muni, Paraśurāma entered the hermitage. 78

तत्राऽऽसीनमासनाग्र्येऽवधूतकुलनायकम्। उपासितं योगिमुख्यैरवदातगुणाशयैः ॥ ७९॥
दण्डवत्तत्पदाब्जाग्रे प्रणिपत्य कृताञ्जलिः। आस्थितो नाऽतिदूरे स पश्यन् तत्स्थितिचेष्टितम् ॥

There Paraśurāma saw the leader of the ascetic clan being served by eminent yogis of great merit. Prostrating at his lotus feet, Paraśurāma stood nearby with folded palms looking at the posture of Guru Dattātreya. 79, 80

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे पञ्चमोऽध्यायः॥

End of the fifth chapter of the
Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

षष्ठोऽध्यायः

Chapter 6

तं ददर्श महात्मानं तेजोराशिमनुत्तमम्। तमालकोमलदलनीलनालतनुच्छविम् ॥ १॥
फुल्लराजीवनयनं राकेन्दुप्रतिमाननम्। नवविद्रुमसामन्तदन्तच्छदविराजितम् ॥ २॥

Paraśurāma saw that great person Guru Dattātreya who was brilliant, a paragon, whose hue was like that of blue stem of the tender sprout of Tamāla tree, whose eyes were like fully blossomed lotus, whose face was like the full moon and whose lips were shining like fresh coral. 1, 2

मन्दस्मितातिसौन्दर्यप्रभापूर्णदिगन्तरम्। प्रौढमुक्तापङ्क्तिशोभापरीभाविद्विजावलिम् ॥ ३॥

The beauty of whose tender smile had illumined the quarters, whose row of teeth had defeated the glow of big pearls. 3

पूर्णगण्डाभोगराजन्नासावंशलसन्मुखम्। कम्बुग्रीवं दीर्घबाहुद्वयशोभाविराजितम् ॥ ४॥

Whose face was shining with broad cheeks and nose, whose neck was like a conch, who was shining with beautiful long arms. 4

नवप्रवाललालित्ययुतपाणितलाञ्चितम्। विशालपृथुलोरस्कं तनुत्रिवलिकोदरम् ॥ ५॥

Whose palm was soft like new sprouts, who was robust and full chested, whose stomach had three folds. 5

करिनासोरुसुभगं तूणीसोदरजांघिकम्। पङ्केरुहातिसुभगं पादपङ्केरुहान्वितम् ॥ ६॥

Whose thigh was beautiful like the trunk of an elephant, whose shank was similar to a quiver, whose feet were charming like lotus. 6

सौन्दर्यकन्दममलं तारुण्यश्रीनिषेवितम्। दर्शनादेव नारीणां कोटिमन्मथदीपनम् ॥ ७॥

The mere sight of him who was the root of beauty, pure and youthful, kindled infinite love in women. 7

एवंभूतं समालोक्य स्त्रिया लक्ष्मीसमानया। कयाचिदतितारुण्यलावण्यलसदङ्गया ॥ ८॥
मदिरामदसंरक्तघूर्णनेत्राम्बुजातया। आलिङ्गितपुरोभागन्यस्तमैरेयकुम्भकम् ॥ ९॥
यतिवेषधरं मिश्रलिङ्गिनं शङ्कितोऽभवत्। किमेतदद्भुतं वृत्तं मुनेरस्य महात्मनः ॥ १०॥

Seeing such an ascetic who was embraced by some young beautiful woman equalling Lakṣmī, with reddish eyes rolling due to intoxication and with a wine pitcher in front, exhibiting contradictory signs, Paraśurāma became suspicious. "What is this wonderful behaviour of this great sage? 8 to 10

विषसम्पृक्तमाध्वीकमिव पश्यामि चेष्टितम्। अहो महात्मनां लोके गतिरत्यन्तचित्रिता ॥ ११॥

I see his conduct like wine mixed with poison. Alas! In this world the manner of great persons is extremely surprising. 11

क्वचिद्बाह्यसमीचीना क्वचिदान्तरसौभगा। अचिन्त्यवृत्तयो लोके योगिनः खलु मादृशाम् ॥

Sometimes they exhibit external goodness. Sometimes they display inner beauty. In this world, for persons like me, the behaviour of yogis is indeed incomprehensible. 12

न ह्यसारं स संवर्तो मह्यमादिशति क्वचित्। द्वारेऽप्येष महाशान्तः संश्रयेत्प्राकृतं कथम् ॥
अत्रापि परितः सर्वे निषण्णाः सात्विकर्षभाः। तस्मान्नैतद्यथादृश्यमन्यदेवास्ति किञ्चन ॥ १४॥

That sage Samvarta would not tell me something that is useless. Also, how will such a tranquil person (the brahmin) seek shelter at the doors of the hermitage? Again, many pious persons are sitting around him. Therefore what I am seeing is not the reality which is something else. 13, 14

यथा तथा वा भवतु गुरुर्मेऽयं सनातनः। मनःकल्पितमेवेह सदसद्भेदभेदनम् ॥ १५॥

Whatever it may be, this ancient person is my Guru. Differences like good and bad are mental formations." 15

इति निश्चित्य मेधावी सुचित्तस्तत्र तस्थिवान्।

Deciding thus, the intelligent Paraśurāma stood there with a calm mind.

तं समालोक्य स गुरुर्विनीतं भार्गवं ततः ॥ १६॥
प्रोवाच मधुरं वाक्यं विचित्रार्थसमन्वितम्। स्वागतं भार्गव तव कच्चित्ते कुशलं स्थितम् ॥

Seeing the polite Bhārgava, the Guru spoke sweet words carrying wonderful meaning. "Oh! Paraśurāma! Welcome to you. Are you fine? 16, 17

आश्रमे तव गोविप्रतृणवीरुन्महीरुहाम्। कच्चिदभ्यागतं चाग्निं काले शुश्रूषसि क्रमात्॥ १८॥

In your hermitage, are the brahmins, cows, grass, creepers and trees doing well? Are you serving your visitors properly? Are oblations to fire suitably given? 18

काले काले स्वाध्ययनात्कच्चित्ते ब्रह्म सन्धृतम्।
अकाण्डेषूत्थितान्देहजाताऽरीन् जयसि ह्यरम् ॥ १९॥

Oh! Brahmarṣi! Are the Vedas being studied from time to time? Are you without delay keeping under control the untimely upsurge of the enemies in the body viz., the senses. 19

तपसा ते जिता लोका बहवः पुण्यसंश्रयाः। त्वया भार्गववंशो वै नीतोऽत्युच्चपदं परम् ॥ २०
तपसा विद्यया शक्त्या ब्रह्मचर्येण तेजसा।

By the merits of your penance, you have conquered many worthy worlds. The Bhārgava lineage has indeed risen to the acme by your penance, erudition, power, continence and lustre. 20

वदाऽऽगमनकार्यं ते मादृशा न सदाश्रयाः ॥ २१॥

Tell me why you have come. Persons like me are not to be sought by sacred men. 21

लोकेऽक्षगोचरजयः पुरुषार्थैककारणम्। पुरुषार्थस्य सम्पत्तिः परो लाभ इह स्मृतः ॥ २२॥

In this world, conquering the senses is responsible for attaining the four goals. Attainment of the four goals is considered to be the highest gain in this world. 22

अलब्धपुरुषार्था ये तत्राऽर्थेनैव चोद्यताः। पुरुषास्ते न जीवन्ति जीवत्कुणपसंज्ञकाः ॥ २३॥

Those persons, without reaching the four goals, who are engaged in mercenary activities are like breathing dead bodies. 23

इति बह्वर्थनिःश्वासाः स्वार्थघ्नाः काष्ठपूरुषाः। सूत्रपाञ्चालिकेवेह व्यर्थचेष्टापरा नराः ॥ २४॥

Thus those men who are interested in wealth, who are selfish, are like wooden puppets engaged in futile activities. 24

अहं पुराऽतिवैराग्याद्यस्तसर्वक्रियोऽभवम्। द्वयं तत्रातिबलवदिन्द्रियेष्वात्मशत्रुषु ॥ २५॥
रसनोपस्थयुगलं बहवस्तेन पातिताः। द्वयं येन जितं सम्यक्तेन सर्वं जितं भवेत् ॥ २६॥

Earlier due to utter dispassion, I discarded all action. Among the enemies of the self, the tongue and the procreative organ are powerful. Many have been degraded by them. He who has conquered these two has truly conquered everything. 25, 26

अहमित्थंभूत आभ्यां जातो नूनं विनिन्दितः। न संश्रयन्ति मां सन्तो निषिद्धपथसेविनम्॥ २७॥

I am really despicable for I have both such weaknesses. Pious persons do not follow me who has taken to the forbidden path. 27

बुद्धिभ्रंशकरी चेयं सुरा सज्जनगर्हिता। तादृशी वारयोषाऽपि मयैतदुभयं श्रितम् ॥ २८॥

This wine which causes mental disorder is reproached by the pious, similarly a courtesan. I have taken to both these. 28

अतो मत्सङ्गतिं प्रायस्त्यक्त्वा सन्त इतो गताः। तस्मादेवंविधस्येह स्थाने त्वं कथमागतः॥ २९॥

Therefore pious persons have perhaps gone away from my company. Hence, how have you come to such a place like this? 29

वद भार्गव तथ्यं तद्येन शुद्धचेत मन्मनः। इति पृष्टो जामदग्न्यो रामः प्राह सुविस्मितः ॥ ३०॥

Oh! Bhārgava! Tell me the truth by which my mind gets clarified." Thus addressed by Dattātreya, Paraśurāma the son of Jamadagni spoke with astonishment. 30

संवर्त्तचरितं तच्च पूर्वदृष्टमनुस्मरन्। नूनं स्वरूपगुप्त्यै नो मुनिराहेदृशं वचः ॥ ३१॥

Recollecting the past deeds of Samvarta, Paraśurāma thought that Dattātreya has said this to conceal his real form (identity). 31

उद्विग्नो मादृशां सङ्गात्कामिनां हतचेतसाम्। न प्राकृतं वदेन्मह्यं संवर्तोऽतिदयापरः ॥ ३२॥

It may be due to affliction caused by association with bad lustful persons like me, the compassionate Samvarta would not tell me the truth. 32

इति व्यवस्य नत्वा तमाहाऽत्यन्तशुभं वचः। भगवन्नार्हसि मयि शङ्कितुं शरणागते ॥ ३३॥

Deciding thus and prostrating before him, Paraśurāma spoke very auspicious words. "Oh Lord! Do not suspect me, who is seeking your shelter. 33

अनन्यगतिरद्य त्वां दयापीयूषवारिधिम्। दीनः संसृतिकान्तारदुर्गभ्रमणकातरः ॥ ३४॥
दुःखदावाग्निजटिलज्वालामालाऽऽकुलाऽऽशयः। वाञ्छामध्याह्नतरणिकिरणैः परितापितः ॥
दैवात्संवर्त्तसन्मार्गं प्राप्याऽऽसादितवानहम्।

Destined to roam in the impenetrable forest of worldly life, which is engulfed with the conflagration of sorrow, I am scorched by the mid-day rays of the Sun of desire. Directed by Samvarta due to my good-fortune, I have, today, with no other protection, come to you who are an ocean of compassion. 34, 35

स्रवच्छीतलपीयूषमकरन्दाऽऽलवालकम् ॥ ३६॥
कल्पद्रुमवरं सेव्यं सेवकाऽलिकुलाऽऽवृतम्। त्वां महात्मानमनघं सोऽहं त्वदनुकम्पितः॥ ३७॥
भवामि न चिरादेव संवर्त्तोक्तिमहत्वतः। नाहं विशङ्कनीयः स्यामनन्यशरणागतः ॥ ३८॥

By the power in the words of Samvarta having come to you who are like the wish-yielding tree with its basin filled with dripping cool ambrosia, who are worthy of worship, who are attended by a swarm of servants, who are great, who are pure, I will very soon gain your grace. I who have come to you as the sole refuge, should not be suspected. 36 to 38

भवान्मया सुविदितो निश्चितश्चाऽपि मे गुरुः। सद्वाऽसद्वा स एवास्तु पन्थास्ते सद्गुरोर्मम ॥ ३९॥

I have clearly understood you. You are truly my Guru. Good or bad, may I follow your path who are my Guru. 39

गुरुः साक्षात्परशिवः सर्वेषामात्मदो मतः। अनात्मदैरसद्भिः किं को लाभस्तत्समागमात् ॥ ४०॥

Guru is really Paraśiva who imparts Self-knowledge. What benefit can be had by associating with bad persons who cannot give Self-knowledge. 40

धनैः पुत्रैर्गृहैः स्त्रीभिर्ग्रामैरखिलभूधनैः। प्राप्तैरनात्मभूतैस्तैरप्राप्ताऽऽत्मफलस्य किम् ॥ ४१॥

What is the use of possessions like wealth, progeny, mantles, wife, territories and land which cannot give Self-knowledge? 41

हृतात्मनः सुखं कस्माद्भवेदखिलवैभवैः। जात्यन्धस्येव दीपानां सहस्रैरिव नो फलम् ॥ ४२॥

How can an unwise person derive happiness from immense wealth? It is similar to the benefit that a person born blind can have from thousands of lamps. 42

तस्मान्मयि कृपासिन्धो भगवन् दीनवत्सल। कृपा कर्तुं समुचिता शुद्धोऽहं त्वत्पदाऽऽश्रितः ॥

Therefore, Oh! Ocean of mercy! Adorable! Protector of the pitiable! It behoves you to be compassionate towards me, who is pure due to my surrender at your feet." 43

इत्येवं तस्य वचनं श्रुत्वा दीनदयापरः। प्रसन्नवदनः प्राह दत्तात्रेयो महामुनिः ॥ ४४॥

Listening to the words of Paraśurāma, the great sage Dattātreya, the protector of the deprived, spoke with a pleased face. 44

साधु वत्स जामदग्न्य सम्यग्व्यवसितं त्वया। स्वाऽऽत्मनः पदवी श्रेष्ठा दुर्लभा परिमार्गिता ॥

"Oh! Son of Jamadagni! My child! You have rightly decided. Attainment of Self-knowledge is pre-eminent which is difficult to get by searching. 45

नैतदल्पफलं ज्ञेयं यदात्मपदमार्गणम्। आश्चर्योऽत्र नरो लोके स्वात्मलोकाऽनुचिन्तकः ॥ ४६॥

It is a wonder that in this world man thinks about Self-realisation. The search for Self-knowledge is not to be thought as a small benefit. 46

एतावदत्र नृतनौ सारभूतं महाफलम्। शाश्वतप्रापकं सत्यं यदात्मपदमार्गणम् ॥ ४७॥

Attainment of Self-knowledge is the essence and the great benefit that is truly ever-lasting in this human life. 47

नूनं जना गोचरेषु संधृताक्षाशयाः सदा। इन्द्रजालनिभेष्वद्धा समीहन्ते पदे पदे ॥ ४८॥

Verily, people continuously long for pleasures obtained through sense-organs, that are truly magical in nature. 48

अलब्ध्वा तत्र विश्रान्तिं कालपाशेन पाशिताः। देहाद्देहान्तरं यान्ति चाऽसङ्ख्येयपरिक्रमैः ॥

Not finding solace in sense pleasures, people bound by the noose of death go from one body to another in myriad cycles. 49

चक्राऽऽन्दोलनयन्त्रस्थजना इव मुधा सदा। ऊर्ध्वाऽधो मध्यगमनं यान्ति तत्तद्गतिक्रमात्॥ ५०॥

People always experience high, low and middle states that are futile accordingly, as if trapped in the cog-wheel. 50

प्रसन्नोऽहं जामदग्न्य दृष्ट्वा निष्ठां तवाऽचलाम्। वद तेऽभीप्सितं किं तदागतो यन्निमित्ततः॥

Oh! Paraśurāma! I am pleased with your unwavering faith. Tell me about your desire that has brought you here." 51

श्रुत्वैवं तद्वचो रामः प्रसन्नेन्द्रियमानसः। प्रणिपत्य प्रश्रयतः तमाह प्राप्तविष्टरः ॥ ५२॥
कृताञ्जलिर्मधुरया गिरा सूनृतया तदा।

Hearing the words of Dattātreya, the happy Paraśurāma humbly prostrated and after taking a seat spoke sweetly to him with folded palms. 52

महाराज गुरो स्वामिन् त्वयि तुष्टे महेश्वरे ॥ ५३॥
किमलभ्यमिहास्त्यन्यदिहलोके परत्र च। रत्नेच्छस्येव संप्राप्तरोहणस्य महात्मनः ॥ ५४॥

"Oh! Eminent Guru! Oh Lord! When you are pleased what is there that is not attainable here and hereafter? Just like a person desiring a diamond got to a mountain of gems, I have come to a great one like you. 53, 54

नूनं मया बहुतिथं संसृतेर्वर्त्म संश्रितम्। तत्र भ्रमन् न विश्रान्ति लब्धवान् लेशतः क्वचित् ॥
ईहामन्युज्वलत्कीलिज्वालाजालसमाकुलः। दन्दह्यमानोऽनुदिनं दीर्घकालोऽतिवाहितः ॥ ५६॥
अन्तः शीतलता लब्धा न मया कुत्रचित्क्वचित्।

Oh Guru! For a long time roaming in the worldly life I never gained even a little solace. Caught and burnt in the blazing fire of desire and anger, I have spent a long time. I never felt any inner cool anywhere. 55, 56

लोके सर्वे नरा नार्यो मृगा यादो विहङ्गमाः ॥ ५७॥
आढ्यो रङ्को महीपालो मण्डलेशश्च चक्रपः। गन्धर्वा गुह्यका यक्षाः सिद्धविद्याधराऽऽदयः ॥
सर्पा नागा यातुधाना इन्द्रचन्द्रादयोऽपि च। दन्दह्यमाना एवैते सदा काममहाऽग्निना ॥ ५९॥

In this world all men, women, animals, creatures of the sea, birds,

the wealthy, the poor, kings, emperors, monarchs, Gandharvas, Yakṣas (demi-gods), siddhas, Vidyādharas, serpents, snakes, demons, Indra, Moon and the like are always being burnt by the great fire of desire. 57 to 59

तस्माद्यथाऽहमनिशं भवेयं सर्वशीतलः। दह्यमाने वने गङ्गामध्यस्थ इव सिन्धुरः ॥ ६०॥

Therefore make me remain always cool like the elephant in the middle of the Gañgā while the forest is on fire. 60

तथाऽहं भवतः सम्यग्बोधितः स्यामिति प्रभो।

Oh Lord! Similarly let me be suitably instructed by you."

इति तद्वाक्यमाकर्ण्य दत्तात्रेयो महामुनिः ॥ ६१॥
अवदत्सुशुभां वाणीं हर्षयन्भार्गवं मुनिम्। राम संशृणु मद्वाक्यं यदुक्तं भवताऽनघ ॥ ६२॥
अत्यन्तश्रेयसो मूलमेतत्ते वाञ्छितं शुभम्। नूनं त्वयि कृपा सम्यग्भगवत्या समाहिता ॥ ६३॥

Hearing his words, the great sage Dattātreya uttered auspicious words that pleased Paraśurāma. "Oh! Rāma! Listen carefully to my words. The good desire that has been expressed by you who are pure, is the root of auspiciousness. Truly you have gathered the grace of the Devī. 61 to 63

अनेकप्राग्जन्मकृतं सुकर्म फलितं तव। न ह्यल्पकर्मभिर्जातु शुभमेवं प्रजायते ॥ ६४॥

Your good deeds of many past births have borne fruits. This type of grace is never acquired by small deeds. 64

महाफलं व्यवसितमारात्ते हि फलोदयः। शृणु मद्वचनं राम सावधानेन चेतसा ॥ ६५॥

The fruits of your good deeds in the past are really supreme. Oh Rāma! Listen to me with oneness of the mind. 65

आत्यन्तिकं तु यत् क्षेमं तत्तेऽभीष्टतमं मतम्। तद्विना ज्ञानयोगेन न सिद्ध्यति कदाचन॥ ६६॥

Your desire is most comforting. It cannot be realised anytime without wisdom. 66

सर्वेषां प्राणिनामात्मा साक्षादेव परः शिवः। स्वमायावैभववशात्स्वात्मानमविदन् परम् ॥ ६७॥
सङ्कोचे सर्वशक्तीनां स्वयं सङ्कुचितस्ततः। नैतावदिह सत्यं स्याद्भाति रिक्तमपि क्वचित् ॥

Truly Paraśiva is the Self of all creatures. The individual soul under the influence of Māyā does not understand the Supreme. It remains shrunk due to the shrinking of all powers. This is the Truth here. Nothing else shines. 67, 68

तथा तथा भासनात्तु विना किञ्चिन्न विद्यते।

Other than the shining Self nothing else is there.

भासनं भानमेवेह न भानाद्भासनं पृथक् ॥ ६९॥

भानशक्तिर्भासनं हि भानात्मा परमः शिवः। स एवाऽत्यच्छया शक्त्या स्वयमेकः सनातनः॥
भासते विविधाकारो विचित्रत्वेन सर्वतः। स एवाऽऽत्मा तु सर्वेषां लोकानां नित्यसत्प्रभः ॥

Self-luminance is what is seen as Self. There is no difference between them. The power of the Self is really the illumination. The shining Self is Paramaśiva. He alone who is eternal by His pure power shines everywhere in multiple wonderful forms. He who shines always is the Self of the entire universe. 69 to 71

अभात इव भातोऽपि सदा मोहेन मन्यते। तस्मात्तत्प्रत्यभिज्ञानात् मोहनाशे सति द्रुतम् ॥ ७२॥
अन्तर्बहिः सर्वतश्च गङ्गाऽन्तर्द्वीपगो यथा। शीतलं भावमभ्येति नाऽन्यथा यत्नकोटिभिः ॥७३॥

Though He is Self-luminous, he appears to be dull because of delusion. Once He is known, the delusion disappears and He shines in and out like an island in the Gaṅgā that is very cool. By no other crores of means other than Self-knowledge can one attain cool serenity. 72, 73

तज्ज्ञानं दुर्लभं लोके दुर्लक्ष्यं विषयाऽऽत्मभिः। विना पराशक्तिकृपां नैव लभ्यं कदाचन ॥

Self-knowledge is difficult to obtain in this world and is invisible to persons engaged in sensual pursuits. Without the Grace of Parāśakti, Self-knowledge cannot be had any time. 74

अत आदौ सर्वजनैः सेव्या सा त्रिपुराम्बिका। सेवनं तु विना भक्त्या दुर्लभा जन्मकोटिभिः॥

So, everyone should, to begin with, worship Tripurāmbikā. And that service to Her is impossible through crores of births but for devotion to Her. 75

साऽपि तस्याः सुमहिमाऽऽकर्णनेन विना तथा।

And devotion to Her is achieved only through listening to Her glory.

तस्मात्प्रयत्नेन जनैः सदा सुश्रद्धया युतैः ॥ ७६॥

श्रोतव्या कीर्तितव्या च त्रिपुरायाः परा कथा। शृण्वतोऽनुदिनं सैव दृढां भक्तिं प्रयच्छति ॥

Therefore people should with perseverance and faith listen to and sing the transcendental glories of Tripurāmbikā. By this process Devī Herself will grant unswerving devotion towards Her. 76, 77

ययाऽसाद्य परां सेवां समाप्नोत्यभयं पदम्। नान्यः पन्था तस्य भवेत्पदस्य प्रापणो क्वचित् ॥

By such devoted supreme service one attains the state of fearlessness. There is no other path at all to reach that state. 78

अत आदौ पराश्रद्धा कर्तव्या महिमश्रुतौ। सैव कल्पतरुर्नृणां वाञ्छितार्थप्रसाधने ॥ ७९॥

Hence, to begin with, one should listen to Her glories with utmost faith. This alone confers all wants like a Kalpataru." 79

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे षष्ठोऽध्यायः॥

End of the sixth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

श्रीदत्तात्रेयेण श्रीपरशुरामाय श्रीत्रिपुरारहस्योपदेशः

Lord Dattātreya imparting
Śrī Tripurārahasyam to Lord Paraśurāma

सप्तमोऽध्यायः

Chapter 7

इति श्रुत्वा गुरोर्वाक्यं भार्गवः प्रीतमानसः। पुनराह शुभं वाक्यं मधुराक्षरसुस्वरम् ॥ १॥

Pleased by hearing the words of the Guru, Bhārgava spoke sweet auspicious words. 1

श्रीगुरो या त्वया प्रोक्ता त्रिपुरेति पराम्बिका।
कीदृशी सा कथं भूता किं स्वभावा किमाश्रिता ॥ २॥

"Oh! Auspicious Guru! What is the form of the transcendental Tripurāmbikā who has been mentioned by you? What is Her origin? What is Her nature? 2

वद मे करुणासिन्धो सविस्तरतयाऽधुना।

Oh! Ocean of Mercy! Tell me now about Her in great detail."

इति पर्यनुयुक्तस्तु प्रोवाच ललितं वचः ॥ ३॥
त्रिपुरामहिमासिन्धुमग्नाऽन्तःकरणो मुनिः। ध्यात्वा प्रणम्य परमां ध्यानजाऽऽनन्दसंप्लुतः ॥ ४॥

Thus questioned, Dattātreya who was immersed in the ocean of the Glory of Tripurāmbikā, meditated and prostrated before the Supreme and spoke enchanting words by virtue of his drowning in the bliss of meditation. 3, 4

शृणुराम पराशक्तेर्महिमा केन वर्ण्यते। लोकेश्वरैर्विधात्राऽऽद्यैः सर्वज्ञैः सर्वशक्तिकैः ॥ ५॥
अद्याऽपि सा न विज्ञाता केयं कुत्र स्थितेत्यपि। न सा वर्णयितुं शक्या ईदृशीति यथार्थतः ॥

"Oh! Rāma! Listen. Who can describe the glory of Parāśakti? Even today the all-knowing, all-powerful Lords starting from Brahmā, do not know who She is or where She resides. It is not possible to describe Her exactly. 5, 6

वेदाः शास्त्राणि तन्त्राणि वक्तुं न प्रभवन्ति वै। प्रत्यक्षादिप्रमाणानि परावक्संस्थानि सर्वदा ॥ ७
विश्रान्तानि मेयपदे नाऽऽक्रमन्ति तु तत्पदम्। वैश्वानरस्य ज्वालेव नान्तर्गच्छति कुत्रचित् ॥ ८

The Vedas, Spiritual injunctions, Tantras are really unable to describe Her. External evidences that are direct and inferential remain away from the Truth that is to be known, just like the flame which gets nowhere inside. 7, 8

सा शक्तिर्मातृसाम्यास्त्यसङ्घट्टपदवीं श्रिता। न तर्केण युक्त्या वा ज्ञातुं योग्या कदाचन ॥ ९॥

That power—Śakti—is Motherly, who is situated in an unrivalled position. She can never be known through logic or inventive skill. 9

अस्मीत्यवगमादन्यन्नोपलभ्येत कुत्रचित्। सा लीलाऽऽत्ततनुः शास्त्रैर्वेदाद्यैश्च निरूप्यते ॥ १०॥

Other than through experience of the existence of the Self, She cannot be found. The scriptures, the Veda and other literature acknowledge Her as having a form by way of Her sport. 10

प्रमाणानां प्रमात्री सा चिच्छक्तिरिति शब्द्यते।
लीलाऽऽत्तवपुषोऽप्यस्या नान्तोऽस्ति महिमाऽम्बुधेः ॥ ११॥

She is the ultimate in evidence. She is called the Power of Consciousness. Though She has assumed a form for Her sport, the ocean of Her glory is boundless. 11

शक्या गणयितुं सम्यक्पार्थिवाः परमाणवः। नान्तोऽस्ति महिमाराशेरस्याश्चित्रतनोः क्वचित् ॥

It is possible to count the number of atoms in the earth. There is no end whatsoever to the wonderful multitude of Her glory. 12

तथाऽपि सारतो लेशं त्रिपुराचरितस्य ते। अभिधास्यामि तद्राम सावधानमनाः शृणु ॥ १३॥

Even so, I will tell you a part of the essence of the story of Tripurā. Listen to it with attention. 13

पुरा क्षीराम्बुधिप्रान्ते शयानः फणितल्पके। आदिनारायणः साक्षात्तस्याः सत्त्वतनुर्हरिः ॥ १४॥
श्रिया लालितपादाब्जयुगलाऽतिविराजितः। भिन्ननीलमणिस्तोमकान्तिकान्ताऽङ्गसुप्रभः ॥ १५॥

In former times, Śrī Hari the primordial Nārāyaṇa, whose form is the absolutely pure satva aspect of Tripurā, reclined on the serpent bed. His shining lotus feet are served by Śrī Lakṣmī—the Devī of wealth. His body is effulgent like the glow from a bunch of broken Sapphire. 14, 15

प्रावृषेण्यपयोवाहमध्यप्रोद्यत्तडित्प्रभम्। पीताम्बरं यस्य कटितटे संराजते स्फुटम् ॥ १६॥

His waist shines conspicuously with the yellow silk-cloth like a lightning amidst rain-bearing clouds. 16

श्रीवत्सशोभिपृथुलपीनवक्षस्थलाङ्कितः। वनमालातुलसिकागन्धाऽऽहूतमधुव्रतैः ॥ १७॥
अङ्गात्कान्तिच्छटेवेह निर्गता लक्ष्यते बहिः। पीनदीर्घचतुर्बाहुनालपद्मतलान्वितः ॥ १८॥

He has a well-built chest that is charming with the Śrīvatsa mark. The bees attracted by the fragrance of the garlands and the garland of Tulasī, appear as though the dark blue lustre of His body has come out. His long and stout arms end in lotus like palms. 17, 18

करसंधृतशङ्खारिगदापद्मविराजितः। राकेन्दुप्रतिमानाऽऽस्यो बिम्बोष्ठश्चारुनासिकः ॥ १९॥

He is magnificent holding the Conch, the Discus, the Mace, and the Lotus in His hands. His face is like the full Moon. His lips are red like the cherry fruit. He has a beautiful nose. 19

कर्णोल्लसत्सुमकरकुण्डलद्वयशोभितः। विकसत्पद्मयुगलपरिभाविशुभेक्षणः ॥ २०॥

He is charming with a pair of earrings that resembles crocodiles. His auspicious eyes humble a pair of fully blossomed lotus. 20

भृङ्गाऽऽवलिनिभस्निग्धदीर्घकेशालिमण्डितः। नूत्नरत्नावलिप्रोद्यच्चारुकोटीरमस्तकः ॥ २१॥

His glossy bunch of hair is like a swarm of bees. His head carries a beautiful crown bedecked with an array of strange gems. 21

प्रेमावलोकनिष्यन्दैरभिषिञ्चद्रमां मुहुः। भक्तैः प्रह्लादमुख्यैस्तु सेव्यमानोऽन्वहं हरिः ॥ २२॥

By His endearing glances, He is always bathing Śrī Lakṣmī. He is Hari who is incessantly served by devotees like Prahlāda and others22

आस्ते समस्तजगतीरक्षणदक्षिणः सदा।

He is always interested in the protection of the Universe.

कदाचित् तत्र लोकानां स्रष्टा गच्छन् पितामहः ॥ २३॥
दण्डवत्प्रणिपत्याऽथो कृताञ्जलिपुटो विधिः। स्तुत्वा बहुविधैः स्तोत्रैः स्थितः संप्राप्तविष्टरः ॥

Once Brahmā the creator arrived there, the abode of Hari.

He prostrated with folded hands and praised the Lord through many prayers and took his seat. 23, 24

अथ देवाः शतमखमुखाः सम्मुखतो हरेः। आजग्मुर्विवदन्तो वै क्रुद्धाः संरक्तलोचनाः॥ २५॥

Afterwards Indra and other gods with their eyes red with anger after debate, approached Śrī Hari. 25

प्रणिपत्य विधातारं हरिं च कमलापतिम्। उपविष्टाः क्रमात्तत्र सम्प्राप्ताऽऽज्ञा मधुद्विषः ॥ २६॥

Prostrating Hari the Lord of Lakṣmī and Brahmā, they took their respective seats after obtaining the orders from the Foe of Madhu—Madhusūdana. 26

तत्र पार्षदमुख्येन सुनन्देन प्रचोदितः। शतक्रतुरुपक्रामद्वक्तुं वृत्तं निजं कलेः ॥ २७॥

Then Indra prodded by his chief assistant Sunanda started to talk about the quarrel among themselves. 27

भगवन् कमलाकान्त पुराणपुरुषाऽव्यय। विवदामो वयं सर्वे यत्रार्थे तन्निशामय ॥ २८॥

Oh! Lord! The consort of Kamalā, Oh! Viṣṇu! The Immutable, listen to why we are all debating. 28

अहं शतुक्रतुर्देवराजस्त्रिभुवनेश्वरः। मयोक्तं देवसदसि प्रसङ्गात्सकलं जगत् ॥ २९॥
मयाऽधिष्ठितमेवाऽऽस्ते यज्ञानामप्यहं पतिः। पर्जन्योऽग्निस्तथा वायुः सर्वे मम वशंवदाः॥ ३०
तस्मादहं सर्वतस्तु श्रेष्ठो नान्यस्तु कश्चन।

Once in the assembly of gods, I, Indra the lord of gods and the three worlds, occasioned to mention that the entire world comes under my control and that I am the lord of religious sacrifices and all including Varuṇa, Agni, Air are under my rule and hence I am the supreme and none else. 29, 30

इति मद्वचनं श्रुत्वा प्राह वैश्वानरस्ततः ॥ ३१॥
माऽभिमानं वृथा कार्षीरिन्द्र त्वं मूढभावतः। किन्न पश्यसि मां सर्वलोकश्रेष्ठं सुरोत्तमम् ॥ ३१

Hearing my words, Agni spoke thus. "Oh Indra! Do not be proud in vain due to ignorance. Are you not able to cognize me, the best among gods and best in the entire Universe? 31, 32

अहं मुखं त्वत्पुरोगदेवानामस्मि वासव। यूयं भुञ्जथ मद्दत्तं हविस्सर्वमखे पुनः ॥ ३३॥

"Oh! Indra! I am the foremost among gods led by you. All of you partake the oblations of all sacrifices that are brought to you by me. 33

न स्यामहं यदि भुवि न यज्ञाः स्युः कदाचन। अहं रुद्रस्य नेत्रात्मा संहराम्यखिलं जगत्॥ ३४

"If I were not there, there will be no yajña–sacrifices–on earth. I am the third eye of Rudra who can destroy the world. 34

सेनानीर्मत्तनूजो वै तेन दैत्यजिगीषवः।

My son Ṣaṇmukha is the chief of the army and through him you have defeated the demons.

तस्माद्वृथा मोहमिमं त्यक्त्वा देवगणैः वृतः। मां समाराधय क्षिप्रं नो चेत्त्वं न भविष्यसि॥ ३५

"Hence discarding your useless ignorance, worship me soon or else you will perish." 35

श्रुत्वैतत्सोम आहाऽथ मा मोहं प्रतिपद्यथ। जीवन्त्यन्नेन वै लोकाः तत्रैव मदनुग्रहः ॥ ३६॥

After hearing this, the Moon said, "Do not be ignorant. The creation lives on food which comes from my blessing. 36

यद्यहं विमुखो भूयां तर्हि सस्यं विना जगत्। अवसीदेत क्षणेनैव मदङ्गजनितामृतैः ॥ ३७॥
वासावाग्निमुखा देवा जीवन्त्यनुदिनं ननु। वृथाऽभिमानेन यूयं मा विनाशमुपैष्यथ ॥ ३८॥

"If I were to withdraw, the world will be destroyed for want of vegetation. Indra, Agni and other gods are really sustained by the ambrosia that I generate. By needless pride, all of you should not meet peril." 37, 38

एतद्वाक्यं समाकर्ण्य जगत्प्राणश्चुकोप ह। सोम किं कत्थसे वृथा क्षणेनाहमिदं जगत्॥ ३९॥
सोमाऽग्निवासवयुतं सदेवासुरमानुषम्। कीर्तिशेषं करिष्यामि नन्वहं सर्वनाशनः ॥ ४०॥

Listening to these words the wind god became really furious. "Oh Moon! You are boasting in vain. Am I not the annihilator who can in a moment reduce the entire world, consisting of Indra, Moon, Fire, Gods, Men and demons to a state of memory of the past? 39, 40

दह्यमानेऽपराधात्ते न सोमो न च वासवः। न ब्रह्मविष्णुरुद्रा वा तदाऽऽसन्नितरे कुतः ॥ ४१॥

"Due to your offensiveness, if I were to destroy the world, there could then be no Moon, nor Indra, nor Brahmā, Viṣṇu, Rudra. How can the others remain? 41

तदाऽयं मत्सखा ह्यग्निर्ब्रह्माण्डमखिलं मया। प्रैधितो दहति क्षिप्रं ततोऽहं वेगवान्बली ॥ ४२॥

"Then my friend Agni, supported by me, will in no time burn the entire universe. Therefore I am the fastest and strongest. 42

शून्याऽऽत्मकं करोम्यग्ने सद्वितीयस्तदा त्वहम्। यदि मेऽनुग्रहो न स्यात्तत्र स्पन्देत किं वद ॥

"Oh Agni! Having you as my junior I will reduce everything to a naught. Tell me if anything can move without my grace. 43

अहमेकः सर्वमहान्मत्तः स्पन्दति वै जगत्।

"I alone am the supreme and the world is active because of me."

इत्येवं कलहे प्राप्ते सभायां स्वर्गवासिनः ॥ ४४॥

अग्निपक्षाऽऽश्रिताः केचित्सोमपक्षाऽनुगाः परे। अन्ये मारुतपक्षास्युश्चान्ये मत्पदवृत्तयः॥ ४५॥

Thus a quarrel started in the assembly in heaven. Some gods supported Agni, some others supported Moon. A few followed the wind god and the remaining joined my side. 44, 45

एवं परस्परं वादैर्जाते वादैकतत्परे। क्रुद्धे दैवगणे स्वस्वशस्त्राऽऽदानपरे तदा ॥ ४६॥

वाचस्पतिः सुराचार्यः प्राह सान्त्वनपूर्वकम्। मा नाशमापद्यथ बुधा मद्वाक्यं शृणुताऽऽदरात् ॥

During such an argument, the angry gods involved in that, raised their weapons. Then their preceptor Bṛhaspati pacified them with his words. "Oh Gods! Do not get destroyed. Listen to me with love. 46, 47

अत्राऽन्तमभिजानाति जलशायी जनार्दनः। तत्र गत्वा क्षीरनिधिप्रान्ते ते पुरुषोत्तमम् ॥ ४८॥

नत्वा तन्मुखतो ज्ञात्वा शान्तिं भजथ सत्वरम्। तद्वयं समनुप्राप्तास्तव पादाम्बुजं ततः ॥ ४९॥

"Janārdana who sleeps on the ocean knows the reality about your debate. Therefore you go quickly to the milky ocean and fall at the feet of the Puruśottama the great Cosmic Being and calmly become aware of the truth from Him." Hence we have come to your lotus feet. 48, 49

संशयं छिन्दि भगवन् त्वं गतिर्देवताऽऽपदि।

Oh Lord! Destroy our doubt. You are the refuge to gods during distress.

इति संप्रार्थितो विष्णुः शतक्रतुमुखैर्बुधैः ॥ ५० ॥
विचार्य देवकलहशान्त्युपायं चिरं तदा। नैते मद्वाक्यविस्रब्धाः स्वस्वपक्षदृढाऽऽशयाः ॥ ५१ ॥
नात्र शान्तिर्मया शक्या विधातुमिति चिन्तयन्। कपर्दिनं महादेवं दध्यौ हृदि जनार्दनः ॥ ५२ ॥

Thus requested by the gods led by Indra, Viṣṇu thought for a long time about a plan to pacify them. He thought that these gods who had firm belief in their own coteries would not repose faith in Him and He would not be able to bring about peace among them. So, He meditated on the great God Kapardi (Śiva), in His heart. 50 to 52

ध्यानाऽऽहूतस्तदा शम्भुराविरासीत्सभाभुवि ॥ ५३ ॥

Thus invited through meditation, Śiva appeared in their assembly. 53

वृषाऽऽरूढोऽम्बिकापार्श्वः शुद्धस्फटिकसन्निभः। बालशीतकरप्रोद्यत्कपर्दमुकुटोज्ज्वलः ॥ ५४ ॥

Śiva with a crystal-clear hue was seated on the Bull with Ambikā by his side. He was shining with matted hair, crown and crescent moon on his head. 54

मालतीमालिकाऽऽकारस्वर्धुनीशोभिमस्तकः। फालनेत्रोज्ज्वलत्कीलिज्वालाज्वालितदिक्तटः ॥

His head was bright with the Celestial River Gaṅgā, looking like a garland of Mālatī—a kind of jasmine flowers. He illuminated the quarters by the flame burning in His eye on His forehead. 55

भस्मत्रिपुण्ड्रलसितफालदेशाऽतिसुन्दरः। कुण्डलीकृतनागेन्द्रमूर्धरत्नत्विषाऽरुणा ॥ ५६ ॥
माणिक्यमुकुराऽऽभासा गण्डभूमिर्विराजते। प्रणयाऽवलोकसुधाधाराभिः प्लावयन्सतीम् ॥ ५७

His forehead was extremely beautiful with the bright mark of the three lines of ash. His mirror-like cheeks were shining from the reflection of the ruby on the hood of the ornamental serpents in His ears. With the ambrosia of His loving glances, He was showering Satī Gaurī. 56, 57

वहन्नृद्राक्षमालानामावलिं पृथुलोरसि। हरिणं परशुं बिभ्रद्वराऽभीतिं कराऽम्बुजैः ॥ ५८ ॥

On His well-built chest appeared rows of Rudrākṣa garlands. In His lotus-like palms He bore the deer, the axe, the signs of boon and protection. 58

व्याघ्रत्वक्पटसंराजत्कटीतटलसद्वपुः। इभचर्मोत्तरीयाढ्यभस्मोद्धूलितविग्रहः ॥ ५९ ॥

His beautiful body was glittering with the Tiger's skin tied around His waist. His upper garment was the skin of an Elephant. His body was smeared with ash. 59

कर्पूराऽचलवद्राजदुक्षोपरिविराजते। नवरत्नप्रोद्यमानमहासिंहासने स्थितः ॥ ६० ॥

Shining on His luminous bull that was like a mountain of camphor, He was seated in a great Simhāsana which was made of nine types of gems. 60

पद्माऽऽसनसुपद्माऽऽभपदपद्माऽतिशोभनः। प्रमथाद्यैः पार्षदैश्च बाणाद्यैर्भक्तशेखरैः ॥ ६१ ॥
नन्दीभृङ्गीप्रभृतिभिर्गणैः संसेवितो भवः। तमोमूर्तिः पराशक्तेस्त्रिपुराया महेश्वरः ॥ ६२ ॥
देवाधिदेवो जगती संहाराऽऽचारतत्परः।

He was beautiful in His padmāsana posture of his lotus-like feet. He was attended by the Pramathas, eminent devotees like Bāṇa, Nandi, Bhṛṅgi.

The illusory aspect of Parāśakti Tripurā, He, the Maheśvara, the foremost Lord engaged in the act of destruction, appeared before the gods. 61, 62

निरीक्ष्य तं विष्णुमुखाः प्रोत्थिता विबुधेश्वराः ॥ ६३ ॥
साष्टाङ्गं प्रणिपत्याऽथो सपर्यां समकल्पयन्। स भाजितो हरिमुखैर्भवो विष्णुं रमापतिम्॥ ६४ ॥
अवरुह्य वृषश्रेष्ठात्परिष्वज्य ससम्भ्रमम्। स्वाऽऽसनेऽथ समाविष्टो जनार्दनमुखैर्बुधैः ॥ ६५ ॥

Seeing Him, the gods led by Viṣṇu prostrated and worshipped Him. Thus worshipped by them, Bhava–Śiva alighted from his admirable bull and embraced with happiness, Viṣṇu the Lord of Lakṣmī. Then along with the gods and Janārdana, He took His seat. 63 to 65

मुरारेरिङ्गितं ज्ञात्वा दृष्ट्वा देवानपीश्वरः। कलिना मन्युना ग्रस्तान् जगतां स्वस्तये ततः॥ ६६ ॥

त्रिपुरां जगतां धात्रीं प्रार्थयामास शङ्करः।

Knowing the mind of Murāri Viṣṇu and looking at the gods overpowered by quarrel and hatred, Śiva, for the welfare of the world, prayed to Tripurāmbikā the creatrix of the world. 66

शङ्करस्य व्यवसितं ज्ञात्वा विधिहरी ततः ॥ ६७ ॥

नत्वा स्मृतिपरौ तस्या जातौ शुद्धाऽऽत्मना युतौ। कारणैः पुरुषैरेवं संस्मृता सा परात्परा ॥ ६८

जगद्रक्षावितानाय प्रादुरासीत्पराम्बिका।

Understanding the act of Śaṅkara, Viṣṇu and Brahmā bowed and meditated on Her, with a pure mind. Remembered thus by the three causal persons, the Trans-transcendental Great Mother manifested Herself in order to protect the Universe. 67, 68

महाशब्दः समभवद्वज्रनिष्पेषनिष्ठुरः ॥ ६९ ॥

तेन शब्देन महता ब्रह्माण्डान्तरमायता। लेशीकृतमहावज्रप्रपातौघमहास्वनः ॥ ७० ॥

At that time arose a great sound like the severe striking of a thunderbolt. That mighty sound which enveloped the Universe rendered trivial, the sound from the striking thunderbolt. 69, 70

प्रजज्वालाऽतितरसा तथा प्रागुत्तरा हि दिक्। द्योतनाकोटितडितां युगपत्तु यथा तथा ॥ ७१ ॥

Then soon the north-eastern quarter blazed as if the brilliance of crores of lightnings occurred at the same time. 71

तत्तेजसा च शब्देन बुधाः सेन्द्राग्निवायवः। अन्धीभूताश्च बधिरीकृताः सन्त्रासवेपिताः ॥ ७२ ॥

By that sound and luminance the gods including Indra, Agni and Vāyu became blind and deaf and trembled with fear. 72

मूर्च्छिताः पतिता भूमौ छिन्नमूला इव द्रुमाः। विसंज्ञाः स्रस्तवसना भ्रष्टकोटीरभूषणाः ॥ ७३ ॥

Fainting, they fell on the ground like uprooted trees. They were unconscious of dislodged clothes, fallen crowns and ornaments. 73

विक्षिप्तबाहुचरणाः समासाद्येतरेतरम्। संघशः पतिताः केचित्केचिद्विरलतो बुधाः ॥ ७४ ॥

With their limbs stretched on each other, some gods fell in groups, some here and there. 74

एवं भूते देवगणे विधिविष्णुमहेश्वराः। दृष्ट्वा महाप्रकाशैकस्तोमं व्याप्तदिगन्तरम् ॥ ७५॥
तत्तेजसो न मूर्धानं न मध्यं नाऽन्तमेव च। लक्षितं तैस्तदा सर्वलोकं व्याप्य व्यवस्थितम् ॥ ७६

When the gods were in such a state, Brahmā, Viṣṇu, Maheśvara saw the magnificent brilliance pervading the directions. They could not perceive the beginning, middle or end of that unique effulgence which embraced the Universe. 75, 76

आपातालादाद्युमूर्ध्नः प्रकाशैकघनं महत्। खद्योतीकृतमार्तन्डकोटिकोटिमहद्युति ॥ ७७॥
ज्ञात्वा पराशक्तिलीलाविभवं कारणेश्वराः। दण्डवत्पतिता भूमौ भक्त्या तां शरणं गताः ॥ ७८

Cognising that great unparalleled brilliance, which had spread from the nether world to the boundaries of heaven, as the grandeur of the sport of Parāśakti, the causal lords fell prostrate on the ground and surrendered to Her with devotion. 77, 78

भूयो भूयः प्रणेमुस्ते दृष्ट्वा तत्प्रभवाद्भुतम्। कृताञ्जलिपुटाः स्तोतुं प्रवृत्ता जगदम्बिकाम् ॥ ७९

Witnessing that wonderful manifestation, they again and again bowed. Then with folded palms set out in prayer to the Universal Mother. 79

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे सप्तमोऽध्यायः॥

End of the seventh chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

अष्टमोऽध्यायः

Chapter 8

स स्तवं कर्तुमुद्युक्तो ब्रह्मा लोकपितामहः। भक्तिसन्ततवागग्रैरानन्दभरितान्तरः ॥ १ ॥

The creator Brahmā blissfully started to pray with words reaching the heights of devotion. 1

जय जय मातर्जगतां जय जय सर्वाधिके महेशानि।
जय जय भक्ताऽऽर्तिहरे जय जय सर्वाऽन्तरस्थचिद्रूपे ॥ २ ॥

"Victory to Mother of the Universe. Victory to the Supreme, the consort of Maheśa. Victory to the dispeller of the distress of the devotees. Victory to the Intelligent Form—Consciousness situated in all beings. 2

जगतां जनिमुखरचना यद्भ्रूलीलाविलासतः कुर्मः।
विधिहरिरुद्रेशाऽऽद्या वयं महेशीं नमामि तां देवीम् ॥ ३ ॥

"We, Brahmā, Viṣṇu, Rudra, Īśāna and others, carry out, by the sportive movements of whose eyebrows, the act of creation, protection and destruction of the world, to that great Devī, I salute. 3

स्रष्टाऽस्म्यहं मुरारिः पालयिता चैष नाशको रुद्रः।
ईशस्तिरोधिमूलं सर्वं त्वच्छक्तिलेशतः सिद्धम् ॥ ४ ॥

"I create, Murāri protects, Rudra destroys, Īśa conceals this world. All this happens by a trifle of Your strength. 4

सर्वाऽनुग्रहमूलं सदाशिवोऽप्येष तावकपदाब्जम्।
संश्रित्यैव प्रभवति तस्मात् त्वं सर्वसेवनीयाऽसि ॥ ५ ॥

"And Sadāśiva who is the cause of grace does so only by seeking shelter under Your lotus feet. Hence You are adorable by one and all. 5

वामाज्येष्ठारौद्रीरूपेणाऽस्मान् स्थिताऽसि संस्थाप्य।
यर्हि वयं तर्हि तथा भूता तुर्यं तथाऽम्बिकावपुषा ॥ ६ ॥

"By Your forms (manifestation) as Vāmā, Jyeṣṭhā and Raudrī, You have placed us in our present positions and in the form of Ambikā You occupy the fourth transcendental state. 6

संहृत्य तावदाकाशं स्वस्थाने संस्थितासि यदि जननि।
तर्हि वयं प्रथिताख्याः पञ्चमहाप्रेतसंज्ञया जगति ॥ ७ ॥

"If You were to involute the space and stay at Your own abode, then the five of us would remain in this creation as well-known five great corpses. 7

अखिलाऽऽपत्समयेष्वप्यस्माकं त्वं विचित्रतनुविभवा।
रक्षापरा यथा स्वे जनयित्री दारके जगन्मातः ॥ ८ ॥

"Oh! Universal Mother! Assuming many wonderful forms, You are our utmost protector, just like a mother protects her child. 8

लोकानां सकलानां त्वद्गुणजाता वयं त्रयस्त्वाद्याः।
अस्मभ्यमपि त्रिभ्यः पुरा स्थितेस्त्वं प्रकीर्तिता त्रिपुरा ॥ ९ ॥

"We three, born out of Your characteristics, precede the entire creation. Because of your existence prior to three of us, You are known as Tripurā." 9

इति संस्तुत्य लोकानां स्रष्टा भक्त्यैकनिर्भरः।
दण्डवत् पतितो भूमौ ध्यायन् हृदि पराऽम्बिकाम् ॥ १० ॥

Thus praising the Supreme Mother, the creator filled with devotion fell prostrate on the ground meditating on Her. 10

अथ पीताम्बरो भक्त्या गद्गदस्वरतो हरिः। अस्तौषीदतिचातुर्यप्रकरोक्तिप्रगुम्फनैः ॥ ११ ॥

Then Hari wearing the yellow garment, with a voice choked with devotion, praised Her skillfully with many dignified words. 11

श्रीमातर्वयमिह ते गुणप्रभूतास्त्वच्छास्ति सततमतीव जागरूकाः।
कुर्मस्तज्जननि पदाम्बुजैकभक्ति वाञ्छामो भवतु तदेव सर्वदा नः ॥ १२ ॥

"Oh! Auspicious Mother! We, who are born out of Your characteristics, always cautiously carry out Your instructions. Let us be always devoted to Your lotus feet alone as cherished by us. 12

देवेशि त्वयि सति सर्वभाववर्गः तत्तद्रूपगुणप्रभेदभिन्नगात्राः।
नानाशक्तिविभववशतो विभानो नोचेद्देवि किमपि नैव भावितः स्यात् ॥ १३॥

"Oh! Great Devī! Because of You, all beings shine according to their different forms from their tendencies and various powers. If not, there would be nothing existing. 13

भूरापोऽनलचरखानि जङ्गमानि भूतानि स्थिरविभवानि चाऽपि माता।
दिक्कालौ सदसदपीह सर्वमेतत्त्वद्रूपं न लेशतस्त्वदन्यत् ॥ १४॥

"Oh! Mother! Earth, Water, Air, Fire, Space, Moving and Non-moving forms, Directions, Time, Manifest and Non-manifest and all are Your Manifestations. Other than You, there is not even an iota of existence. 14

लोकेषु प्रथितमहाप्रभावयुक्ता ब्रह्माद्या वयमिह लोकनाथनाथाः।
त्वत्पीठप्रपदनिकेतना हि जाताः सेवाऽतस्तव पदपद्मयोर्नमस्ते ॥ १५॥

"We, starting from Brahmā, the lords of the world, have become famous by our grandeur having secured a place at the base of Your seat because of our service to Your lotus feet. Salutation to You. 15

रूपं ते परममतीन्द्रियं श्रुतीनां मूर्धानोऽप्यतिचकिता वदन्ति नैव।
त्वन्मायाविभवपराकृताऽन्तरङ्गा ये ते त्वां कथमिह तादृशीं विदन्ति ॥ १६॥

"The Upaniṣads severely tremble and fail to describe Your form which is trans-sensory. How can they, overpowered by Your mighty Māyā, understand You of such greatness? 16

भूयस्त्वत्पदसरसीरुहैकसेवाऽन्यग्भूताऽखिलमलदोषसङ्गयुक्तः।
श्रीनाथोऽमृतवचसा सुशुद्धचित्तो वेत्ति त्वां परमशिवात्मरूपिणीं सः ॥ १७॥

"The Lord of Lakṣmī having discarded the heap of impurities by constant single-minded service to Your lotus feet and gaining a pure mind by ambrosial prayers to You, has understood You as the embodied Self of Paramaśiva. 17

सर्वज्ञोऽप्यजनितवाङ्मयो हि वेदः त्वद्रूपं वदति गुणप्रभेदभासम्।
तस्मात्त्वं परकृपया बिभर्षि चैतत्तेजौघात्मकवपुरेतदस्मदर्थम् ॥ १८॥

"The omniscient Veda proclaims that the three tendencies (Guṇas), cause Your seeming form. Hence out of extreme compassion You have assumed this brilliant form for our sake. 18

रूपं चैतदपि महाप्रकाशमात्रं त्वत्सेवाविभवत एव लक्षितं नः।
देवेन्द्राद्यखिलसुरौघदोषशान्त्यै मातस्ते भवतु समीहितस्वरूपम् ॥ १९॥

"We are seeing this, Your most effulgent form, only due to our great service to You. Oh Mother! Let Your desirable form pacify the multitude of defects of gods lead by Indra." 19

एवं मुरारिः संस्तुत्य त्रिपुरां परमेश्वरीम्। भक्तिपीयूषवारिधिमग्नो नैक्षत किञ्चन ॥ २०॥

Murāri, praying thus to the great Devī Tripurā, was immersed in the ambrosial ocean of devotion and did not see anything else. 20

अथ स्तोतुं पशुपतिः समारेभे कृताञ्जलिः। भक्तिनिर्भरसंराजत्सुकोमलवचोगणैः ॥ २१॥

Next, Īśvara with joined palms started praying the Devī with soft words glowing with devotion. 21

नमामि परमेश्वरि त्वमिह सर्वदेवोत्तमैः विधातृहरिशङ्करैः परमपूरुषैः पूजिता।
अतस्त्वदधिकः कथं भवति कोऽपि देवाऽभिधः त्वमेव सकलोत्तमा भवसि राजराजेश्वरी ॥

"Oh! Parameśvarī! Salutation to You. You are worshipped by the supreme beings Brahmā, Hari and Śaṅkara—who are foremost among gods. Therefore, who can be greater than You? Oh! Rājarājeśvarī! You are the only one excelling all else. 22

धिगस्तु मनुजाऽभिधान्नरपशून् विमूढान् हि तान् विहाय परमेश्वरीं परशिवां समस्तोत्तमाम्।
मुधा हि विबुधाऽधिपान् परिचरन्ति ये कामिनो विहाय सुरशाखिनं मृतकरीरवृक्षाऽऽश्रयान् ॥

"Fie upon those passionate ignorant animal like human beings, who neglecting the most excellent Parameśvarī, the Parāśaktī, serve other lords of gods just like neglecting the Divine Tree Kalpavṛkṣa and seeking a dry thorny tree. 23

जगज्जननि तावके चरणपङ्कजे मे सदा स्थिरीभवतु मानसं विषयवासनानिर्गतम्।
त्वदीयपरिसेवने सततमस्तु पाणिद्वयं वचो भवतु कीर्तने गुणगणाऽमृताब्धेः शिवे ॥ २४॥

"Oh! Auspicious Universal Mother! Let my mind, purged of sense pursuit, be constantly fixed on Your lotus feet. Let my hands be always engaged in Your service. Let my speech sing the ocean of Your many glories. 24

विधातृहरिशङ्करप्रियतमाः सतीः शारदारमागिरिसुताऽभिधास्तव कलाः सुमुख्या वयम्।
मुखे हृदि निजार्धके वपुषि धारयन्तः सदा जगद्विसृतिधारणप्रलयकर्मसु प्रोद्यताः ॥ २५॥

By always keeping Your partial incarnations known as Śāradā, Ramā, Girijā, who are respectively the consorts of Brahmā, Hari and Śaṅkara in our mouth, heart and left half of the body, we are engaged in the task of creation, protection and destruction of the universe. 25

त्वमेव विसृतिर्विधौ स्थितिरहीशपर्यङ्कके मयि प्रलयनं शिवे गुणविलापना चेशके।
अनुग्रहकृतिः शिवे परतरे परब्रह्मणि स्थिता परशिवाऽऽत्मना सहजचित्प्रकाशाऽऽत्मिका ॥ २६

"Oh! Auspicious Devī! You are the creatrix in Brahmā, the protector in Viṣṇu who reclines on the serpent, the destroyer in me (Śiva), the concealer of attributes in Īśāna, the aspect of grace in Sadāśiva. You are Parāśakti in the transcendental Para-Brahmā. You are by nature the glowing Intelligence. 26

भुवः कठिनता यथा रस इवाऽप्सु रूपं शुचेर्यथा च मरुतो गतिर्भवति शून्यता खे यथा।
यथा भवति चोष्मता दिनकृतस्तथा त्वं शिवे शिवादिवसुधान्तके परशिवे च साराऽऽत्मिका॥

"Oh Paraśive! Just like the hardness in earth, the taste in water, the form in fire, the movement in air, the vaccum in space, the heat in Sun, You are the essence of all the creative principles starting from Sadāśiva to the earth. 27

सुरेश्वरमुखाऽमरास्तव महामहेश्याः परप्रभावपरिमोहिताः परिभवन्ति चाऽन्योन्यतः।
समुद्धर तवार्भकान् जननि दानवारीन् शिवे विभावय कृपामृताप्लुतकटाक्षलेशैः सकृत् ॥ २८

"Oh! Auspicious Devī! All the gods, starting from Indra, illusioned by your intense influence disrespect each other. Oh Mother! Rescue these gods who are You children by casting just once a little of Your glance that is soaked in the ambrosia of mercy. 28

जगज्जननि सन्ततं विषयदावसन्तापितान् जनान् करुणयादृशाऽमृतरसौघनिष्यन्दया।
विभावय परात्परे सकलतापसंहारिणी त्वमेव जगदाश्रया सततमस्तु तुभ्यं नमः ॥ २९॥

"Oh! Universal Mother! Dispeller of all distress! Oh! Supreme One! Look with Your compassionate glances that pour out a flood of nectar, at these persons always parched by the conflagration of desires. You are the sole refuge for this world. We salute You always." 29

एवं संस्तुत्य सद्भक्त्या ब्रह्माद्या भक्तिनिर्भराः। दण्डवत्पतिता भूमौ ध्यायन्तस्त्रिपुराऽम्बिकाम्॥

Thus praying with devotion and meditating on Devī Tripurāmbikā, Brahmā and others filled with devotion prostrated on the ground. 30

अथ सा त्रिपुरेशानी प्रसन्ना संस्तवैः स्तुता। सुराणां तमपाकर्त्तुं मोहं सावयवा बभौ ॥ ३१॥

Then, pleased by the good prayers, Tripurāmbikā took a physical form in order to drive away the ignorance of the gods. 31

तप्तकाञ्चनवर्णाऽङ्गी दिव्याऽऽभरणभूषिता। अष्टादशभुजा कन्यारूपिणी सुस्मिताऽऽनना ॥ ३२

(The Devī appeared as described in stanzas 32 to 45.)

With a molten gold hue, wearing shining ornaments, with eighteen arms, a virgin, with a charming smile. 32

मञ्जीरनूपुराऽऽरावझणज्झणितदिक्तटा। तलपादप्रभाक्षिप्तनवविद्रुमपल्लवा ॥ ३३॥

With the melody from her anklets tinkling in the quarters, with the lustre of Her foot putting to shame the sprouts of fresh coral. 33

सुमन्दपेशलगतिसतीर्थीकृतहंसिका। कौसुम्भाऽम्बरसंराजत्कटीतटविराजिता ॥ ३४॥

With the delicate gait of a swan, with a waist shining in a golden garment. 34

गम्भीराऽऽवर्तसदृशनाभिह्रदविराजिता। रक्तकौशेयोत्तरीयसंशोभितभुजाऽन्तरा ॥ ३५॥

Charming with a navel resembling a deep vortex, with her chest shining in a red-silk upper garment. 35

धनुः पाशं तथा घण्टां डमरुं रत्नपात्रकम्। खेटकं जपमालाञ्च पङ्कजं पुस्तकं तथा ॥ ३६॥
चिन्मुद्रां शङ्खचक्रौ च खड्गं शूलं परश्वधम्। गदां सृणिं शरान् हस्तैर्बिभ्राणा पल्लवाऽरुणैः॥

Holding in Her red sprout-like hands, the bow, the noose, the bell, the drum, the gem-decked cup, the shield, the rosary, the lotus, the book, the sign of knowledge, the conch, the disc, the sword, the trident, the axe, the mace, the goad and the arrows. 36, 37

हेमपद्मस्रजं कण्ठे रत्नकेयूरशोभिता। रत्नाऽङ्गुलीयसंराजदङ्गुलीकोरकोज्ज्वला ॥ ३८ ॥

With a garland of golden lotus in Her neck, with gem-set shoulder-ornaments, with budlike fingers shining with diamond rings. 38

नवरत्नलसद्ग्रैवेयकशोभितकन्धरा। मणिमाङ्गल्यशोभाऽऽढ्या श्रीचन्दनसुरूषिता ॥ ३९ ॥

Her neck decorated with a necklace set with nine gems, with the glow of Her gem-set sacred Māṅgalya chain, well smeared with sandal paste. 39

चन्द्रसूर्यसमानाऽऽभताटङ्कयुगलोज्ज्वला। पक्वबिम्बफलच्छायादन्तच्छदविराजिता ॥ ४० ॥

With a pair of ear-ornaments shining like the Moon and the Sun, with lips shining like the red-cherry fruit. 40

नासाऽऽभरणमाणिक्यद्विगुणारुणदृक्छदा। पद्मपत्रनिभत्र्यक्षलीलाऽऽहूतमृगीगणा ॥ ४१ ॥

With eyes whose redness has been doubled by the ruby in Her nose-stud, attracting the female deers by the sport of Her three eyes resembling the lotus petals. 41

कस्तूरीतिलकाऽऽख्यातमुखपूर्णेन्दुलाञ्छना। मुखाम्बुजमिलिन्दौघसमानचिकुरावलिः ॥ ४२ ॥

With Her full-moon-like face bearing the deer-musk mark on the forehead, with bee-like row of curly hair on Her lotus-like face. 42

मृदुदीर्घघनश्यामकेशाऽऽमोदसुमेदुरा। अनर्घ्यमणिकोटीरप्रभापूर्णद्युमंडला ॥ ४३ ॥

Filled with the fragrance of her soft, long, dense, dark hair; with a crown, set with invaluable gems that filled the sky with its effulgence. 43

फालशोभिनिशानाथकलिकोत्तंसमण्डिता। सदा कुमारिका देवी परब्रह्मस्वरूपिणी ॥ ४४ ॥

With a forehead shining with crescent moon, who is ever a virgin, the Transcendental Devī. 44

ईदृशी सा पराशक्तिस्त्रिपुरा लोकसुन्दरम्। लीलार्थं सन्धृतवती रूपं परमपावनम् ॥ ४५॥

The Parāśaktī Tripurāmbikā assumed such a most sacred enchanting form to sportively protect Her devotees. 45

ततो विधिहरीशानानाह गम्भीरया गिरा। वत्साः शृणुध्वं मद्वाक्यं कल्याणं करवाणि च ॥ ४६

Then Devī Tripurāmbikā addressed with a dignified voice the gods Brahmā, Hari, Īśāna and others thus: "My children! Listen to my words. I will bless you with good things. 46

देवानां मोहनाशाय प्रादुर्भूताऽस्मि सम्प्रति। इत्युक्त्वाऽमृतवर्षिण्या दृष्ट्या देवान् सुमूर्च्छितान्॥
मृतप्रायान् समालोक्य समाश्वस्तांस्तदाऽकरोत्।

"I have now made myself visible to dispel the ignorance of the gods". Saying so, She brought back to consciousness and consoled, through the downpour of nectarian glances, the gods who had fainted as if dead. 47

अथेन्द्रप्रवरा देवा निद्रामुक्ता इवोत्थिताः ॥ ४८॥
किमिदं किमिदं चेति प्रोचुरन्योन्यसङ्गताः। न विजानाति कोऽप्येनां परमाद्भुतरूपिणीम् ॥ ४९

Then Indra and other gods got up as if from sleep and mutually wondered about what happened. They said "None of us knows who is this wonderful Lady". 48, 49

अथाऽग्निं प्रेषयामासुरिन्द्राद्याः सुरसत्तमाः। त्वमग्ने सत्वरं गच्छ जानीह्येतं महत्तरम् ॥ ५०॥
भूतं कस्मात्समुद्भूतं किं वीर्यं किं स्वरूपकम्।

Then Indra and other prominent gods told Agni—"Oh Agni! Go quickly and find out what this huge form is? Why has it taken birth? What is its strength? What is its nature?" 50

इत्याकर्ण्य हविर्भक्षो वाक्यमिन्द्रमुखोदितम् ॥ ५१॥
साटोपमुपसृत्याऽथ प्राह तां परमेश्वरीम्। तत्प्रभाऽऽक्षिप्ततेजस्कः कथञ्चित्सविधं गतः ॥ ५२॥

Hearing the words of Indra, the haughty Agni proceeded and with great difficulty with his splendor reduced by Her effulgence got near Her and spoke to Parameśvarī. 51, 52

का त्वं कुमारि वद मे किं वीर्या त्वं कुतः स्थिता। जिज्ञासुरहमायातस्त्वां वरेण्यां महत्तराम्॥

"Oh Young girl! Tell me who you are? What is your power? Where do you live? I have come to understand you who are extremely distinguished." 53

श्रुत्वा तद्वाक्यमथ सा जगाद परमं वचः। वद त्वं कतमः कस्मादागतस्ते च किं बलम्॥ ५४
अनन्तरं ममाऽशेषवृत्तान्तः कथ्यते मया।

Hearing his words, She replied excellently. "Tell me who you are? From where you came? What is your strength? I will later narrate my entire account". 54

इत्युक्तोऽग्निरुवाचैनां शृणु कल्याणि मद्वचः ॥ ५५॥
अहं हुताशनः साक्षान्मुखं विबुधसन्ततेः। जिज्ञासिता त्वमिन्द्राद्यैः प्रहितोऽहं तवान्तिके ॥ ५६॥

Thus spoken, Agni spoke to Her. "Oh! Auspicious Lady! Listen to me, I am Agni the embodiment of the mouth of the gods. I have been sent to you by Indra and others who are wondering about you. 55, 56

वीर्यं मे महदुत्कृष्टममोघमतिदारुणम्। यदिदं दृश्यते किञ्चिज्जगत्स्थावरजङ्गमम् ॥ ५७॥
भस्मीकुर्यां क्षणेनैव नैवमन्योऽस्ति कश्चन।

"My valour is very great, being unfailing and ruthless. In a second I can reduce to ashes this visible universe of moving and non-moving things. There is no one else like me." 57

इत्याकर्ण्य शुचेर्वाक्यं प्रहस्य प्राह सा परा ॥ ५८॥
अग्ने तवेदृशं वीर्यं यदि तर्ह्याशु मेऽग्रतः। प्रदर्शयैतन्निहितं तृणं दह तवाऽग्रतः ॥ ५९॥

Hearing the words of Agni, Parāśakti laughed and told him thus "Oh Agni! If you have such a strength, then show it in my presence soon. Burn this straw that is placed before you." 58, 59

श्रुत्वाऽवहेलनं वाक्यं क्रुद्धो वैश्वानरस्तदा। प्राह चाऽतिस्तब्धधिया स्वात्मानं मानयन् गुरुम् ॥

Hearing these disrespectful words of Devī, the angry Agni with deluded mind spoke thinking himself to be the best. 60

नूनं त्वमबला बाला तस्मान्मुग्धप्रभाषिणी। सर्वभस्मीकरो योऽहं तृणदाहे नियोजितः ॥ ६१॥

"You are just a weak young girl. Therefore you are talking stupidly. You are asking me, who can burn everything, to burn a straw. 61

करोमि तस्य सदृशं सतृणां त्वां दहेऽधुना।

"Right now I will equate you with the straw and burn you along with it."

इत्युक्त्वा क्रोधताम्राऽक्षो महाज्वालापरीवृतः ॥ ६२॥

भक्षितुं तां तृणमपि पपात तरसा शुचिः। महाबलोद्योगयुतः सर्वप्राणेन सञ्ज्ञवात् ॥ ६३॥

प्रवृत्तोऽपि तृणं दग्धुं न शशाक धनञ्जयः। हिमाऽब्धिपतितोल्केव शान्ताऽर्चिः शीततां गतः ॥

Saying so, Agni with red angry eyes and burning with a huge flame quickly fell on the straw and the Devī, to devour them both. Even as he tried with his great might, Agni was unable to burn the straw. With subdued flames he became cold like a meteor fallen in the arctic ocean. 62 to 64

वेपमानः सुशीतेन खद्योतसदृशप्रभः। करकेव समस्ताऽङ्गमारब्धं गलितुं यदा ॥ ६५॥

तदा समस्तप्राणेन पलायनपरोऽभवत्। लज्जितः कुण्ठितोऽर्चिष्मानन्तर्धानं गतस्ततः ॥ ६६॥

Trembling with terrible cold, looking like a firefly, his whole body turning into a skeleton, the dull Agni who suffered shame disappeared from that place running away with all his strength. 65, 66

इन्द्राय चाऽवदद्वृत्तं न ज्ञातुमशकं हरे। तदग्रे संस्थितं भूतं महासत्वपराक्रमम् ॥ ६७॥

Then, he narrated to Indra. "Oh Indra! It was not possible for me to understand that huge mighty force that I faced". 67

अथेन्द्र आह शुभ्रांशुं ज्ञातुं भूतं महोन्नतम्। त्वं गच्छ सोम सुजवाज्जानीह्येतं महत्तरम् ॥ ६८॥

Then Indra told the Moon to find out about the huge form. "Oh Moon! Go with speed and get to know about this mighty one. 68

भूतं कस्मात्समुद्भूतं किं वीर्यं किं स्वरूपकम्।

"How was that mighty one born? What is its strength? What is its nature?"

इत्याऽऽकर्ण्याऽथ शुभ्रांशुर्वाक्यमाखण्डलोदितम् ॥ ६९ ॥
साटोपमुपसृत्याथ प्राह तां परमेश्वरीम्। तत्प्रभाहततेजस्कः कथंचित्सविधं गतः ॥ ७० ॥
का त्वं कुमारि वद मे किंवीर्या त्वं कुतो ह्यसि। जिज्ञासुरहमायातस्त्वामद्भुततमां स्त्रियम् ॥

Hearing the words spoken by Indra, the arrogant Moon proceeded and losing his lustre somehow went near Her and spoke to the Great Devī. "Oh Young girl! Tell me, who you are? What is your strength? Where do you live? I have come to understand an extremely wonderful lady like you." 69 to 71

श्रुत्वा शुभ्रांशुवाक्यं सा जगाद परमं वचः। वद त्वं कः कुतः प्राप्त इमं देशं च किं बलः॥
अनन्तरं मया स्वीयवृत्तं संकथयामि ते।

Hearing the words of the Moon, the Devī spoke excellently. "Tell me who you are? From where have you come here? What is your might? Later I will let you know about my story." 72

सोम एवं तया प्रोक्त आमन्त्रैनामुवाच ताम् ॥ ७३ ॥
सोमराज इति ख्यातः सर्वलोकस्य पालकः। ओषधीनामहं स्वामी जीवयाम्यमृतांशुभिः ॥ ७४
तृणवीरुद्गुल्मवृक्षान्मया जीवति वै जगत्।

Told so by Her, the Moon addressed Her thus. "I am the reputed Moon, the protector of the Universe. I am the Lord of herbs. With my ambrosial rays I protect the grass, the creepers, the bushes and the trees. Indeed, the whole Universe is alive because of me." 73, 74

एतत्सोमवचः श्रुत्वा प्रहस्य प्राह सा परा ॥ ७५ ॥
यदि सोमेदृशं वीर्यमाशु दर्शय मेऽग्रतः। तृणं मया दह्यमानं निहितं चैतदग्रतः ॥ ७६ ॥
संशामय स्वकिरणैरमृताढ्यैः सुशीतलैः।

Hearing the words of the Moon, the transcendental Devī said with laughter. "Oh Moon! If you have such a strength, show it before me quickly. By your cool ambrosial rays, quench the straw placed before you, which is being burnt by me." 75, 76

श्रुत्वैतत्फल्गुवचनं मत्वा स्वात्मावहेलनम् ॥ ७७ ॥
क्रुद्धः प्राह मदोत्सिक्तः शशाङ्को बलगर्वितः। अबला त्वं बालभावादज्ञात्वा मत्पराक्रमम् ॥

उक्तवत्यसि यद्वाक्यं तस्याऽपचितिमेव ते। दिशामि त्वां शीतकरैर्जडीभूतां करोम्यहम्॥ ७९॥

Listening to Her and taking Her light talk as insulting, the angry Moon filled with arrogance and proud of his valour spoke thus. "Oh weak lady! I shall destroy you for what you have childishly spoken without knowing my strength. I will freeze you with my cool rays." 77 to 79

इत्युक्त्वाऽनेककिरणैः शीतनीहारवर्षणैः। ववर्ष चातिवेगेन बलाहकगणा इव ॥ ८०॥

Saying so, with his innumerable rays he caused, with great force, a rain of snow that looked like a flock of cranes. 80

तस्य नीहारधारास्ताः फालनेत्राऽर्चिभिर्हताः। कीर्तिशेषमनुप्राप्तस्तदाऽऽप्लुष्टकलेवरः ॥ ८१॥
सोमोऽपि दन्दह्यमान ईषत्प्राणाऽवशेषितः। भीतः पलायितः शीघ्रं प्राहेन्द्रं नाऽशकं हरे॥ ८२॥
ज्ञातुं तत्तु महाभूतं महासत्त्वपराक्रमम्।

His downpour of snow was destroyed by the fire of Her third eye. His body was engulfed by the fire. Being burnt up, the Moon almost dead, quickly ran with fear and reported to Indra. "Oh Indra! I was unable to know about that huge form with stupendous might". 81, 82

अथ शक्रः प्राह वायुं तत्सत्त्वप्रतिवेदने ॥ ८३॥
वायो त्वं सत्वरं गच्छ जानीह्येनं महत्तरम्। भूतं कस्मात्समुद्भूतं किं वीर्यं किं स्वरूपकम् ॥

Then Indra told Vāyu to understand that power. "Oh Vāyu! Go soon and know about the great form. How did it come into existence? What is its strength? What is its nature?" 83, 84

इति श्रुत्वा वचो वायुः पुरन्दरमुखोदितम्। साऽभिमानं गतस्तत्र यत्र श्रीपरमेश्वरी ॥ ८५॥

Hearing the words of Indra, the proud Vāyu went to the place of Śrī Parameśvarī. 85

उवाचातिबलं मत्वा स्वात्मानं सावहेलनम्।
का त्वं वदाऽबले कस्माद्देशात्प्राप्ताऽत्र किं बला ॥ ८६॥

Assuming himself to be very strong, Vāyu spoke with disrespect. "Oh weak lady! Who are you? From which country have you come? What is your strength? 86

पुरन्दरादिप्रहितस्त्वां जिज्ञासुरिहाऽऽगतः।

"Sent by Indra and others I have come here to assess you."

वायुवाक्यमिति श्रुत्वा सा प्रोवाच शुभं वचः ॥ ८७॥

वद त्वं कः कुतः प्राप्तः किं बलः किं परायणः। वदाम्यनन्तरं यत्ते कृतः प्रश्नस्तदुत्तरम् ॥

Hearing Vāyu, the Devī replied sweetly. "Tell me who you are? Why have you come? What is your strength? What is your profession? Later I will reply to your questions." 87, 88

इति श्रुत्वा वचो देव्याः प्रोवाचाऽऽमन्त्र्य तां पराम्।

अबले शृणु मे वृत्तं लोकोत्तरतमं शुभम् ॥ ८९॥

Hearing the words of the Great Devī, Vāyu replied. "Oh weak one! Listen to my account which is most famous and auspicious. 89

अहन्त्वतिबलो वायुर्जगत्प्राणो महागतिः। इन्द्रादिसन्निधेः प्राप्तो जगतामाश्रयः परः ॥ ९०॥

मया संवेपिताः काले महान्तोऽपि च भूभृतः। ज्वालाणुका इव सदा प्रचरन्ति च सर्वतः॥ ९१

समुद्राश्चाऽपि शुष्यन्ति मयि क्षुब्धे प्रभञ्जने। गतिं मम स्थगयितुं समर्थो नैव कश्चन ॥ ९२॥

"I am the most powerful Vāyu. I am the breath of the Universe. I am of great speed. I have come from Indra's place. I am the supporter of the Universe. I am supreme. During deluge all the great mountains shaken by me were moving all over like sparks of fire. Even the seas dried up due to my anger. Till now there is no one who could retard my speed." 90 to 92

इति श्रुत्वा मरुद्वाक्यं प्राह सा परमेश्वरी। ननु वायो समर्थस्त्वं वीर्यं पश्यामि तावकम्॥ ९३॥

तृणं चैतत्पुरो न्यस्तं समाहर्तुं तदर्हसि।

Hearing the speech of Vāyu, the Great Devī spoke. "Oh Vāyu! If you are powerful let me witness it. Show your valour by carrying away the straw that is placed before you." 93

कदर्थनावचश्चैतच्छ्रुत्वा मन्युपरीवृतः ॥ ९४॥

प्राहाऽधिक्षेपणं वाक्यं मारुतो बलगर्वितः। विनाशमबले कस्मात्प्रार्थयस्यतिमूढधीः ॥ ९५॥

महाबलं महावेगं कः सोढुं शक्नुयाद्बली। मूढा त्वमवलिप्ताऽसि शमयामि मदं तव ॥ ९६॥

आदौ तृणायितां त्वां वै नामशेषां करोम्यहम्। स्थिरीभव सहस्वाऽऽशु मम वेगं सुदुस्सहम् ॥

Hearing such deriding words, the angry Vāyu being proud of his valour uttered abusive words. "Oh weak lady! Foolishly why are you opting destruction? Which strong man can withstand my great strength and force? You are stupid and arrogant. I shall destroy your pride. To start with I will reduce you to naught as if a straw. So, stand firm and withstand my unbearable force." 94 to 97

इत्युक्त्वा तां परां देवीं मारुतो मन्युनाऽऽवृतः। महाबलेन वेगेन यावद्गन्तुं मनो दधे ॥ ९८ ॥
तावत्पङ्गुमिवाऽऽत्मानं दृष्ट्वा हीनगतिं तदा। सर्वप्राणेन चोद्युक्तः पदान्न चलितुं क्षमः ॥ ९९ ॥
तदा ह्रिया भयेनाऽपि पलायनपरोऽभवत्। पुरन्दरं प्राह वायुः नैतज्ज्ञातुमलं मम ॥ १०० ॥
अमोघं तन्महाभूतं महासत्त्वपराक्रमम्।

Thus addressing the Great Devī, as Vāyu, filled with anger thought of moving with great speed and force, he became lame and miserable. With all his breath he was unable to take a step forward. Then being put to shame he started running away with fear. He told Indra that he was unable to understand that Great form which is of unfailing mighty valour. 98 to 100

एवमग्नीन्दुवायूनां दृष्ट्वा तस्मात्पराभवम् ॥ १०१ ॥
पुरन्दरः शङ्कितोऽभूत् किमेतदिति चिन्तयन्।
चिन्तयित्वाऽपि बहुधा नाऽध्यगच्छत किञ्चन ॥ १०२ ॥
विमना इव संमूढो न किञ्चित्प्रत्यपद्यत।

Seeing such a defeat of Agni, Moon and Vāyu from that great power, Indra worrying himself started thinking what it could be. He was unable to conclude anything even after thinking in several ways. Dejected with ignorance, he was unable to do anything. 101, 102

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे अष्टमोऽध्यायः॥

End of the eighth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

नवमोऽध्यायः

Chapter 9

चिन्तयित्वा चिरं शक्रस्तज्जये कृतनिश्चयः। बलदर्पसमुन्नद्धो वज्रमुद्यम्य सत्वरः ॥ १॥

Thinking for a long time, Indra, elated by his strength and ego, decided to conquer the Devī, quickly took his thunderbolt. 1

जगामाऽऽरुह्य जीमूतं यत्र सा संस्थिताऽम्बिका।
तां दृष्ट्वा सुकुमाराङ्गीं पद्मकिञ्जल्कवर्चसम् ॥ २॥

स्वसौन्दर्यजिताऽनेककोटिकन्दर्पसौभगाम्। दूरे स्थितस्तां पप्रच्छ तेजसा मुषितेक्षणः ॥ ३॥

He proceeded riding on the clouds to where the Devī was staying. Standing at a distance with his eyes concealed by the lustre of the Devī, asked Her, who had a tender body, who was glowing like a lotus filament, who had conquered the grandeur of crores of cupids by Her beauty. 2, 3

का त्वं पद्मपलाशाक्षि व्याप्याऽङ्गप्रभया जगत्।
स्थिताऽसि कन्या कस्य त्वं कस्मादत्र समागता ॥ ४॥

रूपं ते रुचिरं तद्वदङ्गविन्याससौष्ठवम्। वन्द्यो ममाऽमरपुरे सन्ति रम्भामुखाः स्त्रियः ॥ ५॥

नेदृशी देवलोके वा भुवि वाऽपि रसातले। मया दृष्टा सुचार्वङ्गी भुजाष्टादशकोज्ज्वला ॥ ६॥
वद शीघ्रं मया पृष्टा सत्यमत्र यथा स्थितिम्।

"Oh! Lotus-eyed Lady! Who are you who have enveloped the universe with the luminance of your body? Whose daughter are you? Why have you come here? Your beauty is radiant. Your stature is attractive. You are evoking reverence. In my city of the heaven there are women like Rambhā and others. But I have not seen a beauty like yours, effulgent with eighteen arms, either in heaven or earth or even in nether world. Oh Lustrous Lady! quickly tell true answers to my questions." 4 to 6

तच्छ्रुत्वा शक्रवचनं पराम्बा प्राह तं प्रति ॥ ७॥

कस्त्वं किमर्थं संप्राप्तः किं वीर्यस्त्वं किमुद्यमः।
श्रुत्वा वृत्तं तव ततो वदामि मम संस्थितिम् ॥ ८॥

Hearing the words of Indra, the Parāmbikā addressed him thus: "Who are you? Why have you come here? What is your strength? What is your profession? After hearing your account I will tell you about me." 7, 8

इति श्रुत्वा वचो देव्याः प्राह शक्रः सहस्रदृक्। शृणु मे वचनं सम्यगहं सुरपुरेश्वरः ॥ ९॥

Hearing the words of the Devī, the thousand eyed Indra spoke. "Listen to my words carefully. I am the lord of the heaven. 9

शतक्रतुः त्रिभुवनश्रियो भोक्ता महाबलः।
त्वां जिज्ञासुरिह प्राप्तो नान्योऽस्ति भुवने क्वचित् ॥ १०॥
बलेन यशसा लक्ष्म्या तुल्यो वीर्येण संपदा।

"I am Indra who has performed hundred sacrifices, who enjoys the wealth of the three worlds, who is mighty. I have come here to know about you. There is no one anywhere in the world who is equal to me, by way of valour, fame, wealth, strength and prosperity. 10

सदा भुवनशास्ताऽहं देवा मम वशंवदाः ॥ ११॥
वज्रं ममायुधं चैतदमोघं सर्वदुस्सहम्। एतेन प्रहृतेनैव न जीवन् यास्यति क्वचित् ॥ १२॥

"I am always the ruler of the world. The gods are my subordinates. This unfailing unbearable thunderbolt is my weapon. Hit by it no one will be alive. 11, 12

बहवो दानवा दैत्या महाबलपराक्रमाः। सकृद्वज्रस्यसंस्पर्शात्कृतान्तशरणं गताः ॥ १३॥

"Many powerful demons and rākṣasas have died just by the touch of the thunderbolt. 13

वलः पाकोऽथ नमुर्चिर्वृत्रस्त्वाष्ट्रोऽपि तारकः। समस्तलोकजेतारो गता वज्रात्पराभवम्॥ १४॥

"Vala, Pāka, Namuci, Vṛtra, Tvāṣṭra and Tāraka who had conquered the entire worlds were defeated by this thunderbolt. 14

बहुनाऽत्र किमुक्तेन न मे तुल्यबलः क्वचित्। जानीहि मां महेन्द्राख्यं महाबलपराक्रमम् ॥ १५

"There is no point in talking more. There is no one who is equal

to me in strength. Know me as the famous Mahendra with immense valour." 15

इतीन्द्रवचनं श्रुत्वा प्राह सा परमेश्वरी। नूनमिन्द्र मयाज्ञातस्त्वं कश्यपतनूद्भवः ॥ १६॥
इदं तृणं सुनिहितं तवाऽग्रे लघु बल्बजम्। यत्किञ्चित्तव वीर्यं वा वज्रस्याऽपि शतक्रतो ॥ १७
प्रदर्शयाऽस्मिन्नो चेत्त्वं वैश्वानरमुखा इव। पलायमानं पश्यामि त्वामपीन्द्र ह्रिया नतम् ॥ १८॥

Hearing the words of Indra, the Great Devī spoke. "Oh Indra! I know you well as the son of Kaśyapa. Oh Śatakratu! Show your or your thunderbolt's valour on this light and dry straw, which is in front of you. If you cannot, then I would watch you running away with shame just like Agni and others." 16 to 18

निशम्यैतद्वचो देव्याः शक्रः प्रस्फुरिताधरः। उद्यम्य वज्रं संक्रुद्धस्तां प्रहर्तुं मनो दधे ॥ १९॥

Hearing the words of Devī, Indra angrily biting his teeth lifted his Vajrāyudha deciding to hit Her. 19

उद्यते स्वायुधं शक्रे सहसा ज्वलिता दिशः। तस्मिन्निन्द्रे स्थिते चोद्यद्वज्रहस्तेऽतिकोपने ॥ २०॥
स्मितमीषच्चकाराऽम्बा हसत्कोटीन्दुचन्द्रिकम्। स्मितमात्राच्छतधृतेर्युद्यतः सायुधः करः॥ २१॥
संस्तम्भितस्तथा पादो वाङ्नेत्रादीन्द्रियाणि च। ईषन्न वेपितुं शक्तो हस्तादिकमपि स्वयम्॥ २२

As Indra lifted his weapon the surroundings were lit up. When Indra was thus angrily standing with the lifted thunder-bolt in his hand, the Devī gave a little smile which was mocking at the moon light from crores of moons. Just by that smile, the hand of Indra which was holding the thunderbolt was frozen along with his feet and sensory organs like tongue, eyes and the like. He was on his own not able to move his limbs even a little. 20 to 22

एवं संस्तब्धसर्वाङ्गो मघवा लिखिताऽऽकृतिः। वक्तुं कर्तुं प्रचलितुं नेष्ट ईषदपीश्वरः ॥ २३॥

Thus, Indra the lord of heaven, whose body became immobile looked like a painted picture and was unable to speak, move and act even a bit. 23

एवं भूतं सहस्राक्षं दृष्ट्वा काष्ठनराकृतिम्। अन्वतप्यन्त विबुधा भयेन परिवेपिताः ॥ २४॥

Seeing Indra transformed into a wooden figure, the sad gods trembled with fear. 24

दीना नष्टेश्वरा देवा हा हेत्युच्चैर्विचुक्रुशुः। अथेन्द्रस्तब्धमात्मानमपराधात्स्वयं विदन् ॥ २५॥
तत्कालाऽऽपद्रक्षणार्थं सस्माराऽऽङ्गिरसं गुरुम्।

Feeling miserable, having lost their lord, the gods wailed loudly. Then Indra realised that it was due to his own mistake and prayed to Āṅgirasa (Bṛhaspati) his guru for protection from the danger. 25

तदा संस्मृतमात्रस्तु हरिणाऽऽङ्गिरसो मुनिः ॥ २६॥
देव्या कृतं मदशमं ज्ञात्वेन्द्रस्याऽभ्यगात्त्वरन्। योगिराजः सुमेधावी ज्ञातज्ञेयपरावरः ॥ २७॥

Then just being remembered by Indra, the foremost intelligent sage Bṛhaspati who can know the past and future rushed there having known the subjugation of Indra's pride by the Devī. 26, 27

क्षणेन तत्र सम्प्राप्तो यत्रेन्द्रस्तु जडीकृतः। दृष्ट्वा बुधगणाः सर्वे जीवमिन्द्रावनक्षमम् ॥ २८॥
स्रोतोऽभिरुह्यमानानां नौप्राप्तिरिव सम्बभौ। गीष्पतेः दर्शनादेवमाश्वस्तास्त्रिदशास्तदा ॥ २९॥

Bṛhaspati reached in a moment to the place where Indra was immobilised. Seeing Bṛhaspati who was capable of rescuing Indra, all the gods were consoled even by looking at him as if persons desiring to cross a river in spate, get a boat. 28, 29

एतस्मिन्नन्तरे तत्र धिषणो दीर्घदर्शनः। विश्वेश्वरीं समालोक्य हर्षरोमाञ्चपीवरः ॥ ३०॥
आनन्दाऽश्रुकलारुद्धनेत्रो मूर्ध्नि कृताऽञ्जलिः। साष्टाङ्गं प्रणिपत्याऽथो गद्गदस्वरसंयुतः ॥ ३१॥
बद्धाञ्जलिः परामम्बामीडितुं समुपाक्रमत्। गूढाशाया मोदभरैः वाक्पुष्पैः पूजयन्निव ॥ ३२॥

In the meantime, Bṛhaspati who had foresight, saw the Universal Devī and swelled with happy horripilation. With his eyes filled with joyous tears, with folded palms on his head, he prostrated and with his voice choked started praising the Supremely Secretive Transcendental Mother as if he was worshiping Her with blissful words. 30 to 32

जय जय शङ्करि जगदभयङ्करि विधिमुखकिङ्करि वेदनुते।
दुष्टभयङ्करि शिष्टशुभङ्करि सकलवशङ्करि पाहि सुरान् ॥ ३३॥

"Oh! Śaṅkarī! You assure security to the Universe. You are served

by Brahmā and others. You are praised by the Veda. You are ferocious to the wicked. You protect the pious. You control everything. Victory to You! Protect the gods. 33

जगतां जननस्थितिहरणादिषु विधिहरिशङ्करविबुधेशाः।
तव पदपङ्कजसेवाऽऽसादितकरुणालेशाः प्रभवन्ति ॥ ३४॥

"Brahmā, Viṣṇu and Śaṅkara who are the lords of the gods carry out their task of creation, protection and destruction through Your bit of mercy secured by serving Your lotus feet. 34

यदि तव करुणालेशविहिनो विबुधगणेशोऽप्यतिमूढः।
नेदं चित्रं त्वद्विमुखोऽपि हि न क्वचिदीशः परमेशः ॥ ३५॥

Even if a little of Your compassion is absent, the lord of gods Indra, becomes highly foolish. This is no wonder. Even Parameśvara cannot really do anything by opposing You. 35

विधिहरिमुख्या अपि तव लीलां न प्रभवः स्युर्वर्णयितुम्।
तत्र कथं मम शक्तिः स्तोत्रे तव महिमाब्धेर्वद मातः ॥ ३६॥

"Even Brahmā, Viṣṇu and others are not capable of describing Your deeds. Then, Oh! Mother! Tell me how can I be competent to praise Your ocean of greatness? 36

वाचः प्राञ्चस्तव निःश्वसितं विधिहरिमुख्या गुणजाताः।
लीलाजनितं सकलं तत्ते न विदन्त्यवरास्त्वामम्बाम् ॥ ३७॥

"The primordial Vedic words are Your breath. Brahmā, Viṣṇu and others are born out of Guṇas (temperaments). Everything is an evolution of Your play. The ignoble do not realise You as the Mother. 37

सकलचराऽचरवपुराद्या त्वं स्वाऽऽश्रितलोकाऽलोकगणा।
नाऽन्यत्किञ्चित्तव शरणं स्वं विभवं श्रित्वा ननु भासि ॥ ३८॥

"You are Primordial, the embodiment of the entire moving and non-moving creation. The manifest and unmanifest take shelter under You. You need no shelter or protection because You are resplendent by Your own glory and power. 38

तन्तुभिरोतः प्रोतो यद्वत्पट इव हेम्ना कटकाद्यम्।
अखिलं चोतं प्रोतं तद्वत् कलया त्रिपुरे परमपरम् ॥ ३९॥

"Just like a cloth which is spun with threads length-wise and breadth-wise, just like gold pervades the bangle, the entire universe, Oh! Tripurasundarī, is sewn by Your different manifestations. 39

वर्णाद्या अपि षड्विधमार्गाः कालाद्या अपि नवसङ्घाः।
स्थैर्याद्या अपि पञ्चकला ननु चिच्छक्तेस्त्वन्नास्त्यन्यत् ॥ ४०॥

"Four castes, Six paths of worship, Nine groups of time-frame, Five aspects like firmness and all, are really forms of Your Conscious Power and nothing else. 40

सर्वस्याऽदौ परचितिवपुषा विलससि चैका शिवरूपा।
द्रष्टा श्रोता वक्ता नान्यस्तत्त्वां स्तोतुं क इह शक्तः ॥ ४१॥

"Primordially You shine alone as the auspicious embodiment of Absolute Consciousness. Other than You there is no viewer, hearer or speaker. Who has here the capacity to praise You of such greatness? 41

दिनमणिबिम्बात्किरणगणा इव तस्यास्त्वत्तः सकलमभूत्।
तस्मात्वत्तो नान्यत्किञ्चन दृश्याऽदृश्यं जगदखिलम् ॥ ४२॥

"The entire universe has emanated from You just like the rays from the Sun's orb. Hence there is nothing, visible and non- visible, in the Universe apart from You. 42

देवेशि त्वद्दुर्घटशक्त्याऽऽच्छादितनेत्रास्त्वद्रूपम्।
जानीयुस्ते कथमिह विबुधाः पालय सर्वान् सुरसङ्घान् ॥ ४३॥

"Oh Great Lordess! With their eyes covered by Your impenetrable power, how can the gods comprehend Your form? Protect all the groups of gods. 43

एष महेन्द्रस्तव पदसविधे स्तब्धतनुस्त्वां न विजानन्।
ईषदृष्ट्या करुणारसया पाहि शतक्रतुममरेशम् ॥ ४४॥

"This Mahendra, without understanding You, has become immobile near your feet. Oh Mother! Protect Indra the lord of the gods with your compassionate side glances". 44

इति संस्तुत्य गीर्वाणगुरुः परमहेश्वरीम्। नत्वा भूयः प्रार्थनया प्रसादं योजयद्धरौ ॥ ४५॥

Bṛhaspati, the preceptor of gods having thus praised Parameśvarī, prostrated and praised Her again and got Her favour for Indra. 45

अथ तस्याः कृपादृष्टिलेशपीयूषसंप्लुतः। इन्द्रः पुरेव प्रकृतिं गतोऽहं स्तम्भवर्जितः ॥ ४६॥
ज्ञात्वा विश्वेश्वरीं सम्यग्गुरोर्वाक्याद्यथाविधि। भक्त्या परमया युक्तो देवीं सर्वोत्तमोत्तमाम् ॥
पराशक्तिं सर्वजगन्निदानं शुद्धचिन्मयीम्। भूयः प्रणम्य साष्टाङ्गं कृताञ्जलिपुटो हरिः ॥ ४८॥
भक्त्या गृहीतसुस्वान्तः किञ्चिध्धीनतकन्धरः। अस्तौषील्लोकजननीं मधुकोमलवाग्गणैः॥ ४९॥

Then submerged in the compassionate glances of the Devī, Indra got back his original form freed from immobility and ego.

Then he properly understood the Devī of the Universe through Bṛhaspati.

With his heart filled with utmost devotion, with folded palms, with his head bent a little due to shyness, prostrating several times, Indra with sweet and soft words praised the Devī the most Supreme, the all Powerful, the Cause of the Universe, the Pure Consciousness, the Mother of the Universe. 46 to 49

शृण्वतां सर्वदेवानां सविधे वलशासनः। तस्याः कृपादृष्टिलेशाच्छिन्नो माया सुबन्धनः ॥ ५०॥

With his illusive bondage cut off by Her compassionate glances, the subduer of Vala (i.e., Indra) praised the Devī when all the gods nearby were listening. 50

नमस्ते त्रिपुरे मातर्नमः परशिवाश्रये। नमः कारणसत्याऽऽख्यपराऽऽनन्दसुधाऽऽत्मिके ॥ ५१॥

"Oh! Mother Tripurasundarī! Salutations to you! You are one with Paraśiva. Salutations to You the true cause of creation. You are the ambrosia of transcendental bliss. 51

त्वं हि कारणरूपाऽसि सदसद्वस्तु सन्ततेः। त्वत्तः सकलमुत्पन्नं त्वयि सर्वं प्रतिष्ठितम् ॥ ५२॥
त्वयि प्रलीयमानं च त्वं सत्यं सर्ववस्तुषु।

"You are the cause for all things that are manifest and unmanifest. Every thing is born out of You, everything stays in You and gets absorbed in You. You are the reality in all things. 52

मृत्तिकेव घटादीनां भूषणानां च काञ्चनम् ॥ ५३ ॥
नान्यत्वत्तो लेशतोऽपि जगदेतद्भवेत्क्वचित्। जले भूतं शैत्यमिव प्रकाशोऽग्नेरिव क्वचित् ॥
द्युमणेः शक्तयो यद्वत्किरणाः संस्थितास्तथा। त्वत्तः सकलवस्तूनि विभान्ति परमेश्वरि ॥ ५५ ॥

"Oh! Parameśvarī! Just like earth in pots, Gold in ornaments, not even a bit in this universe exists without you. Just like coolness in water, light in fire, strong rays in the Sun, everything shines because of You. 53 to 55

विधौ हरौ शिवे तद्वदन्यस्मिन् देवताऽभिधे। यत्सारमस्ति तत्सर्वं तव शक्तेर्विजृम्भितम् ॥ ५६ ॥

"The essence in Brahmā, Viṣṇu, Śiva and other gods is a display of your power. 56

नामाऽऽकृतिक्रियाहीना संविन्मात्रैकरूपिणी। अनुग्रहाय लोकानां रूपं नाम क्रियाऽपि ते ॥

"Oh! Devī! You are devoid of Name, Form and Action. You are just Consciousness alone. Your Name, Form and Action are for the benefit of the Universe. 57

तस्मादनन्यः सततं पुरुषार्थेच्छुरन्वहम्। त्वामेव भक्त्या सेवेत श्रितचिन्तामणिं शिवे ॥ ५८ ॥

"Oh! Auspicious Devī! Therefore those who desire fulfilment of the objects of life like Dharma, Artha, Kāma, and Mokṣa should solely serve You who are the Cintāmaṇi—the wish yielding heavenly gem—unto Your worshippers. 58

त्वयि प्रसन्ने किमिहास्त्यलभ्यं त्वय्यप्रसन्ने किमिहास्ति लभ्यम्।
विहाय सेवां जगदीशशक्ते वृथैव चाऽन्यत्र रता विमूढाः ॥ ५९ ॥

"If You are pleased, what is there that cannot be obtained? If You are not pleased what is there to be obtained? Neglecting service to the Universal Power the ignorant are uselessly engaged in other activities. 59

मितेश्वरेणाऽपि हि सम्प्रबद्धा विना तदाराधनतो न मुक्ताः।
महेशशक्त्या दृढसम्प्रबद्धाः तदप्रसादात्कथमस्तु मुक्तिः ॥ ६० ॥

"Even though, people bound to worldly life worship other gods with limited power, they cannot attain liberation without worshipping You. How can people rigidly bound by the illusory power (i.e., Devī) of Maheśa attain liberation without its grace. 60

अनादिशक्त्या तव मायया वै बद्धा जनाश्चिरकालाद्विमूढाः।
हित्वाऽऽत्मशक्तिं परदेवतां त्वां दैवाभिधान् भिन्नरूपान्नमन्ति ॥ ६१ ॥

"From a long time, bound by the illusion of Your eternal power, ignorant people neglecting You the Transcendental Devī, the Power of the self, salute other gods in different forms. 61

त्वमेव सर्वाऽद्यतया परात्परा त्वत्तो जाता देवताख्याः कथं स्युः।
यद्वद्धेम्नोऽन्यो न भूषागणः स्यादाख्याऽशेषास्तद्वदीशादिदेवाः ॥ ६२ ॥

"You are the only Trans-transcendental primordial One. How can those gods born out of You, have a different identity? Just as the host of ornaments are not different from gold, the host of gods like Īśa and others are not different from You. 62

ईशाद्येष्वप्यन्ततस्त्वीश्वरत्वं सर्वेश्यास्तेऽनुग्रहस्यैव लेशः।
तद्व्यामोहो जाह्नवीमन्तिकस्थां हित्वा कुल्यान्वेषका दावदग्धाः ॥ ६३ ॥

"Finally, the lordship of Īśvara and others is due to a tiny grace from You, the Universal Devī. It is really stupid that the people scorched by conflagration go in search of a pond discarding the Gaṅgā near by. 63

सत्त्वं मूढं मृतके देहकाऽऽख्ये सर्वेशत्वाऽऽद्यभिमानेन युक्तम्।
मातर्भूयस्त्वघकृत्यं दुरीहं त्वत्तोऽन्या का रक्षितुं मां समर्था ॥ ६४ ॥

"Oh Mother! Who else other than You the Real is capable of protecting me who is ignorantly filled with the vanity of overall lordship in this body which is subject to repeated sin, bad desires and death? 64

सा त्वं विश्वप्रसवित्री पराम्बा सर्वं मेऽघं क्षन्तुमेवाऽर्हसीति।
न प्रार्थ्या स्वे तोकके मातुरेषा क्षान्तिर्यस्मात्सहजा सुप्रसिद्धा ॥ ६५ ॥

"You are the great Devī, the Mother of the Universe. You shall excuse all my sins. I do not have to request You because kindness of the Mother towards her child is well-known and natural. 65

योऽहं तेऽग्रे स्तब्धकायोऽभवं वै नैतद्रोषादपि तेऽनुग्रहः स्यात्।
रोषे सर्वं भस्मशेषं समीयात् मातुस्तोके तर्जनैवाऽति दुष्टे ॥ ६६॥

"The fact that I became immobile before You due to Your anger is nothing other than Your grace. All sins get burnt up due to Your anger. A mother's anger is such on a bad child". 66

एवं बहुविधैर्वाक्यैः स्तुत्वा पीयूषसंस्रवैः। क्षमापयत्परां देवीं महेन्द्रो भक्तिनिर्भरः ॥ ६७॥

Thus praising the Great Devī through many nectar-dripping words, Mahendra filled with devotion, made Devī to pardon him. 67

शक्रमेवं विधं दृष्ट्वा पावकाद्या दिवौकसः। ज्ञात्वा तां लोकजननीमपराधमपि स्वकम् ॥ ६८
भीताः प्राञ्जलयो नेमुर्दण्डवच्चरणाऽन्तिके। स्तुत्वा विविधसूक्तैस्तां क्षामयामासुरम्बिकाम् ॥

Seeing Indra submitting to the Devī, Agni and other gods understood Her as the Mother of the Universe and realising their mistake prostrated at Her feet with fear and secured Her forgivance by praying to Her through many hymns. 68, 69

तदा सा परमेशानी विधिमुख्यान् दिवस्पतीन्। प्रसन्ना प्राह कल्याणी कल्याणं परमं वचः ॥

Then the pleased, auspicious Supreme Devī addressed Brahmā and other gods with extremely sacred words. 70

भो भो देवा विधीन्द्राद्याः शृणुध्वं वचनं मम। अप्रमादिभिरायत्तैः स्वस्वकार्येषु सन्ततम् ॥ ७१
भवितव्यं भवद्भिर्मे शास्तिपालनतत्परैः। विधातृहरिरुद्राणां वशे शक्र सदा भव ॥ ७२॥
अन्ये देवास्तद्वशे च तिष्ठन्त्वग्निपुरोगमाः। मयि सन्ततसन्यस्तभावा भवथ सात्त्विकाः ॥ ७३॥
विधातृमुख्या यूयं च सृष्ट्यादिकरणोद्यताः।
ध्यायन्तो मां सदा स्वाऽऽत्मसंविदेकस्वरूपिणीम् ॥ ७४॥

"Oh! Brahmā and other Gods! Listen to my words. You shall engage yourself in your duties carefully according to My instructions. Oh Indra!

You shall always obey Brahmā, Viṣṇu and Rudra. Agni and other gods will come under your control. Develop pious qualities by constantly submitting to Me.

Brahmā and others will carry on with the work of creation and so on by constantly meditating on Me who am their self and the embodiment of Pure Consciousness (Absolute Knowledge)." 71 to 74

एवं तस्या वचः श्रुत्वा धातृमुख्याः सुरेश्वराः। नत्वा बद्धाञ्जलिपुटाः प्रार्थयामासुरम्बिकाम् ॥

Listening to Her instructions, Brahmā and other gods with folded palms and supplication prayed to the Mother. 75

मातरस्माकमनिशं तव पादाब्जदर्शनम्। त्वयि चाऽनन्यभक्तिश्च भूयादेतन्महेश्वरि ॥ ७६ ॥

"Oh Maheśvarī! Let us always have the vision of Your lotus feet. Let us have absolute devotion towards You. 76

एतावति समृद्धे तु सर्वं सम्पन्नमेव नः। प्राप्ते कल्पतरौ चाऽन्यन्नप्राप्यं शिष्यते क्वचित्॥ ७७ ॥

"If we are granted this much, we have obtained everything. After getting the Kalpataru nothing else remains to be gained. 77

भक्तिलक्ष्मीसमृद्धानां किमन्यैः फल्गुभावनैः। तद्रिक्तानामपि प्राप्तैः किं चिन्तामणिकोटिभिः॥
चिन्तामणिगणैर्देवि दीयते सभयं फलम्। त्वत्पादभक्तिलेशोऽपि प्रयच्छत्यभयं फलम् ॥ ७९ ॥
तस्मादभयमन्विच्छुः श्रयेत्त्वत्पादपङ्कजम्। सदा नो दिश सद्भक्तिं किमन्यद्याचितेन नः ॥ ८० ॥

"What is the use of petty thoughts for people flourishing with the wealth of devotion?

And for those without devotion, what is the use from crores of Cintāmaṇi-gems?

Oh Devī! The benefit from a heap of Cintāmaṇi-gems will involve fear; where as a little devotion to Your lotus feet will grant fearless benefits. Therefore persons desiring fearless protection should take shelter at Your lotus feet. Hence confer on us good devotion. What is there to be gained by requesting for any other thing?" 78 to 80

इति ब्रह्मादिवाक्यं सा श्रुत्वा लीलाऽऽत्तविग्रहा। उक्त्वा तथास्त्विति ततस्तत्रैवाऽन्तरधीयत ॥

Hearing the request from Brahmā and others, the Devī who had

assumed a form for play said "Let it be so" and then disappeared from there. 81

अन्तर्धिमागतायां तु तस्यामिन्द्रादयः सुराः। विधिं हरिं शिवं नत्वा बध्वाऽञ्जलिमथो वचः ॥
प्राहुर्विनीतभावेन प्रश्रयाऽवनतेन च।

After the disappearance of the Devī, Indra and other gods saluted Brahmā, Viṣṇu and Śiva and spoke with folded palms and bent body depicting humble submission. 82

विधे मुरारे शम्भो नः कृपयाऽर्हथ रक्षितुम् ॥ ८३॥
पराऽपराधान्महतः कथञ्चिद्बृहरुणा वयम्। मोचिताश्चाऽथ वाञ्छामस्तद्रूपं वास्तवन्तु यत् ॥ ८४॥
तज्ज्ञातुं कृपयाऽस्मभ्यं वदन्तु श्राव्यमस्ति चेत्। त्वद्गतीनथ किं कुर्मो दिशन्त्वाज्ञामतःपरम् ॥

"Oh Brahmā, Viṣṇu and Śambhu you should protect us. We have been somehow saved by Bṛhaspati, from our great mistake. Now, we desire to know the real form of the Devī. Be kind and tell us who are dependent on you, if we deserve to hear. Also instruct us regarding our further duties." 83 to 85

इतीन्द्रादिवचः श्रुत्वा मुरारिः प्राह सस्मितः। शतक्रतो शृणु वचो मम संयतमानसः ॥ ८६॥

Hearing the words of Indra and others, Viṣṇu spoke with a smile "Oh Indra! Listen to me patiently. 86

इयन्तु परमा शक्तिर्या समस्तविभावना। सा शक्तिः परमेशस्य विमर्शाऽऽख्या महत्तरा ॥ ८७

"She is the Supreme Power to be contemplated upon. She is the Great Power of Parameśvara. She is termed as "Vimarśā" the analytical consciousness of Śiva. 87

विमर्शरूपिणी

(Ref: Lalitāsahasranāma name 548. Vimarśarūpiṇī)

महाऽऽकाशात्मिका यस्यां जगदेतद्विराजते। सेयं द्रष्टात्मना भूत्वा जगद्व्याप्य व्यवस्थिता ॥

"She is the great space wherein shines the universe. She has pervaded the universe in the form of a witness. 88

दृश्यते यज्जगदिदमिति तद्रूपमुच्यते। दृश्यं तु द्विविधं प्रोक्तं कालदेशविभेदतः ॥ ८९॥

"The world which is seen is Her form. Whatever is seen has two aspects because of Time and Space. 89

कालः क्रियामयो रयो देशो मूर्तिमयः स्मृतः। वर्णः पदं तथा मन्त्र इति कालस्त्रिधा स्थितः॥
कला तत्त्वञ्च भुवनमिति देशोऽपि वै त्रिधा। षडध्वनाम्ना चैतत्तु प्रोक्तं षट्सङ्गरूपतः ॥ ९१॥

"Kāla (time) is of the form of action and sound. Space (Deśa) has form. Kāla has three components called Varṇa, Pada and Mantra. Even Space has three components called, Kala, Tattva and Bhuvana. The six components in combination are known as ṣaḍadhva".

षडध्वातीतरूपिणी

(Lalitāsahasranāma name 991.) 90, 91

स्वकारणात्मकं कार्यं तरोर्बीजात्मता यथा। तेन वर्णादयः कालः कलादिर्देश उच्यते ॥ ९२॥

"Just like the tree is the form of a seed, all actions become the cause. Therefore Varṇa and others are Kāla and Kala and others are termed as Deśa. 92

द्रष्टुस्तद्वयनिर्भानाद्द्रष्टात्मकमुदीरितम्। तस्मादखिलमेतद्वै द्रष्टृरूपमुदीरितम् ॥ ९३॥

"Because of its illuminating the cause and effect, it is termed the witness. Hence everything is a witness in reality. 93

तं द्रष्टारं स्वात्मरूपं चितिशक्तिस्वरूपिणीम्। दृश्यदेहादितो भिन्नं मत्वा तां ज्ञातुमर्हसि॥ ९४॥

"By separating that witness from the visible physical body, you should understand Her as your own Self in the form of intelligence (Pure Consciousness). 94

इदं सङ्ग्रहतः प्रोक्तमात्मशक्त्यवबोधनम्। न सकृच्छ्रवणाल्लभ्यं तद्रूपं पारमेश्वरम् ॥ ९५॥
अनन्तजन्मस्वभ्यस्तमिथ्यामार्गनिषेविणाम्।

This is in brief the principle of Self-knowledge. Treading the path of ignorance during several births, the knowledge concerning the Power of Parameśvara cannot be acquired by a single hearing. 95

तस्मादेतन्मया प्रोक्तं धृत्वाऽन्तः श्रद्धया सदा ॥ ९६ ॥
तत्पादभक्त्या तस्यान्तमचिरेणाधिगच्छसि।

"Therefore by constantly bearing my words with faith within your being and practicing devotion to Her feet you will soon attain Her. 96

शक्र पावकमुख्यैस्त्वं द्युलोकमनुपालय ॥ ९७ ॥
स्वस्वकार्ये नियुङ्क्ष्वैतान् देवान् सततजाग्रतः। सदा हृदि महाशक्तिं भावयन्नुक्तमार्गतः ॥ ९८
अधिगच्छाऽभयं मार्गमञ्जसा त्वं शतक्रतो।

"Oh Indra! Along with Agni and others, you rule the heaven. Engage them to carry out their respective duties with constant alertness. By contemplating always on the Mahāśakti, Oh Indra! tread the path of fearlessness." 97, 98

एवं मुरारिवचनं श्रुत्वा बलिभिदादयः ॥ ९९ ॥
प्रदक्षिणीकृत्य धातृमुखान्लोकेश्वरान् सुराः।
प्रणम्याऽऽज्ञां समादाय जग्मुः स्वं स्वं निवेशनम् ॥ १०० ॥

Hearing the words of Viṣṇu, Indra and other gods circumambulating and saluting Brahmā and other lords of the Universe went back to their dwellings after receiving orders from them. 99, 100

ईशानो हरिधातृभ्यां भक्त्या सम्यक् सभाजितः। पश्यतोस्तत्क्षणेनैव गतोऽन्तर्धिं महेश्वरः ॥ १०१

Īśāna (Maheśvara) well worshipped with reverence by Hari and Brahmā, disappeared immediately in their presence. 101

अथ नारायणं ब्रह्मा स्तुत्वा नत्वा यथाविधि। ययौ स्वभवनं राम सर्वलोकपितामहः ॥ १०२ ॥

"Oh Paraśurāma! Then duly praising and saluting Viṣṇu, the creator Brahmā went back to his residence. 102

एवं सा परमाशक्तिः महाऽद्भुततरक्रिया। सर्वदेवोत्तमा सर्वसाक्षिणी विश्वमोहिनी ॥ १०३ ॥
ननु श्रुतं भार्गवैतत्कुमार्याख्यानमद्भुतम्। यत्र सा परमाशक्तिः कुमारीवपुषा स्वयम् ॥ १०४ ॥
इन्द्रादीनां मोहनाशमकरोत्परदेवता।

"The Supreme Power, the Greatest among gods, the Universal witness,

the Enchantress of the universe has shown such wonderful deed. Oh Paraśurāma! You have indeed heard the marvellous narration about the Transcendental Virgin Devī wherein She dispelled the ignorance of Indra and other gods." 103, 104

इदमाख्यानमशुभनाशनं शृण्वतां सदा ॥ १०५ ॥

श्रीपरापादसद्भक्तिवर्धनं पावनं महत्। श्रोतव्यमेतत्सततं त्रिपुरा प्रीतिमिच्छता ॥ १०६ ॥

This legend destroys the inauspiciousness of those who hear it regularly. It is lofty. It is purifying. It promotes sincere devotion to the feet of the Transcendental/Supreme.

One who wishes the love and grace of Śrī Tripurasundarī should incessantly listen to this. 105, 106

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे नवमोऽध्यायः॥

End of the ninth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

दशमोऽध्यायः

Chapter 10

जामदग्न्यस्तु संश्रुत्य कुमार्याख्यानमद्भुतम्। विस्मितः प्राह मधुरं वाक्यं तं प्रणतस्तदा ॥ १॥

Having heard the wonderful legend of Devī Kumārī, the amazed Paraśurāma spoke sweetly after greeting him (Śrī Dattātreya). 1

भगवन् महदाश्चर्यमाख्यानं भवतोदितम्। न कदाचिच्छ्रुतं पूर्वं त्रिपुरामहिमोन्नतम् ॥ २॥

"Oh Venerable Guru! The legend told by you is wonderful. I have not heard anytime in the past the great glory of Tripurasundarī. 2

ब्रह्मविष्णुहरैर्यैवं पूजिता संस्तुता तथा। ततः सर्वाधिका सा वै त्रिमूर्तिजननी यतः ॥ ३॥

"Splendidly worshipped and sung by Brahmā, Viṣṇu and Hara, She, their Mother is indeed Supreme. 3

अहो मयाऽद्य भवतः कथाऽमृतरसं मुखात्। निर्गतं श्रुतिरंध्रेण पीतं स्वान्तरुजाऽपहम् ॥ ४॥

"Oh! What a fortune! Drinking through my ears today the ambrosial legend that flowed from your mouth, my mental ailment has been cured. 4

कृपयाऽनुगृहीतोऽहं श्रीमता गुरुमूर्तिना। धन्योऽहं कृतकृत्योऽहं यन्मे तुष्टो गुरुर्भवान् ॥ ५॥

"By the compassion of the celebrated Guru I am blessed. Pleased as you are with me, I am lucky and contented. 5

नेदृशं श्रीकथासारममृतं पिबतो मम। क्षुत्तृट्परिश्रमो निद्रा जायते जातु सन्ततम् ॥ ६॥

"While drinking such an ambrosial auspicious story I never feel hungry, thirsty, tired or sleepy. 6

भगवन् त्वन्मुखेन्दूद्यच्छ्रीकथाऽमृतसेवनात्।
न तृप्तोऽस्मि मनाक्कोऽपि प्रत्युत तृषितोऽस्म्यहम् ॥ ७॥

"Oh Adorable Guru! After drinking the nectarine legend from your moon-like face, I am not completely satisfied. Instead, I am more thirsty to listen to you. 7

भूयः श्रीत्रिपुराम्बाया लीला विभववर्णनम्। श्रोतुमिच्छामि तन्मह्यं कृपया निगद प्रभो ॥ ८॥

"I would like to listen again the description of the glorious deeds of Śrī Tripurāmbikā. Oh Lord! Please let me listen to it." 8

एवं संप्रार्थितो भूयो दत्तात्रेयो महाशयः। सन्तुष्टो जामदग्न्यस्य ज्ञात्वा श्रद्धाऽतिरिक्तताम् ॥ ९
उवाच त्रिपुरादेव्या अवतारकथाः शुभाः। शृणु रामाऽभिधास्यामि त्रिपुरायाः कथाः शुभाः ॥

Pleased by the repeated request from Paraśurāma, the great Dattātreya, understanding his ample sincerity, spoke thus—"Oh Rāma! I will narrate to you the sacred stories of the incarnation of Devī Tripurāmbikā. Listen. 9, 10

या च श्रीत्रिपुरा प्रोक्ता परमाकाशरूपिणी। यस्यां सर्वमिदं विश्वं प्रविभक्तं प्रकाशते ॥ ११॥

"Tripurasundarī is said to be the embodiment of vast space. In Her, shines the Universe with its divisions. 11

सा चिदानन्दाऽद्वयाऽऽत्मरूपिणी परमेश्वरी। वागिन्द्रियमनोऽतीता साक्षिणी सकलाश्रया ॥ १२

"She, the Supreme, is the embodiment of Consciousness and Bliss. She is unique. She is beyond comprehension by words and the mind. She is the witness of all and its supporter. 12

सा भक्तकृपया देवी नानाविधतनुक्रिया। तद्भेदगणने शेषः सहस्राऽऽस्योऽपि न प्रभुः ॥ १३॥

"To favour the devotees, the Devī works through several forms. Even Ādiśeṣa with thousand faces (hoods) is not capable of counting the varieties of Her manifestations. 13

तस्मात्प्रधानरूपाणि कानिचित्कथयामि ते। आद्या कुमारी तत्रोक्ता त्रिरूपाऽनन्तरा मता ॥ १४
गौरी रमा भारतीति ततः काली च चण्डिका। दुर्गा भगवती पश्चात्प्रोक्ता कात्यायनी परा ॥
ललिता श्रीमहाराज्ञी तत्र पूर्णतमा मता। एतासां क्रमतो लीलाः शृणु वक्ष्यामि भार्गव ॥ १६॥

"Hence I will tell you about some prominent forms. The primordial one is Kumārī. Gaurī, Ramā and Bhāratī are the next three. Also Kālī, Caṇḍikā, Durgā, Bhagavatī, Kātyāyanī are her forms. The Great Empress, Śrī Lalitā is known to be the complete incarnation. Oh Bhārgava! Listen to their legends which I will narrate in an orderly way. 14 to 16

तत्र प्रोक्ता कुमारी सा या स्तुता विधिमुख्यकैः। भूयः सा त्रिपुरा देवी त्रिरूपा समजायत ॥
तत्तेऽभिधास्ये परममाख्यानं परमाद्भुतम्।

"She, the Kumārī, the Devī Tripurā, who was praised by Brahmā and others took three forms again. I will tell you that sacred and most marvellous legend." 17

पुरा सर्गाऽऽदिसमये त्रिपुरा चितिरूपिणी ॥ १८ ॥
एकाऽऽसीन्नेतरत्तत्र तस्याः किञ्चिदपि स्थितम्। सा तथारूपिणी शक्तिः स्वस्वातन्त्र्यवशेन तु ॥
सृष्ट्युन्मुखी यदा जाता तदेच्छा समजायत। इच्छया ज्ञानमुत्पन्नं क्रिया च तदनन्तरम् ॥ २० ॥

'Long ago, at the time of creation, Tripurā the Universal Consciousness was all alone. There was nothing other than Her.

She, the embodiment of Power, who is Self independent wanted to create; the desire developed. From desire, knowledge was born and then action. 18 to 20

ततस्त्रिमूर्तयो जातास्त्रितयाद्देवतेक्षितात्। इच्छामयः पशुपतिर्ज्ञानाऽत्मा हरिरेव च ॥ २१ ॥
ब्रह्मा क्रियात्मकस्तान् सा भावयामास शङ्करी। ते निसर्गमहावीर्याः सत्यसंकल्पशालिनः ॥ २२

'From Her three glances the three gods were born. Paśupati represented desire, Hari knowledge and Brahmā action. They were looked at by Śaṅkarī and became naturally powerful and Truth abiding. 21, 22

तपः सुपरमं चक्रुर्यतचित्तेन्द्रियक्रियाः। तदा न रात्रं न दिवा न सूर्यो न च तारकाः ॥ २३ ॥
न भूमिर्न जलं तेजो वायुर्वा न दिशः क्वचित्। न निमेषो युगश्चाऽपि स्थितं सर्वं नभोमयम् ॥

'The three gods did intense askesis controlling their mind and sensory organs. At that time there did not exist night, day, Sun, the stars, earth, water, fire, wind, the directions, the minute, or the yuga. Everything was just space. 23, 24

स्वयं प्रभास्तु ते देवा नभो निलयसंश्रयाः। महता तपसा युक्ताः समाधये सुनिश्चलाः ॥ २५ ॥

'Self luminous as they were, the three gods in that space were engaged in great firm concentrated askesis. 25

अनेकयुगपर्याप्तकालेऽतीते पराऽम्बिका। पराकाशमयी तत्र विधातारमुवाच ह ॥ २६ ॥

वत्सोत्तिष्ठ विधे किं ते तपसा कर्तुमिच्छसि। सृज लोकान् सुभुवनानतस्त्वं जनितो मया॥२७

'After a lapse of several Yugas, the Supreme Mother in the form of transcendental space addressed Brahmā. Oh Brahmā! My child, rise up. What is it that you want to do by penance? Create many beautiful worlds. I have given birth to you only for that purpose.' 26, 27

इत्यादिष्टः पराशक्त्या जगत्स्रष्टुं मनो दधे। अहं कुत्र सृजामीति चिन्तयन् समपश्यत ॥ २८॥
तदा दृष्टो महाकाशः सर्वशून्यमयोऽमलः। अनन्तविस्तरोऽनादिर्नाऽन्तं तस्योपलक्षितम् ॥ २९॥

Thus ordered by Parāśaktī, Brahmā decided to create. Thinking where he should create, he looked around. He saw the great vast space without a beginning or an end. 28, 29

अवकाशोऽस्ति मे सृष्टेरिति मत्वा पितामहः। व्यचलक्तिञ्चिदङ्गेन स्पर्शं तत्रोपलब्धवान्॥ ३०॥

Thinking that there is room for his creation, Brahmā shook his body a little whereby he felt the touch. 30

स्वाङ्गस्य चलनादेवं स्पर्शाद्वायुर्व्यजृम्भत। वायोर्वेगादूष्मणस्तु प्रादुर्भावोऽभवत्तदा ॥ ३१॥

Thus by the touch generated by the vibration of his body, wind was formed. By the speed of the wind, heat was generated. 31

ऊष्मणो रूपसंयुक्तमग्निं प्रेक्षितवान्विधिः। ततो वह्नेस्तु परितो शीतसंस्पर्शसंयुतम् ॥ ३२॥
रसाऽऽढ्यं सलिलं स्यन्दि स्नेहसंयुक्तमेव च। तत्र गन्धस्तु सन्दृष्टोऽनन्तरं तन्मलेन तु ॥ ३३॥
पृथिवी ददृशे तस्य कठिणा धारणक्षमा। दृष्ट्वैतावज्जगत्स्रष्टा चाऽस्ति मत्सृष्टिधारिणी॥ ३४॥

From that heat, Brahmā saw Agni taking shape. Then all around Agni, cool and viscous water was formed. Then smell was generated. From the dust of the smell was formed the earth which was hard and capable of bearing the creation. Seeing all this, Brahmā thought that (the earth) to be the place of his creation. 32 to 34

अस्यां सृजामि भुवनं नानातनुविचित्रितम्। इति मत्वा तत्र सृष्टिं वितेने जगदीश्वरः ॥ ३५॥

Thinking that "On this earth I will create a world with many diverse forms" Brahmā, the Lord of the world, started his creation. 35

श्रुत्वैवं वचनं तस्य दत्तात्रेयस्य भार्गवः। प्राह संशयितस्वान्तो मधुराक्षरया गिरा ॥ ३६॥

Listening to what Dattātreya said, Paraśurāma filled with doubts spoke sweetly. 36

भगवन्नत्र मे चित्तमन्तं नैवाऽधिगच्छति। बहुशङ्कास्पदं वाक्यं श्रुत्वा तव विचित्रितम् ॥ ३७॥

"Oh Venerable Guru! By listening to your words that give room for many doubts, my mind is not satisfied. 37

आकाशमुखभूतानि सिद्धवद्धातुरीक्षणात्।
अकर्तृकाणि मे भान्ति कर्ता नाऽन्यो यतः स्थितः ॥ ३८॥

"Since Brahmā saw space and other elements, it seems that they are self existent and, that there is no other creator for them. 38

कथं तेषां जगद्धात्रा विना संज्ञापकं तदा। शब्दः प्रवर्तितस्तस्मात्पूर्वं भूतसृतेः कथम् ॥ ३९॥

"Then without sound, how these elements named by Brahmā were before their birth? 39

पाञ्चभौतिकदेहस्य सम्बन्ध इति शंस मे। न मे संशयनीहारहरणेऽन्यत्प्रगल्भते ॥ ४०॥
त्वद्वाक्यचण्डकिरणाद्भगवन् करुणानिधे। अपृष्टमपि शिष्याय प्रसन्नाय दयालवः ॥ ४१॥
गुरवः प्राहुरत्यन्तशुद्धचित्ता भवादृशाः।

"Tell me what the relation between sound and the body made up of five elements is?

"Oh Compassionate Guru! Nothing other than your words that are like hot rays of the Sun have the power to melt my snow-like doubt. Gurus of your order with extremely pure mind will disclose the secrets to their disciples even without being asked." 40, 41

इति पृष्टो भार्गवेण दत्तः प्रीतः कृपानिधिः ॥ ४२॥
प्राह सूनृतया वाचा सम्बोध्य वदतां वरः। राम बुद्धिमतां श्रेष्ठ प्रश्नस्तेऽति विशारदः ॥ ४३॥

Thus asked by Paraśurāma, the pleased and compassionate Dattātreya who is an adept in speech, spoke lovingly. "Oh Rāma! You are the best among the intelligent. Your question is very clever. 42, 43

त्रिधास्थितस्तन्मयाऽग्रे प्रोच्यतेऽवसरे स्फुटम्। न ज्ञातुं शक्यते सद्यस्त्वया तस्मात्स्थिरीभव ॥

"Your question has three aspects. I shall answer you later. It cannot be understood in a hurry. Therefore have patience now. 44

असाम्प्रतं तु शिष्याय वदन् स्यान्मुग्ध एव सः। विपरीतं प्रसिद्ध्येत चाऽसांप्रतनिरूपणात् ॥
असाम्प्रतस्य श्रवणाद्विनश्येत्कटकारवत्।

"By teaching to a disciple at a wrong time, he gets confounded. Also such a teaching will beget contrary effect. "Inopportune learning leads to destruction like the weaver of mats." 45

इति श्रुत्वा गरोर्वाक्यं पुनराह भृगूद्वहः ॥ ४६॥
स्वामिन् किमुक्तं भवता कटकारः कथंविधः। किं वृत्तं तस्य कस्माद्वै विनष्टस्तु निवेदय ॥

Listening to the words of the Guru, Paraśurāma the best among Bhṛgu Clan, questioned again. "Oh Guru! What is it that you said? Who is this mat weaver? What is his story? Why was he ruined? Please tell me." 46, 47

एवं पर्यनुयुक्तः सोऽवदद्विद्वच्छिरोमणिः। शृणु राम पुरा वृत्तं कटकारसमाश्रयम् ॥ ४८॥

Thus questioned again, Dattātreya who is the most exalted among learned spoke. "Oh Rāma! Listen to the story of the mat-weaver, which happened some time ago." 48

आसीत्कश्चित्कलिङ्गेषु कुवलाख्यो यदोः पुरे। कटकारोऽतिनिपुणः कटकर्मसुशिक्षितः॥४९॥
कृत्वा विचित्रचित्राणि कटानि कुवलाभिधः। राज्ञे निवेदयत्तेन राजा तुष्टः सुशिक्षया ॥५०॥

'In the city of Yadu in Kaliṅga land, there was a skilled mat weaver by name Kuvala who was well trained in that work. That Kuvala made mats having many designs and offered them to the king who was pleased by his merit. 49, 50

तस्मै ददौ धनं भूरि तेनाऽऽढ्यः समजायत। धनेन तेन कटकृत् ब्राह्मणाऽऽराधनोद्यतः॥ ५१॥
श्रुत्वा क्वचित्पुराणेषु ब्राह्मणानां प्रशंसनम्। कदाचित्कुवलः पुण्यकथातत्परः स्थितः॥ ५२॥

'The king gave him much wealth by which he became rich. Having heard about the greatness of the Brahmins by listening to sacred texts, he was spending the money for their worship. Once he was listening to the sacred texts with great interest. 51, 52

तत्राऽध्यात्मविचारस्तु प्रवृत्तस्तेन संश्रुतः। न तद्वेदाऽतिसूक्ष्मत्वात्पुनः पुनरपि श्रुतम् ॥ ५३॥

'There he heard about the knowledge regarding the Self. He was not able to grasp that subtle knowledge even after repeated hearing. 53

तदाऽऽप्तवचनं विप्रमेकान्ते सङ्गतः क्वचित्। भगवन् यत्त्वया प्रोक्तमध्यात्मविषयं वचः॥ ५४
तदतीव गभीरार्थं मया भूयोऽपि संश्रुतम्। तत्र सारं समाकृष्य मम धारयितुं क्षमम् ॥ ५५॥
वद ब्रह्मन् करुणया दृष्ट्या पश्य सकृत्तु माम्।

'Then Kuvala secretly met one truthful Brahmin and told him thus. "Oh Adorable Brahmin! I have heard many times your talk on the knowledge of the Self which is very profound. With mercy on me at least once tell me its essence, which I will be able to understand." 54, 55

प्रार्थितः कुवलेनैवं प्राह संक्षिप्य सारतः ॥ ५६॥
शृणु ते कथयिष्यामि कुवलाऽध्यात्मसंग्रहम्।

'Thus requested by Kuvala, the Brahmin told him the essence briefly. "Oh Kuvala, listen. I will tell you in short the knowledge about the Self. 56

अक्षार्थाद्विमुखः शान्तो दृश्यं मत्वा दृगात्मकम् ॥ ५७॥
ज्ञात्वा सर्वं समं पश्चादागतं न त्यजन् सदा। अनागतमनिच्छन् वै संतुष्टो निर्भयः सदा॥ ५८॥
विचरेत्संगरहित इति ते सुनिरूपितम्।

"The essence of Vedānta is as follows. By keeping away from the cravings of the senses, remaining calm, taking all seen objects to be same as the seer, treating all equally, not discarding what comes to your lot, not aspiring for what you do not get, being contented, being fearless, you shall indeed conduct yourself with detachment." 57, 58

एवं तद्वाक्यमाकर्ण्य कुवलो मोहितोऽविदन् ॥ ५९॥
समज्ञानेन विप्रेषु भक्तिशैथिल्यमाश्रितः। आढ्यः सदा सुखं प्राप्तान्कामान्सेवन्कथादिकम् ॥
देवतासेवनं चाऽपि त्यक्त्वा पापभयं तथा। संस्थितो नास्तिकप्रायः प्राप्तवानधमां गतिम् ॥

'Listening to his words, the confounded Kuvala (without proper understanding) started treating the Brahmins as his equals and lost respect for them. Becoming rich he was always enjoying material comforts.

He stopped listening to sacred talks as well as worship of God. Without the fear of sin he turned an atheist and was ruined.' 59 to 61

एतत्ते भार्गव प्रोक्तं वृत्तं कटकृतो मया। तस्मादकाले सम्प्रोक्तो दोषाय परिकल्पते ॥ ६२॥

"Oh Bhārgava! That was the story of the mat-weaver told by me. Therefore knowledge imparted at a wrong time will be injurious." 62

एवं भुवं समालोक्य जगतां प्रपितामहः। मनसैवाऽसृजत् सर्वान् सचराऽचरमानुषान् ॥ ६३॥

'Thus, the grandsire of the world looking at the earth created from his mind, all moving and non-moving things along with human beings. 63

मनुष्यान्यक्षगन्धर्वान् सिद्धविद्याध्रकिन्नरान्। रक्षांसि दानवान् दैत्यान् भूतप्रेतपिशाचकान् ॥ ६४
देवान् पितॄन् सुराधीशान् पशूनश्वानजान्खगान्। भूचरान् जलजातांश्च तृणवीरुद्द्रुमांस्तथा ॥ ६५
भुवनान्यपि चित्राणि विधिरेवं ससर्ज वै।

'Brahmā created human beings, Yakṣas, Gandharvas, Siddhas, Vidyādharas, Kinnaras, Rākṣasas, Dānavas, Daityas, Demons, Spirits, Goblins, Gods, Manes, Lords of Gods, Animals, Horses, Goats, Birds, Animals living on land, Creatures of the Sea, Grass, Creepers, Trees and varieties of dwelling places. 64, 65

सृष्टं सृष्टं क्षणेनैव सर्वं तत्रावसीदति ॥ ६६॥
दृष्ट्वाऽवसन्नां सृष्टिं स्वां पुनरेव मनो दधे।
तपस्यासु तदाऽतीते बहुकाले पराऽम्बिका ॥ ६७॥
प्राहाऽशरीरवचसा विधे किं तपसि स्थितः।
मया सृष्टौ नियुक्तः सन् सृष्टिं त्यक्त्वा किमास्थितः ॥ ६८॥

'All his creation was getting terminated in a moment. Seeing his creation sinking, he made up his mind to do askesis. After a long time the Supreme Mother addressed him incorporeally. "Oh Brahmā! Leaving aside the duty of creation that I had ordered, why are you doing penance"? 66 to 68

तच्छ्रुत्वा वचनं प्राह विधाताऽऽकाशरूपिणीम्। मातर्मया सृज्यमानं क्षणादेवावसीदति ॥ ६९॥
तत्पालने नियुङ्क्ष्वैनं विष्णुं लोकेश्वरं शिवे।

'Hearing the words of the Devī in the spatial form, Brahmā said

"Oh Mother! My creation is sinking in a moment after taking shape. Oh Śive! Nominate Viṣṇu for its protection." 69

विमृश्य ब्रह्मवचनं सा पराऽऽकाशरूपिणी ॥ ७०॥
आकाशवाण्या तं विष्णुं प्राह सा परमेश्वरी। उत्तिष्ठ विष्णो तपसो विरमाऽऽचक्ष्व मद्वचः ॥
पालनार्थं मया सृष्टः सत्वमाज्ञावशेन मे। विधिसृष्टं पालयस्व स्वात्मशक्तिसमाश्रितः ॥ ७२॥

'Pondering over the words of Brahmā, Parameśvarī the Transcendental embodiment of Space, addressed to Viṣṇu incorporeally. "Oh Viṣṇu! Wake up. Stop your penance and listen to me. You have been created by me for the purpose of protection. Taking my order protect the creation of Brahmā by your self-power." 70 to 72

इति वाक्यं समाकर्ण्य पराम्बाया हरिस्तदा। नमस्कृत्य तथेत्युक्त्वा जगत्पालनतत्परः ॥ ७३॥
स्वात्मशक्ति समाश्रित्य हरिर्योगेश्वरो जगत्। तत्र तत्र स्थितं सर्वमपालयदशेषतः ॥ ७४॥

'Hearing the words of the Supreme Devī, Viṣṇu agreeing with Her and saluting Her rose up to protect the world. By his self-power, Hari the lord of yoga, protected completely all the created world. 73, 74

एवं जगत् सृज्यमानं पाल्यमानं च विष्णुना। समवर्धत वर्षाऽम्बुस्रोतोभिर्ह्रदतोयवत् ॥ ७५॥

'In this manner, the world, being created by Brahmā and being protected by Viṣṇu, overgrew like a pond filled by the down-pour of rain. 75

आपूरितं जगत्सृष्ट्या प्रत्यहं वर्धमानया। भूचरैर्भरिता भूमिः खेचरैर्भरितं नभः ॥ ७६॥

'The world was filled with the creation growing every day. The land was filled with creation that live on land. The sky was filled with animals moving in the sky. 76

यादोभिर्जलमाक्रान्तं कृमिकीटैर्बिलं तथा। तरुगुल्मादिभिस्तद्वद्व्याप्ताऽद्रेर्दुर्गभूमिकाः ॥ ७७॥
श्वापदैर्मृगव्याघ्राद्यैः संव्याप्तानि वनानि च। मशकैर्मक्षिकाद्यैश्च व्याप्तं सर्वान्तरं तदा ॥ ७८॥

'The waters were filled with water-creatures. The holes (burrows) were filled with worms and insects. Similarly the mountains were filled with trees and bushes. The forests were over-filled with quadrupeds, deers and tigers. The interspersed space was infested by mosquitoes, and flies. 77, 78

एवं जगति संव्याप्ते निरन्तरतया स्थिते। आक्रन्दस्समभूत्तत्र प्राणिनां पीडिताऽऽत्मनाम् ॥ ७९
विदीर्यमाणं ब्रह्माण्डमासीत्प्राणिभिराततम्। बीजपुष्ट्या दाडिमानां यथा पक्वफलं तथा ॥ ८०

'When the world was thus densely filled, there arose the hue and cry of creatures that were tormented. The universe which was spread with lives was cracking just like a ripe pomegranate rich with seeds. 79, 80

एवं जाते निरुच्छ्वासे लोके संमृदिताऽऽकुले।
दृष्ट्वा विधिश्चिन्तयानो हा कष्टमिति निश्वसन् ॥ ८१॥
पुनरातिष्ठत तपो विधिर्लोकहितेप्सया।

'Seeing such a suffocating and distressing situation of the world, Brahmā with a sigh went again into penance for the sake of the world. 81

तपसा तस्य सन्तुष्टा पुनराह पराम्बिका ॥ ८२॥
आकाशवाण्या धातारं हर्षयन्ती महेश्वरी। विधे पुनः किं तपसि स्थितस्तद्वद मेऽचिरम्॥ ८३॥
अभीष्टं यदहं तत्ते विधास्यामि न संशयः।

'Pleased by his penance, the Supreme Mother, the Supreme Devī, gladdened Brahmā by Her incorporeal voice. "Oh Brahmā! Tell me quickly why you are performing penance again. Undoubtedly I will fulfil your wants." 82, 83

इत्युक्तः प्राह लोकानां कर्ता धाता पराम्बिकाम् ॥ ८४॥
मातर्मया सृज्यमानं पाल्यमानं गदाभृता। व्याप्तं प्राणिभिरत्यन्तं पीडितं सकलं जगत् ॥ ८५॥
अनन्तरं विधेयं यत्तदाज्ञापय शङ्करि।

'Told thus, Brahmā the creator spoke to the Supreme Mother. "Oh Mother! the world that is created by me and protected by Viṣṇu the wielder of mace, is densely pervaded with lives and suffering. "Oh Śaṅkarī! Give orders regarding what is to be done next." 84, 85

एवमुक्ता जगद्धात्री प्राह रुद्रं महेश्वरम् ॥ ८६॥
रुद्राऽलं तपसा शीघ्रमुत्तिष्ठ मम शासनात्। विधिसृष्टं प्राणिगणं संहर्तुं त्वमिहार्हसि ॥ ८७॥

'Being reported thus, the Mother of the Universe told Rudra the great Lord. "Oh Rudra! Enough of your askesis. Get up soon and according to my order, destroy the lives created by Brahmā." 86, 87

इति श्रुत्वा जगन्मातुर्वचनं खाश्रितं तदा। नमस्कृत्वा पशुपतिस्तां परब्रह्मरूपिणीम् ॥ ८८॥
ओमित्याहाऽथ जगत्संहारे कृतनिश्चयः। फालनेत्रोन्मेषणेन युगपद्धस्मसात्करोत् ॥ ८९॥

'Hearing the spatial voice of the Mother of the Universe, Paśupati saluted the Supreme Devī. Accepting Her orders he determined to destroy the world and by opening his third eye reduced to ashes all the world in one stroke. 88, 89

तदृष्ट्वा कृत्यमाश्चर्यं विधाता जगतः क्षयम्। असन्तुष्टः प्राह रुद्रं नमस्कृत्य कृताञ्जलिः॥ ९०॥
अलं महेश भवतः संहृतेरतिचित्रितात्। बहुकालेन सृष्टं मे त्वया भस्मीकृतं क्षणात् ॥ ९१॥

'Seeing the surprising manner in which the world was destroyed the displeased Brahmā addressed Rudra by saluting him with folded palms.

"Oh Maheśa! Stop your strange destruction, which has reduced to ashes in a moment, my long-term creation. 90, 91

तत्पुनस्तप आतिष्ठ लोकानां स्वस्तयेऽधुना। इति सम्प्रार्थितो धात्रा पुनस्तपसि संस्थितः॥ ९२॥

"Therefore again do penance for the benefit of the worlds." 'Thus requested by Brahmā, Śiva started his penance again. 92

ततश्चिन्तासमाविष्टः सृष्टिर्मे स्यात्कथं त्विति। ततः प्रजापतीन् ब्रह्मा स्वांऽशेनाऽसृजत प्रभुः ॥

'Then Brahmā the Lord worried about how to proceed with his creation, created his representative creators from a portion of his being. 93

दक्ष कश्यप मुख्यान् वै सृष्टास्तैः प्राणिनस्तदा। विविधास्तैः समग्रं वै जगद्व्याप्तं चराऽचरैः॥

'The creators Dakṣa, Kaśyapa and others created animals and the entire world was filled with their varieties of moving and non-moving creations. 94

तदा क्रमेण जगतां संहारार्थमचिन्तयत्। स्तुत्वा रुद्रं पशुपतिं प्रसाद्य प्रपितामहः ॥ ९५॥
तस्यांऽशेनाऽसृजन्मृत्युं संहारे तं न्ययोजयत्। मृत्यो ममाऽऽज्ञया चैतान्संहर क्रमशोऽखिलान् ॥
मया त्वमेतदर्थं वै सृष्टः संहृतिहेतवे।

'Then Brahmā thought about gradual destruction of the world. He pleased Rudra by praying to him. Born from Rudra, Yama the god of

death was allotted the job of destruction. Brahmā said. "Oh Yama! As ordered by me gradually destroy the creation. You are indeed created by me for this purpose of annihilation." 95, 96

तच्छ्रुत्वा ब्रह्मणो वाक्यं मृत्युः प्राह प्रणम्य तम् ॥ ९७ ॥
न संहर्तुमिहेच्छामि भगवन्क्षन्तुमर्हसि। शपिष्यन्ति जना मां वै न मां क्रौर्ये नियोजय ॥ ९८ ॥

'Hearing the words of Brahmā, Yama saluted him and spoke. "Oh Adorable Lord! Please pardon me. I do not like to do the work of destruction. People will curse me for that. Do not allot me such a cruel task." 97, 98

बहुधैवं प्रार्थितोऽपि न तद्ब्रह्माऽनुमन्यत। प्रतिषिद्धस्तत्र धात्रा तपः परममास्थितः ॥ ९९ ॥

'Even after repeated requests Brahmā did not concede. Being thus rejected, Yama took to penance. 99

वर्षाणामयुतं तत्र पादांगुष्ठसमाश्रयः। शीर्णपर्णाशनो दान्तस्तदा लोकसृडीश्वरः ॥ १०० ॥
सुप्रसन्न उवाचैवं मृत्योऽहं तपसा तव। तुष्टः प्रतीच्छ यन्मत्तो वरं वाञ्छितमस्ति तत् ॥ १०१ ॥

'Yama did penance for ten thousand years with discipline standing on his toes and sustaining on fallen leaves. Then the pleased Brahmā spoke thus. "Oh Yama! I am pleased by your penance. Ask from me any desired boon". 100, 101

तच्छ्रुत्वा प्राह धातारं मृत्युर्नत्वा कृताञ्जलिः। भगवन् यदि मे तुष्टस्तदाऽऽज्ञापय मां विभो ॥
नेच्छाम्यहं सुसंहर्तुमेतदेवाऽभिवाञ्छितम्।

'Listening to Brahmā, Yama spoke saluting with folded palms. "Oh venerable Lord! If you are pleased with me, I do not want the task of destruction. This is my request." 102

तदाकर्ण्य प्राह विधिः मृत्यो नैतद्भविष्यति ॥ १०३ ॥
नासीन्ममाऽनृता वाणी संहरेति पुरोदितम्। अन्यद्वरं प्रतीच्छाऽशु यत्ते मत्तोऽभिवाञ्छितम् ॥

'Hearing that Brahmā said, "Oh Yama! This is not possible. My earlier order, that you shall destroy, cannot become false. Quickly ask for another boon from me." 103, 104

तच्छ्रुत्वाऽतिभयान्मृत्युः प्रारुदत्सहसा तदा। रुदतस्तन्नेत्रयुगादश्रुधाराऽभिजायत ॥ १०५॥
तद्गृहीत्वाऽञ्जलौ धाता व्यसृजद्बहुधा भुवि। ततो रोगा बहुविधाः जाता विविधमूर्तयः॥ १०६॥

'Hearing that Yama wept terribly with fear. From his weeping eyes flowed a shower. Brahmā collected that in his palm and spilled it on the earth. From that were generated varieties of diseases. 105, 106

तदा विधिरुवाचेदं मृत्यो मा क्लेशमावह। इमे रोगाः समुत्पन्नास्तव साहाय्यकारणात् ॥ १०७
एते भवन्ति ते रोगाः पुरोगास्तेन ते जनाः। नाभिजानन्ति तस्मात्ते सिद्धं सर्वं समीहितम् ॥

'Then Brahmā said, "Oh Yama! Do not get worried. These diseases have been created to assist you. These diseases will attack first, so that people will not consider you as the killer. Thus your task will be accomplished." 107, 108

तथेति प्रतिजग्राह तुष्टो मृत्युर्विधेर्वचः। तदेवं जगतः सृष्टिस्थितिसंहारसंस्थितौ ॥ १०९॥

'Pleased with the words of Brahmā, Yama consented. In this way the creation, protection and destruction activities of the world were organised. 109

ब्रह्मा हरिः पशुपतिः स्वे स्वे कर्मणि संस्थिताः। जगत्कृत्येन संश्रान्ता विषण्णा विगतप्रभाः ॥
उपतस्थुर्महादेवीं जगत्कारणकारणम्।

'Brahmā, Hari and Paśupati who were engaged in their respective activities and due to that were tired, depressed and dull. They approached the Great Devī who is the primordial cause of the Universe. 110

तदा प्रसन्ना परमा प्रादुर्भूता महेश्वरी ॥ १११॥
त्रिवर्णा द्वादशभुजा दशवक्त्रा महाप्रभा। पञ्चविंशतिनेत्राढ्या ब्रह्माण्डं व्याप्य संस्थिता ॥ ११२
कमण्डलुं स्वक्षमालां वरं त्राणं सुदर्शनम्। शंखं गदां पङ्कजातं मृगं शूलं परश्वधम् ॥ ११३॥
कपालं धारयन्ती सा त्रिमूर्त्येकस्वरूपिणी।

'The Transcendental Maheśvarī pleased with the trinity of gods appeared before them as a composite form of them. She was tri-coloured, had twelve arms, ten faces, was exceedingly luminous, had twenty-five eyes, was wielding the water-pot, the rosary, the signs of boon and protection, the disc, the conch, the mace, the lotus, the deer, the

trident, the axe, the skull in Her twelve hands. She stood pervading the universe. 111 to 113

Note : The composite form—12 arms (4 x 3), 10 faces (Brahmā 4, Viṣṇu 1, Śiva 5), 25 eyes (Brahmā 8, Viṣṇu 2, Śiva 15)

तां दृष्ट्वा विधिमुख्यास्ते दण्डवत्प्रणता भुवि ॥ ११४ ॥
तत्पादभक्तिसञ्जातहर्षाऽश्रुभरितेक्षणाः। तद्दर्शनाऽऽनन्दितान्तःकरणास्तां समीडिरे ॥ ११५ ॥

'Seeing Her, Brahmā and the others prostrated on the ground. Horripilated and filled with tears from devotion to Her feet and their inner being blissful from Her vision, they abundantly praised Her. 114, 115

नमामस्त्वां देवीं श्रितजनसमीहाऽधिकफलप्रदानां लोकेशीमगणितमहावैभवयुताम्।
स्वलीलामात्रार्थप्रकटितविधात्रण्डवितर्तिं परब्रह्माकारां परमशिवजीवाख्यधमनीम् ॥ ११६ ॥

"We salute you, Oh Devī! You grant to your devotees more than their desire. You are the Ruler of the universe. Your great splendour is infinite. You have displayed the array of universes just for Your sport. You are the Transcendent Brahma. You are the life vein of Parameśvara. 116

विहाय त्वां देवीं क्षितिमुखशिवान्तात्मकगणे प्रमेये कालाग्निप्रमुखशिवपर्यन्तनिवहे।
प्रमातॄणां तद्वत्स्थिरचरविभेदेऽपि सकले त्वया रिक्ते जाते भवति मृगतृष्णाजलविधिः॥ ११७ ॥

"In the process of measuring the group of principles starting with the earth and ending with Śiva and also the group starting with Kālāgni and ending with Śiva and similarly the moving and static creation and the entire lot, if you, the Devī, is abandoned or is absent, it would be like searching for water in a mirage. 117

महच्चित्रं देवि स्वयमिह जगद्भेदनिवहे स्थिता संव्याप्यापि प्रकटतरमूर्त्या ननु सदा।
न तानि श्रोत्रादीन्यपि वचनमुख्यान्यपि तथा प्रवर्तन्ते जातु त्वयि न हि मनोऽप्यन्तरतमः॥ ११८

"Oh Devī! Even though You have pervaded all the different objects in the world and always displayed Your presence, it is a great wonder, that our sensory organs like ears and our speech or even our mind which has a deeper place in our body, fail to ponder on You. 118

नतानां भक्तानामतिकरुणयाऽनुग्रहपरा मनोवाङ्नेत्राणां सुलभगतिहेतोस्त्वमनघे।
यथा ध्याता तैस्तैः पदनलिनसेवापरजनैः तथा रूपं धत्से जननि जगदुद्धारणपरे ॥ ११९ ॥

"Oh Pure Devī! For the sake of easy comprehension through mind and senses by Your saluting devotees, You, out of utmost compassion, favour them. Oh! Mother, who are anxious to protect the world, You manifest in the same form as meditated upon by the worshippers of Your lotus feet. 119

निमेषोन्मेषाभ्यामगणितविधात्रण्डविलयोद्भवौ स्यातां यस्याः परतरमहाशक्तिवपुषः।
महामायाशक्तेः श्रितजनसमीहाफलविधौ कियच्चित्रं नानाविधतनुधृतिस्ते परशिवे ॥ १२०॥

"Oh Consort of Śiva! By the closing and opening of Your eyes innumerable Universes are destroyed and created. For You with a supremely powerful form with great power of illusion, it is a small matter that You take several forms to grant the desires of Your devotees. 120

भवत्या ब्रह्माद्या वयमिह जगत्सृष्टिविलयस्थितौ संस्थां प्राप्ता जननि सततं तद्व्यवसिताः।
विषण्णाः स्मः कृत्ये विहतबलवीर्यादिविभवाः समुद्धर्तुं चाऽस्मान्प्रभवसि हि चैकैव परमा ॥

"Oh Mother! We Brahmā and others having been allotted by you, the work of creating, protecting and destroying the world are continuously engaged in them. In that task we feel depressed having lost our strength, valour and splendour. You alone who are the Supreme will be able to rescue us." 121

इति संस्तुत्य धात्राद्या जगद्धात्रीं पराम्बिकाम्। कृतप्रणतयो भक्त्या स्ववृत्तं प्रोचुरादरात् ॥ १२२

'Thus praying Parāmbikā, the Protector of the Universe, Brahmā and others narrated their account after saluting Her with love and devotion. 122

तच्छ्रुत्वा धातृमुख्यानां वाक्यं सा परमेश्वरी। प्राह प्रसन्ना वरदा प्रियं तेषां वितन्वती ॥ १२३॥

'Hearing the words of Brahmā and others, the Supreme Devī being pleased spoke to them sweetly with affection. 123

ब्रह्मन्मुरारे शम्भो वो ज्ञातं वृत्तं मयाऽनघाः। भवन्तः स्थूलरूपेण मदंशेन विना स्थिताः॥ १२४
अतो न निर्वृता यूयं श्रान्ताश्च स्वेषु कर्मसु। हतप्रभा हतबला निर्वीर्या इव संस्थिताः ॥ १२५

"Oh Brahmā, Murāri and Śambhu, I know your condition. Your physical form is without my component. Hence you are tired in your tasks and you have lost lustre, strength and potency. 124, 125

तच्छुभं वो विधास्यामि चिन्तां जहथ मा चिरम्। एवमुक्त्वा क्षणेनैव त्रिपुरा सा महेश्वरी ॥
स्वाङ्गात्त्रिधा स्थिता त्रीणि रूपाणि व्यसृजत्तदा। ब्रह्मविष्णुमहेशांशाद्रूपत्रयमभूत्तदा ॥ १२७ ॥

"I will soon grant you auspiciousnes. Do not worry."

'Saying thus, the Great Devī Tripurāmbikā brought out from Her body three forms. These three in association with the powers of Brahmā, Viṣṇu and Maheśa, took three forms. 126, 127

वाणी रमा च रुद्राणी श्वेतरक्ताऽसितप्रभाः। हंसपद्ममृगेन्द्रस्थाः सौन्दर्यमणिरोहणाः ॥ १२८ ॥
मत्तेभमन्दगमना मृदुशोणलसत्तलाः। नखचन्द्रांशुनिवहन्यक्कृतेन्दुगणप्रभाः ॥ १२९ ॥
कमठाभप्रपदकाः पुष्टगुल्फविराजिताः। कन्दर्पतूणाभजङ्घा नभोभूतावलग्नकाः ॥ १३० ॥
अनर्घ्यकौशेयगूढपृथुश्रोणीभराऽलसाः। स्मरकल्पलतावालनिम्ननाभिविराजिताः ॥ १३१ ॥
मृदूदरत्रिवलिकास्तनुरोमालिशोभिताः। माणिक्यकलशाऽकारकुचद्वयभरानताः ॥ १३२ ॥
मृदुदीर्घचतुर्बाहुकरकञ्जमृणालिकाः। कम्बुकन्धरविन्यासाः पक्वबिम्बफलाऽधराः ॥ १३३ ॥

'They are Vāṇī, Ramā and Raudrāṇī. They are respectively white, red and dark in colour and seated on the swan, the lotus and the lion. They are the gem mountains of beauty, with the gait of an intoxicated elephant, with soft and red feet, with a row of nails whose rays have humbled the lustre of moons, with fore-feet like the tortoise, with stout beautiful ankles, with shanks like the quiver of cupid, with waist (unseen) like space, tired with heavy hips that are covered by luxurious silk robe, with a deep navel resembling the vase for the creeper of beauty, with three folds on their soft belly beautiful with fine hair, bent forward because of the weight of their breasts looking like ruby pots, with long and soft arms like the stalk of the lotus palms, with conch-like necks, with lips like ripe cherries. 128 to 133

कुन्दकोरकपङ्क्त्याभदन्तपङ्क्तिसुशोभनाः। चाम्पेयकलिकाकारनासावंशविराजिताः॥ १३४
श्वासामोदपरीवाहभरिताशापृषोदराः। मणिदर्पणसाधर्म्यव्रतगण्डद्वयोज्वलाः ॥ १३५ ॥
नीलोत्पलसुहृत्कान्तिनेत्रत्रयसुसौभगाः। अर्धशीतांशुव्यापादनिटिलाभोगभासुराः ॥ १३६ ॥
जगत्तिमिरसन्दोहसंक्षेपाकारचूलिकाः। निसर्गचाम्पेयसुमसौरभास्पदवालिकाः (कुन्तलाः) ॥
मणिप्रवेकपटलप्रत्युप्तमुकुटोज्ज्वलाः। अनर्घ्यरत्नपुरटक्लृप्तकुण्डलमण्डिताः ॥ १३८ ॥
नासामणिप्रभाचोराऽसुरशिक्षकतारकाः। गलविन्यस्तमाणिक्यग्रैवेयकविभूषिताः ॥ १३९ ॥

मुक्ताहारमृणालोत्थविकसन्मुखपङ्कजाः। केयूराङ्गदमाणिक्यवलयाङ्गुलिभूषणाः ॥ १४० ॥
गाङ्गेयपट्टिकाकाञ्चीदामनद्धांशुकावृताः। मञ्जीरहंसकक्वाणक्वणत्क्वणितनिर्भराः ॥ १४१ ॥

'Beautiful with rows of teeth like the buds of jasmine, with beautiful nose resembling the bud of Campaka flower, with the wind in the directions (quarters) filled with the flood of aroma from their breath, with cheeks like a mirror made out of ruby, with three eyes looking like blue lilies, with broad temple destroying the elegance of half-moon, with locks of hair looking like the compressed heap of darkness of the universe, with curly hair naturally having the fragrance of campaka flower, with crown closely studded with excellent gems, with golden ear-rings decorated with precious gems, with nose-studs the effulgence of which is being stolen by Śukra (star), with gem-set necklaces beautifying the necks, with lotus-like faces at the tip of stem of pearl necklaces (garland), decorated with gem-set bracelets, shoulder ornaments, bangles and rings, with silk garments bound by snake-shaped waist-band and rope, with the vehemence of the jingling swan-shaped anklets. 134 to 141

एवं विधा वागधीशा शुद्धस्फटिकसन्निभा। त्रिनेत्रा चन्द्रचूडाला वीणापुस्तवराभयान् ॥ १४२ ॥
धारयन्ती करांभोजैर्विद्याततितनूज्ज्वला।

'The Devī of speech Sarasvatī, of such beauty, with a hue like pure crystal, with three eyes, with moon on her head, holding the Vīṇā, Book, signs of boon and protection in Her lotus-like hands, was shining like a mass of knowledge. 142

विद्रुमाभा विशालाक्षी पद्मा पद्मचतुष्टयम् ॥ १४३ ॥
दधाना पाणिजलजैरैश्वर्यनिवहेश्वरी।

'The Devī of wealth Padmā (Lakṣmī) of such beauty, was shining with coral hue, with broad eyes, holding four lotuses in her lotus-like palms. 143

दलदिन्दीवराभासा चतुर्भिः पाणिपल्लवैः ॥ १४४ ॥
आसादिताः खड्गखेटाशूलमुद्गरहेतिकाः। कोटीरकोटिसंक्लृप्तशीतांशुकलिकोज्ज्वला ॥ १४५

'She (Rudrāṇī) of such beauty, was shining with a dark blue hue like blossomed blue lily, wielding a sword, a shield, a trident, a mace

in her four sprout-like palms, with a crescent moon at the tip of her crown. 144, 145

एवं विधास्तदङ्गात्तु त्रिविधाः क्षणमात्रतः। प्रादुर्भूता महादेव्यो विस्फुलिङ्गा इवार्चिषः ॥ १४६ ॥

'From the body of Tripurasundarī, three forms of powerful godesses as described, manifested in a moment like sparks from a fire. 146

ताः प्रणम्य परां देवीं सविधे संस्थितास्तदा।

'They saluted the Supreme Devī and then stood near Her.

विधात्रादीनतः प्राह त्रिपुरा परमेश्वरी ॥ १४७ ॥

भो ब्रह्मकेशवहराः भवदर्थं मया इमाः। स्वांशात्सृष्टा महादेव्यः प्रतीच्छध्वं क्रमेण ताः॥ १४८

The Great Devī Tripurasundarī spoke to Brahmā and others. "Oh Brahmā, Keśava, and Hara! These three powerful Goddesses have been created from My power for your sake. Accept them in this order. 147, 148

इयं विद्रुमवर्णाभा धातर्जाता तवांऽशतः। तथा रौद्री मेचकाभा त्वदंशेनोद्गता हरे ॥ १४९ ॥

विशदङ्गा भारतीयं रुद्र तेंऽशात्समुद्गता। तत्तदंशोद्भवा तस्य सोदरीति प्रसिद्ध्यतु ॥ १५० ॥

"Oh Brahmā! The coral coloured one is from your aspect. Oh Hari! The dark blue coloured Rudrāṇī is from your aspect. Oh Rudra! Bhāratī with crystal clear body is from your aspect. They would become famous as sisters of the aspects from which they have manifested. 149, 150

विधातुः सोदरी विष्णोर्विष्णो रुद्रस्य तस्य तु। विधेरेवं विवाहेन विधिनाऽऽदृतमस्तु वः ॥ १५१

पत्नी तथाद्या भवतु विवाहो मङ्गलाय वः।

"The sister of Brahmā to Viṣṇu, the sister of Viṣṇu to Rudra, the sister of Rudra to Brahmā. In this manner, you accept them as your wives and let the marriages bring good fortune for you. 151

एवं कृतविवाहानां शक्तिभिर्ममयोगतः ॥ १५२ ॥

त्यक्तश्रमा निर्वृताश्च समर्था विश्वकर्मसु। यूयं भवत धात्राद्या जगतां स्वस्तयेऽधुना ॥ १५३ ॥

"Oh Brahmā and others! By such a marriage, with my powers you will be happy without strain and soon become fit in all your work that will be for the good of the world." 152, 153

इत्युक्त्वा सा महेशानी तत्रैवान्तरधीयत। अन्तर्धिमागतायां तु देव्यां ते जगदीश्वराः ॥ १५४ ॥
स्वां स्वां शक्तिं समादाय स्वस्थानं प्रतिपेदिरे। अथ काले शुभे तत्र त्रयस्ते जगदीश्वराः ॥
वैवाहिकविधानेन बभूवुर्दारसंयुताः।

'Stating thus, the Great Goddess disappeared from that place. After Her disappearance the Lords of the world reached their abodes along with their respective consorts. Then on an auspicious day, the three Lords got wedded according to rituals. 154, 155

मेरुपृष्ठे सुविपुले योजनायुतविस्तरे ॥ १५६ ॥
विवाहशाला रुचिरा निर्मिता विश्वशिल्पिना। चतुर्योजनमुन्नम्रा नियुतस्तम्भसंयुता ॥ १५७ ॥

'At the foot of the Mountain Meru which was ten thousand yojanas broad, a beautiful marriage hall was structured by Viśvakarma. It had thousands of stout pillars raised upto four yojanas. 156, 157

वितानमाकाशनिभं तारकाकारचित्रितम्। परितो लम्बमानैस्तु रत्नगुच्छैस्सुशोभितम् ॥ १५८ ॥
पताकाभिर्ध्वजैर्नीलमणिवैडूर्यनिर्मितैः। त्रिंशद्योजनमुन्नम्रैः समन्तादुपशोभितम् ॥ १५९ ॥

'Its sky-like canopy had astral designs and a border with gem bunch hangings. It was beautiful with thirty-yojana tall flags decorated with sapphire. 158, 159

विद्रुमस्तंभविन्यस्तपाञ्चालीगणमण्डिता। तत्र स्वर्णमयी भूमिः हीरकास्तरणानि च ॥ १६० ॥

'Its coral pillars had engraved dolls. The golden flooring was spread with gem-set mats. 160

मणिप्रवरसञ्जातवेदिकाभिः समुज्ज्वला। नवरत्नमयैर्दीपवृक्षैः सर्वत्र मण्डिता ॥ १६१ ॥

'The platforms were shining with precious gems. All over the lamp-posts were set with nine kinds of gems. 161

हरिन्मणिकृताऽत्यच्छतोरणौघपरीवृता। प्रतिस्तम्भसमाबद्धमणिरम्भातरूज्ज्वला ॥ १६२ ॥

'The doorway arches were of pure emerald. Every pillar was tied with plantain-stem decorated with gems. 162

मणिपाञ्चालकाहस्तन्यस्तहीरकचामरा। यक्षकर्दमसंसिक्ता धूपामोदसुधुङ्घुमा ॥ १६३ ॥

'There were gem-set dolls holding diamond-set fans. The hall was rich with the fumes of incense, camphor, musk, saffron. 163

दीपसन्ततिसञ्जातप्रभासंमूर्च्छनावशात्। मणिप्रवेकज्वलितधगद्धगितदिक्तटा ॥ १६४ ॥

'The excellent gems in the nooks and corners of the hall were glowing as if set ablaze from the augmented brilliance of the row of lamps. 164

शालायाः परितस्तत्र कल्पानोहकवाटिकाः। निसर्गस्यन्दिमधुरमकरंदौघनिर्झराः ॥ १६५ ॥
तदामोदप्रसक्ताऽलिपङ्क्तिझेङ्कारजृम्भिताः। माद्यच्छुकपिकारावभरितान्तरसुन्दराः ॥ १६६ ॥
फलसङ्घभराक्रान्तिभूलम्बिविटपायुताः। तस्यां सर्वं विवाहार्थं कल्पयामास शिल्पिराट्॥ १६७ ॥

'In that hall, there were many beautiful orchards with naturally oozing sweet honey that attracted a row of buzzing bees, with the melody of intoxicated parrots and cuckoos, with branches of trees touching the ground by the weight of the bunch of fruits. The eminent sculptor created all these for the marriage. 165 to 167

तत्राऽऽजग्मुर्देवगणाः स्वलङ्कृतविमानगाः। तेषां विमानविततिव्यापृता वनभूमयः ॥ १६८ ॥

A group of gods arrived there in their decorated heavenly cars which filled the gardens and the ground. 168

ऋषयो मुनयः सिद्धाः विद्याधरसकिन्नराः। नरनागाः पूर्वदेवा यातुधानाः सहस्रशः ॥ १६९ ॥
तैरापूर्णा विशालाऽपि शाला शुभसमागमे।

'At that auspicious event even the spacious hall was overcrowded with thousands of Seers, Sages, Siddhas, Vidyādharas and Kinnaras, Human beings, Snake-gods, ancient gods, and demons. 169

गायद्गन्धर्वमधुररागालापसुमूर्च्छनैः ॥ १७० ॥
मञ्जुलारावझङ्कारझङ्कृतैः सुमनोहरा। नृत्यद्रम्भादिविबुधवेश्यागणलयोत्तरैः ॥ १७१ ॥
भरिता श्रवणानन्दैर्वाद्यैरुच्चावचैस्तथा।

'The marriage hall was filled, with the intensely sweet musical notes of the Gandharvas, with pleasing murmurs, with the dance of heavenly damsels like Rambhā and others dancing to symphonic synchrony, with instrumental music of various sounds that was pleasant to hear. 170, 171

देवासुरमनुष्यादियोषितः समलङ्कृताः ॥ १७२ ॥
नूत्नरत्नोत्कीर्णहेमविविधाऽकल्पकोटिभिः। परार्घ्यरत्नविलसद्वसनैः परिपेशलाः ॥ १७३ ॥
एवं विधायां शालायां विवाहः समवर्तत।

The charming ladies of the gods, demons and men were well decorated with varieties of ornaments set with fresh gems and valuable clothes shining with precious diamonds. In such a grand hall the marriage was performed. 172, 173

शुभे मुहूर्ते विलसत्सभामण्डपमध्यतः ॥ १७४ ॥
नवरत्नाकल्पवेदीमध्ये ज्वलति पावके। नारायणानुजायास्तु शर्वाण्याः पाणिपल्लवम् ॥ १७५ ॥
जग्राह शङ्करो वेदविधिना मन्त्रमुच्चरन्।

'In the centre of that brilliant hall, while the fire was blazing on the gem-decorated altar, Śaṅkara held the sprout-like palm of Śarvāṇī, the sister of Viṣṇu and wedded her by uttering Vedic chants. 174, 175

एवं विधात्रवरजारमापाणिसरोजनिम् ॥ १७६ ॥
समाददत्तदा तत्र साक्षान्नारायणः परः।

'Then on the same platform the Supreme Nārāyaṇa held the lotus like palm of Ramā, the sister of Brahmā and married Her. 176

अत तस्याः पशुपतेः कनीयस्याः करग्रहम् ॥ १७७ ॥
पितामहः समकरोद्वाग्देव्याः पावकाग्रतः। तत्रोत्सवः समभवत्परमः शोभनोदयः ॥ १७८ ॥
सर्वे समुदितास्तत्र कल्याणोत्सवमण्डपे।

'Then Brahmā held the palm of Vāgdevī the sister of Paśupati and married Her. By that auspicious marriage every one assembled in that hall was very happy. 177, 178

एवं विवाहविधिना ब्रह्मविष्णुमहेश्वराः ॥ १७९ ॥
त्रिपुरायाः कलाः प्राप्य वाणी लक्ष्मी शिवाभिधाः। जगतां जननीर्भक्तजनतापापहारिणीः ॥
जगत्सुमङ्गलकरीः वाक्सम्पत् ज्ञानदायिनीः। विचित्रवस्त्राभरणस्वायुधादिसुशोभिताः ॥ १८१ ॥
परां निर्वृतिमायाता विश्राममभवंस्तदा। तच्छक्तिसंयुता स्वे स्वे लोके गत्वा महेश्वराः॥ १८२ ॥
जगत्सृष्ट्यादि कृत्येषु सन्नद्धा विधिमुख्यकाः। निरन्तरं महादेव्याः पादपद्मार्चने रताः ॥ १८३ ॥

'Thus Brahmā, Viṣṇu and Maheśvara married the three aspects of Tripurasundarī who are known as Vāṇī, Lakṣmī and Śivā, who are the mothers of the world, who destroy the sins of their devotees, who bestow auspiciousness and gift speech, wealth and knowledge, who wear many jewels and clothes and who shine with their weapons along with their consorts. The three great gods who were extremely happy and who were relieved of strain went to their respective abodes and were engaged in their tasks of creation, protection and so on of the world. They were always immersed in the worship of the lotus feet of the Great Devī. 179 to 183

एतत्ते भार्गवाख्यातं त्रिरूपाख्यानमुत्तमम्। यत्र सा त्रिपुरेशानी त्रिरूपा समजायत ॥ १८४ ॥
वाणी रमा शिवारूपा सर्वलोकप्रसादिनी। ब्रह्मविष्णुशिवान् यत्र भावयन्ती कलात्मभिः॥ १८५

'This is the sacred legend of Tripurasundarī wherein She the well-wisher of the whole universe, manifested in three forms as Vāṇī, Ramā, and Śivā and wedded Brahmā, Viṣṇu and Śiva by such aspects. 184, 185

एतदाख्यानमायुष्यमभीष्टफलदायकम्। श्रोतव्यं त्रिपुराभक्तैः सर्वदा संयतात्मभिः ॥ १८६ ॥

'This legend which confers longevity and grants what one desires should be always heard by the devotees of Tripurā with control over their senses. 186

श्रोतॄणां परमा देवी भक्तानां सहसा द्रुतम्। सम्पाद्य वाञ्छितानर्थानैहिकान्सुखसाधनान्॥ १८७
अन्ते भक्तिक्रमेणैव कृत्वा शांभववेदनम्। प्रददाति परं स्थानं पुनरावृत्तिवर्जितम् ॥ १८८ ॥

'For the devotees who hear this legend, the Supreme Devī very quickly grants all material comforts and at the end imparts the knowledge of Parameśvara (Śāmbhavī Dīkṣā) according to their devotion and finally accords the highest place from where there will be no return to the cycle of birth and death.' 187, 188

श्रुतमेतत् जामदग्न्य कच्चिदव्यग्रचेतसा। परमाद्भुतमाहात्म्यं त्रिपुराया महाफलम् ॥ १८९ ॥

"Oh! Paraśurāma! You have heard with concentration this marvellous legend of Tripurasundarī, which yields great benefits. 189

अभक्तानां नास्तिकानां शठानां दुष्टचेतसाम्। न वाच्यं संमुखे जातु नोचेत्सा कुप्यतीश्वरी ॥

"This should never be told to non-devotees, to atheists, to fraudulent ones and the wicked. If told to such, the Devī will be angry on the teller. 190

त्वया सदा धारणीयं चिन्तनीयं च सर्वदा। किं पुनः श्रोतुमिच्छा ते वद राम महामते॥ १९१॥

"You have to imbibe and meditate on this always. Oh Intelligent Paraśurāma! Tell me what more do you want to listen?" 191

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे दशमोऽध्यायः॥

End of the tenth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकादशोऽध्यायः

Chapter 11

एवं विधं समाख्यानं त्रिरूपाया महत्तरम्। श्रुत्वा सविस्मयो रामः श्रीदत्तमुखपङ्कजात् ॥ १॥
निर्गमन्नूतनामोदमकरन्दमनोहरम्। आनंदामृतवाराशिमग्नस्वान्तो बभूव ह ॥ २॥

Listening to such a splendid legend of the triple manifestation of Tripurasundarī which was like the fresh honey of joy from the lotus-face of Sri Dattātreya, the wonder-struck Paraśurāma's mind was submerged in the blissful ocean of nectar. 1, 2

आह भक्तिप्रेमभरपेशलं वाक्यमुत्तमम्। अहोऽत्यद्भुतमेतद्वै प्रोक्तमाख्याननायकम् ॥ ३॥
नैवंविधं समाख्यानं श्रुतमासीद्यानिधे। भवन्मुखाब्जनिर्गच्छत्कथामृतझरीभरम् ॥ ४॥
पिबतः श्रोत्रपुटतस्तृषा शान्तिर्न विद्यते। यथा कामिजनस्यातिसुन्दरी भासगोचराम् ॥ ५॥
जुषतोऽनुक्षणं तृष्णा वर्धते मे तथाऽभवत्।

Then Paraśurāma uttered words filled with love and devotion. "Oh Guru Dattātreya! I had never heard such a wonderful legend which you narrated. Drinking that ambrosial river-like story through my ears my thirst is not quenched; instead it is increasing every moment just as the desire of a lustful person when he sees a beautiful woman." 3 to 5

गुरो श्रीनाथ मे सम्यक् श्रुतमाख्यानमुत्तमम् ॥ ६॥
त्रिरूपायाः शुभं पुण्यं गौर्यादीनामपि प्रभो। वदाऽऽख्यानं कथं भूतं कृपया करुणानिधे ॥ ७

Oh Guru! Oh Lord of Auspiciousness! Oh compassionate one! You have told me very well the great, auspicious and purifying legend of the triple forms of the Devī. Now tell me the story of Gaurī and other forms. 6, 7

इति पर्यनुयुक्तोऽथ दत्तात्रेयो यतीश्वरः। प्राह गम्भीरया वाचा मधुराक्षरसुस्वरम् ॥ ८॥

Being thus repeatedly requested, the great sage Dattātreya, spoke in pleasant, dignified and sweet words. 8

भार्गव शृणु गौर्यादिचरितं लोकपावनम्। एवं गौरीं रमां वाणीं प्राप्य रुद्रादयस्तदा ॥ ९॥
निर्वृताः स्वेषु कृत्येषु विक्लमाः स्युरतीव ते।

"Oh Bhārgava! Listen to the purifying story of Gaurī and others. After wedding, Gaurī, Ramā and Vāṇī, Rudrā and others were engaged in their duties, happily and comfortably. 9

एवं सृष्टेषु लोकेषु कर्मवैचित्र्यहीनतः ॥ १० ॥
समाः समाचारपरा बभूवुर्मानवा भुवि।
तेनासीत्कोऽपि नैवाढ्यो न रिक्तो न सुखाधिकः ॥ ११ ॥
न क्लेशी न च पाल्यो वा पालको वाऽपि कश्चन।
न सेव्यः सेवको वाऽपि न राजा न प्रजास्तथा ॥ १२ ॥
सर्वं समं समाक्षीद्वै योगीश्वरमनो यथा।

In such created worlds because of non-difference in action, all human beings on the earth were of equal temperament. Disparities like rich, poor or happier were absent. There was no Lord, no servant, no king and no subjects. Everything looked equanimous like the mind of a yogi. 10 to 12

एवंविधे जने जाते न यज्ञो न च दक्षिणा ॥ १३ ॥
न दानं नाऽपि पूजादि शान्तमासीन्निराकुलम्।

When people were in such a state, there was no Yajña, no reward, no giving, nor worship. Everything was peaceful and unperturbed. 13

एवंभूते भुवि तदा देवाद्याः सेन्द्रनायकाः ॥ १४ ॥
न सुखं लेभिरे मर्त्यसेव्यभावविहीनतः। तदा गुरुं सभासीनं प्रणम्य विबुधैस्सह ॥ १५ ॥
पप्रच्छेन्द्रः सहस्राक्षो विनीतः पुरतः स्थितः।

In such a condition on the earth, the gods led by Indra did not find enjoyment for want of service from human beings. Then the thousand-eyed Indra along with other gods, humbly saluted and asked Bṛhaspati who was seated in the assembly. 14, 15

आङ्गिरस गुरो ब्रह्मन् भवान् नः कुलदैवतम् ॥ १६ ॥
बुधानां कृच्छ्रवाराशितरणे तरणिर्मतः। तदस्माकं महत्कृच्छ्रं सम्प्रति प्रेक्ष्यतां भवान् ॥ १७ ॥

"Oh learned Bṛhaspati! Oh Guru! You are our preceptor. You are taken to be the boat by the gods to cross the ocean of difficulties. Hence look at the kind of trouble we are facing now. 16, 17

मर्त्या बुधानां पशव इति नः श्रुतिभिः श्रुतम्। कथं पितामहवचो मृषा स्यादिति चिन्त्यताम् ॥

We have heard in the Veda that human beings are subordinate to gods. Think, how can the words of Brahmā become false? 18

यद्यस्मत्तन्त्रमासीना न स्वतन्त्रा भवन्ति ते। मर्त्यास्तदा देवपाल्याः पशुत्वं तेषु जायते ॥ १९॥

If the human beings fall to our strategy, then they will not be independent and they will come under our rule as our followers. 19

तन्नः सम्पद्यते येन तदाशु परिचिन्त्यताम्। भवान्नो विषमे त्राता त्वन्धस्याऽञ्जनकृद्यथा ॥ २०॥

Quickly think, how we can achieve that? You are our saviour during difficulties like the maker of collyrium to the blind person." 20

इत्थं पुरन्दरवाचो निशम्याऽऽङ्गिरसो गुरुः। क्षणं विमृश्य प्रोवाच सम्बोध्येन्द्रपुरोगमान् ॥ २१॥

Hearing Indra, Bṛhaspati the Guru thought for a while and addressed Indra and other gods. 21

हे पुरन्दर मद्वाक्यं श्रोतव्यं भवताऽऽदरात्। देवानामिष्टसिद्ध्यर्थं यद्ब्रवीमि हितं वचः ॥ २२॥
गच्छ देवैर्वृतः शीघ्रं शरण्यं प्रपितामहम्। शरणं स भवच्छ्रेयो विधास्यत्यम्बुजासनः ॥ २३॥
जगत्तन्त्रस्वतन्त्रोऽसौ सर्वज्ञः सर्वकृद्विभुः। एवमेव भवेत्क्षेमं भवतां भयनाशनम् ॥ २४॥
नाऽन्योऽत्र विद्यते कश्चिदुपायो भवदीप्सिते।

"Oh Indra! Listen, with interest, to my advice for the fulfilment of the desire of gods. Go soon along with your gods and surrender to the lotus-seated Brahmā who will bless you. He is the all knowing independent Lord of creation. This alone will be for your good and redressal of fear. There is no other means to achieve your wants." 22 to 24

इत्याकर्ण्य गुरोर्वाक्यं प्रणम्य धिषणं तदा ॥ २५॥
ओमिति द्रुतमेवेन्द्रः सदेवपितृगुह्यकः। जगाम ब्रह्मसदनं सत्यलोकं शचीपतिः ॥ २६॥

Listening to the words of Bṛhaspati, the Guru and accepting his advice and saluting him, Indra the Lord of Śacīdevī along with gods, manes and guhyakas (demi-gods) went to Satyaloka the abode of Brahmā. 25, 26

तत्र गत्वा जगद्धातुः सभां बाह्यसमाश्रयाम्। शतयोजनविस्तीर्णां विंशद्योजनमायताम् ॥ २७॥
त्रिंशदुच्छ्रायसंयुक्तां रत्नस्तम्भप्रदीपिताम्। स्तम्भप्रभामूर्च्छनेन हेमभूमिप्रभाऽधिकाम् ॥ २८॥

भूमिप्रभाशबलितचन्द्रकान्तोर्ध्वभूमिकाम्। कान्तित्रयसुसङ्क्रान्तमुक्ताजालविचित्रिताम् ॥ २९॥
स्तम्भसंन्यस्तमाणिक्यमयपुत्तलिकाञ्चिताम्। चन्द्रकान्तखण्डक्लृप्तप्रतिमानेत्रभासिताम् ॥ ३०॥
इन्द्रनीलतारकिकापक्ष्मकेशप्रकाशिताम्।

There Indra reached the outer court of Brahmā, which was hundred yojanas wide and twenty yojanas long, and thirty yojanas high. It was bright with diamond pillars, and by its reflection the brilliance of the gold flooring was enhanced. The marble roofing was mixed with the glow from the flooring. The row of pearls looked variegated by its contact with the three types of light. The eyes of the diamond dolls enclosed in the pillars were shining with marble bits, sapphire-like pupils and attractive eye-lids. 27 to 30

चन्दनागरुकस्तूरीकाश्मीरपटवासकैः ॥ ३१॥
घुङ्घुमितसुगन्धाढ्यां मणिकाञ्चनचित्रितैः। तोरणैः कदलीस्तम्भैः पूगवृक्षैः समन्ततः ॥ ३२॥
मण्डितां माल्यजालैश्च मन्दमारुतशीतलाम्। मध्ये मणिप्रवेकाढ्यं मुक्ताच्छत्रविराजितम्॥ ३३॥
सिंहासनं जगत्स्रष्टुः परितोऽपि सभासदाम्। नानाविधान्यासनानि संस्थितानि सहस्रशः ॥ ३४॥

Brahmā's court was filled with fragrance of sandal, musk and the many aromatic powders of Kāśmīr. The door arches were decorated with gems and golden designs. The pillars beautified by plantain and betel stems and nets of flower garlands. It was cooled by a mild breeze. In the centre was the throne of Brahmā which was densely decorated with gems and an umbrella of pearls. All around there were thousands of many types of seats. 31 to 34

तेषु सिद्धा महात्मानः कपिलाद्या महर्षयः। भृग्वाद्याः सनकाद्याश्च योगीन्द्राः सुव्यवस्थिताः ॥

In those were seated the great sages like Kapila, Bhṛgu, Sanaka and other yogis. 35

कोटिमन्मथलावण्यपरिपूर्णाङ्गसौभगाः। तारुण्यगर्विता रामा रमण्यश्चामरग्रहाः ॥ ३६॥
ताभिः सुवीज्यमानास्ते कामिनीभिः समन्ततः। तासां वदनराकेन्दुमन्दस्मितमरीचिभिः ॥ ३७॥
सम्पृक्ताः स्तम्भसंक्रान्तप्रतिमानेत्रपङ्क्तयः। मुमुचुर्नीरपृषतानतिस्वच्छान्निरन्तरान् ॥ ३८॥
सभाशोभादर्शनोद्यदानन्दाश्रुकला इव।

These sages were being fanned by lovely proud young women with

a beauty equalling crores of cupids. As the rays of smile emanating from their faces resembling full moon were falling on the rows of eyes of the carved images on the pillars, the eyes were dripping pure water continuously as if they were the tears of joy produced by seeing the beauty of the court. 36 to 38

तत्र सिंहासने धाता नवविद्रुमसच्छविः ॥ ३९॥

प्रसन्नवेदवदनो ब्रह्मव्याख्यानतत्परः। एवंविधं विधातारं चाऽपश्यदमराऽधिपः ॥ ४०॥

There on the throne was the fresh coral-coloured Brahmā with graceful four faces intent on interpreting the Supreme Spirit. The Lord of the heaven saw that grand Brahmā. 39, 40

सत्यलोकान्तरे चाऽपि स्थित एवंविधो विधिः। रूपद्वितयमासीनः लोकरक्षणहेतवे ॥ ४१॥

Even in Satyaloka, Brahmā has assumed two forms for protecting the world. 41

अन्तःसभायां देवेन्द्रमुखानाममृतान्धसाम्। प्रवेशो नास्ति तत्रोक्तं जितषड्रिपुसंश्रयम् ॥ ४२॥

Devendra and other gods who are given to pleasures having tasted nectar, have no entry into the inner court of Brahmā. Only those who have conquered the cravings of the senses are allowed there. 42

तत्र प्राप्ता न मुह्यन्ति नाऽधो यान्ति कदाचन। कामक्रोधादिभिः नैव परिभूता भवन्ति च ॥

Those who enter the inner court will not be infatuated nor reach lower levels. They will not be slaves to desire, anger and so on. 43

कामक्रोधादियुक्तानां बाह्ये सदसि संस्थितिः। एतदर्थं द्विधा तत्र संस्थितः प्रपितामहः॥ ४४॥

Those with desire, anger and the like can enter only the outer court. Hence Brahmā appears in two forms in Satyaloka. 44

तत्राऽमराधिपो देवैः साकं दृष्ट्वा जगत्प्रभुम्। दूरादेवाऽमरेशानो दण्डवत्प्रणनाम तम् ॥ ४५॥

प्रणेमुर्विबुधाः सर्वे बद्धाञ्जलिपुटास्तदा।

In that outer court, Indra along with other gods saw Brahmā the Lord of the world and prostrated from a distance. Later all the gods prostrated with folded palms. 45

तान् दृष्ट्वा जगतां धाता प्रोवाच प्रसभं तदा ॥ ४६॥
भो पाकशासन बुधैः मा भैरुत्तिष्ठ ते हितम्। सेत्स्यति ब्रूहि किं तेऽत्र प्राप्तौ कारणमाशु मे॥

Seeing them Brahmā spoke immediately. "Oh Subduer of demon Pāka (i.e., Indra)! Get up along with gods. Have no fear. Your wants will be fulfilled. Tell me quickly why you have come here". 46, 47

इति श्रुत्वा चतुर्वक्त्रवचनं विबुधेश्वरः। उत्थाय मूर्ध्नि विन्यस्तकरकञ्जपुटस्तदा ॥ ४८॥
स्ववृत्तं वक्तुमारेभे विबुधैः सह वज्रभृत्। विधातर्नः स्ववृत्तेषु भवानेव परायणम् ॥ ४९॥
भवदाज्ञां मूर्ध्नि धृत्वा त्रिलोकी शासने स्थितः। भवत्कृपालेशतोऽपि मयि त्रिभुवनेशिता॥ ५०
सुस्थिता जगतां नाथ देवेशत्वमपि ध्रुवम्।

Hearing the words of Brahmā, Indra the wielder of thunderbolt stood up along with other gods and started to narrate his account with his lotus palms folded on his head. "Oh Brahmā! You are our refuge in all our actions. By obeying your orders we are ruling the three worlds. My lordship of the worlds is certainly because of a fraction of your grace. 48 to 50

परन्तु लोकत्रितयनाथता मयि तादृशी ॥ ५१॥
यादृशी चित्तविन्यस्ता विधातुर्वै विधातृता। बल्बजेऽपि तृणे यद्वन्मेघनादादिशब्दनम् ॥ ५२॥

"Further my lordship of this type over the three worlds is indeed derived by contemplating on you the Lord. It is also like the echo of the thunder from an insignificant grass. 51, 52

नाहं मर्त्यैर्मानितोऽद्य न मां मर्त्या भजन्ति च। नेष्टो न पूजितो नैव प्रणतो नापि संस्तुतः ॥ ५३

"I am not respected, served, liked, worshipped nor saluted nor praised by human beings. 53

मर्त्यास्तु पशवः प्रोक्ता धातर्नो ह्यमृतान्धसाम्। तदद्यापि न सम्पन्नं भवतोक्तं हि यत्पुरा ॥ ५४

"Oh Brahmā! Your earlier words that human beings will be subordinate to gods have not come into force even today. 54

मां मानयन्ति विबुधा भवद्वचनगौरवात्। श्रद्धामात्रनिमित्तेन ममेन्द्रत्वमिति स्थितम् ॥ ५५॥

"The gods respect me because of their respect to your words. I am in this rank as Indra on the pretext of belief and not on authority. 55

महालक्ष्मी

Mahālakṣmī

एवं प्रोक्तं ममाऽशेषवृत्तमग्रे यथोचितम्। आज्ञापयतु नो देवो यत्कर्तव्यमनन्तरम् ॥ ५६ ॥

"I have narrated my entire predicament properly before you. Oh Lord! Please order our further action." 56

इति श्रुत्वा सहस्राक्षवचनं विश्वसृट् तदा। विमृश्य किञ्चिद्गंभीरवचसा प्रत्यवोचत ॥ ५७ ॥

Hearing the words of the thousand-eyed Indra, the creator reflected a little and replied in a dignified voice. 57

मघवन्नत्र मे वाक्यं शृणु यत्ते ब्रवीम्यहम्। यत्त्वां मर्त्या न मन्यन्ते इत्युक्तं तत्र कारणम् ॥ ५८
निबोध वदतो मत्तः स्वहितायेतराश्रयाः। स्वार्थरिक्तस्य चाहं वा हरिर्वा शङ्करोऽपि वा ॥ ५९
कियान् तस्य जगत्सर्वं सेश्वरं तृणतो लघु। आश्रयन्ति परं सर्वे स्वार्थं किञ्चित्समाश्रिताः॥ ६०
मर्त्यानां भवतां किञ्चिन्न प्रयोजनमस्ति वै। तेनाप्रयोजका यूयं कथं मान्यत्वमर्हथ ॥ ६१

"Oh Indra! Listen to what I will tell you of the reason regarding your problem why human beings are not adoring you. Everyone is dependent on another for selfish gain. For him who has no selfishness, what is to be gained from me or Hari or Śaṅkara. For him this entire world including Īśvara is more trivial than a straw. Every one depends on another for some selfish gain. But there is no use from you gods to the human beings. Hence, how do you gods who are non-beneficial to them deserve respect? 58 to 61

तद्गम्यतां मदवरां लक्ष्मीं पद्मासनां शुभाम्। प्रसाद्य विष्णुरमणीं शुभं प्राप्स्यथ मा चिरम्॥ ६२ ॥

"Therefore go to my sister the auspicious Lakṣmī who is seated on a lotus. By pleasing Her, the consort of Viṣṇu, attain prosperity quickly". 62

इति श्रुत्वा स्वात्मयोनिवचनं तद्दिवस्पतिः। प्रणम्य हिमवत्पार्श्वं ययौ लक्ष्मीकृपाऽऽप्तये ॥ ६३ ॥

Hearing the words of Brahmā, Indra the Lord of heaven saluted him and reached the Himālayan area to obtain the grace of Lakṣmī. 63

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकादशोऽध्यायः

End of the eleventh chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

द्वादशोऽध्यायः

Chapter 12

अथ ते पुरुहूताद्यास्तुहिनाद्रितटे स्थिताः। स्वर्धुनीसविधे पद्मां तुष्टुवुर्हरिवल्लभाम् ॥ १॥

Thereupon, Indra and others standing at the foot of the Himālaya praised Padmā the consort of Hari, near the celestial river Gaṅgā. 1

नमो लक्ष्म्यै महादेव्यै पद्मायै सततं नमः। नमो विष्णुविलासिन्यै पद्मस्थायै नमो नमः ॥ २॥

"Salutations to Lakṣmī, to the great Devī, to Padmā, repeated Salutations to Her who pleases Viṣṇu, to Her who is seated on the lotus. 2

त्वं साक्षाद्धरिवक्षस्था सुरज्येष्ठा वरोद्भवा। पद्माक्षी पद्मसंस्थाना पद्महस्ता परामयी ॥ ३॥

"Your residence is the chest of Hari, You are the elder among goddesses, Your manifestation is auspicious, You are lotus eyed, You reside in a lotus, You hold lotuses. You are the Supreme. 3

परमानन्ददाऽपाङ्गहतसंश्रितदुर्गतिः। अरुणानन्दिनी लक्ष्मीर्महालक्ष्मीस्त्रिशक्तिका ॥ ४॥

"Oh Lakṣmī! You bestow supreme bliss; by Your sideway glances You destroy the distress of Your devotees; You make Aruṇa happy; You are Mahālakṣmī, You are triple powered. 4

साम्राज्या सर्वसुखदा निधिनाथा निधिप्रदा। निधीशपूज्या निगमस्तुता नित्यमहोन्नतिः ॥ ५॥

"You are the empire, You grant all types of happiness, You are the Devī of riches, You grant riches, You are worshipped by Kubera, You are lauded in Vedas, You are the peak of eternal prosperity. 5

सम्पत्तिसम्मता सर्वसुभगा संस्तुतेश्वरी। रमा रक्षाकरी रम्या रमणीमण्डलोत्तमा ॥ ६॥

"You are the approbator of wealth, You are the Mother of all, You are the praised Devī, You are Ramā, You are the protectress, You are charming, You are the best among women." 6

एवमिन्द्रमुखा देवा नामाऽष्टाविंशतिं पठन्। उपतस्थुहरेः कान्तां ब्रह्मशक्तिं समाहिताः ॥ ७ ॥

Reciting thus the twenty-eight names of Lakṣmī the consort of Hari and the power of Brahmā, Indra and other gods stood there calmly. 7

एवं तत्परचित्तास्ते यदा तां शरणं गताः। तदा लक्ष्मीः प्रादुरासीद्देवानां प्रीतये द्रुतम् ॥ ८ ॥

When the gods thus meditating on Her surrendered, Lakṣmī appeared soon to please them. 8

अनन्तकोटितडितां पुञ्जीभूतसमप्रभा। दलद्रक्तोत्पलाभाङ्गी तप्तहेमाम्बराऽन्विता ॥ ९ ॥
करपद्मलसच्छतदलपद्मचतुष्टया। हेमकुम्भप्रभाक्षेपतुङ्गवक्षोजशोभिता ॥ १० ॥
पक्वविद्रुमन्यक्कारिमृदुदन्तच्छदान्विता। मुखामोदसमाहूतभृङ्गीझङ्कारमध्यगा ॥ ११ ॥
इन्दीवरसुसौभाग्यवदान्याकर्णलोचना। कस्तूरीतिलकाख्यातमुखराकेन्दुलाञ्छना ॥ १२ ॥
अनर्घ्यरत्नप्रत्युप्तभूषणौघविभूषिता।

She was effulgent like the combined lustre of infinite lightnings. She was red-lotus hued. She wore a golden garment. She held in Her four lotus-like hands, four shining hundred-petal lotuses. Her soft lips outdid the ripe cherry fruit. She was surrounded by bees which were attracted by the fragrance in Her mouth. Her eyes which granted elegance to blue lilies extended upto the ears. Her full-moon-like face had the musk mark on the forehead. She was fully embellished with precious gem-set jewels. 9 to 12

एवंविधां रमां दृष्ट्वा दण्डवत्प्रणताः सुराः ॥ १३ ॥
आनन्द्राश्रुकलोपेताः स्तुवन्तो गद्गदस्वरैः।

Seeing such form of Devī Ramā, the gods filled with tears of joy prostrated and praised with choked voices. 13

तान् विलोक्य तदा लक्ष्मीरुवाच स्मितपूर्वकम् ॥ १४ ॥
मधुनिर्झरनिष्यन्दकन्दसुन्दरभाषिणी। भो भो शक्र सहस्राक्ष भो देवा असुरद्विषः ॥ १५ ॥
प्रसन्नास्मि वरं यद्वो वाञ्छितं मत्सकाशतः। प्रतीच्छध्वं स्तुता साऽहं भवद्भिर्गुप्तनामभिः॥ १६ ॥

Looking at them Lakṣmī with a smile and a sweet voice like a flood of honey spoke. "Oh Thousand-eyed Indra! Oh gods, the enemies of the

demons! Praised by secret names I am pleased. You can ask from me your desired boon." 14 to 16

त एवंविधमाकर्ण्य वचनं निर्जरास्तदा। प्रोचुर्विडौजप्रमुखा बद्धाञ्जलिपुटाः परम् ॥ १७॥

Hearing those words Indra and other gods spoke with folded palms. 17

मातस्त्वयि प्रसन्नायां दुष्प्राप्यं किमिहोच्यते। प्राप्तकल्पतरोः किं वा वाञ्छितं परिशिष्यते॥ १८

"Oh Mother! When you are pleased, what is not achieveable. What want remains after getting the Kalpataru? 18

अम्बास्माकं यथा मर्त्याः सेवकाः सम्भवन्ति वै। तथा कुरु शुनासीरः स्याद्यथा त्रिजगत्पतिः॥

"Oh Mother! Make the human beings subordinate to us so that Indra will be the Lord of the three worlds. 19

सदा वशंवदाः सर्वे मानवाः सन्तु नः शिवे। यजन्त्वस्मान्समुद्दिश्य वितरैवं वरं शिवे ॥ २०॥

"Oh Śive! Grant us a boon by which all human beings will be obedient to us and perform sacrifices for our sake." 20

इति बर्हिर्मुखोक्ता सा प्राह मञ्जुलया गिरा। देवाः शृणुध्वं मद्वाक्यमहं सम्पदधीश्वरी ॥ २१॥
अद्यप्रभृति ये मर्त्याः सुत्रामप्रमुखान् सुरान्। यजन्ति विधिवत्तेषां सम्पदः स्युर्हि वाञ्छिताः॥ २२

Thus addressed by the gods, the Devī spoke sweetly. "Oh gods! Listen to me. I am the goddess of wealth. From today those human beings who systematically worship Indra and other gods will obtain desired prosperity. 21, 22

उदासीना ये सुरेषु तेषां सम्पत्तिराशयः। क्षयं गच्छन्तु तरसा ग्रीष्मे पल्वलतोयवत् ॥ २३॥

"The wealth of those who neglect the gods will perish fast like the water in a pond during summer. 23

भवदुक्तैर्नामभिर्ये मां स्तुवन्ति सदा नराः। तेषां सदाऽहं सन्तुष्टा निवसामि समीपतः ॥ २४॥

"With those persons who always praise me with the names of adoration uttered by you, I will stay happily always. 24

य एतैर्नामभिर्देवा भृगुवारे निशोद्भवे। पूजयित्वा मत्समीपे पठन्त्यष्टोत्तरं शतम् ॥ २५॥
सुवासिनीं पूजयन्ति नामैकैकेन मानवाः। एकैकवासरे त्वेवं चणकाढ्यैर्निवेदनम् ॥ २६॥
अष्टाविंशतिवारैस्ते भजन्त्यचलसम्पदम्।

"Those persons who worship me with these 28 names on a Friday in the evening and recite My hundred and eight names and worship a married woman with one of My twenty-eight names and offer food containing chick-peas will attain permanent wealth in twenty-eight weeks. 25, 26

प्रसन्ना सर्वदैवाऽहं तथा यूयं प्रसादकाः ॥ २७॥
गच्छन्तु स्वर्गवसतिं फलितं वोऽभिवाञ्छितम्। इत्युक्त्वा सा परा देवी जगामाकाशतां तदा ॥

"Similarly I am always graceful to you. You go to your heavenly abode happily. Your desire has been achieved." Saying so the Supreme Devī disappeared. 27, 28

ततः शतक्रतुमुखास्तां दिशं भक्तिभावतः। प्रणम्य कृतकृत्यत्वं मत्वा स्वभुवनं ययुः ॥ २९॥

Thereupon Indra and other gods saluted with devotion to the direction where the Devī disappeared and returned to their abode with a feeling of accomplishment. 29

अथ काले बहुतरे गते देवास्त्रिविष्टपे। समासीनाः सुधर्मायामाङ्गिरससमाश्रयाः ॥ ३०॥
जीवे शृण्वति ते प्राहुरिन्द्रं सिंहासनस्थितम्। भो देवराज नो वाक्यं श्रूयतां हेतुसंयुतम् ॥ ३१॥
पुरा लक्ष्मीः प्रसन्ना नो वरं दत्तवती च यम्। तत्राऽद्य धरणीमध्ये न फलं दृश्यते क्वचित् ॥

After a lapse of a long time the gods seated in the heavenly court called "Sudharma", supported by Bṛhaspati who was listening, addressed Indra who was on his throne. "Oh Lord of Gods! Hear our logical words. The boon which Lakṣmī had granted in the past is not effective anywhere on the earth. 30 to 32

क्वचिल्लक्षे सहस्रे वा दृश्यते तादृशो जनः। एको यथा वृतोऽस्माभिरन्ये शान्ताशयास्थिताः॥
अद्याप्यस्मदभीष्टं तु न सिद्धं सुरनायक। विचारयाऽग्रे यद्योग्यं शुभं नः स्याद्यथा हरे ॥ ३४॥

"We find one in a lakh or a thousand who is devoted to us. Others are without any desire for action. Our desire has not been fulfilled even today. Hence, Oh Indra! Reflect on what would be suitable and good for us in the future." 33, 34

एवमुक्तः शतमखः विचार्य वचनं तदा। प्रणिपत्य गुरुं वाचस्पतिमूचे कृताञ्जलिः ॥ ३५॥

Giving a thought to the words of the gods, Indra bowed to Bṛhaspati the Guru and spoke with folded palms. 35

गुरो विमृश्यतां चैतत्कुतो नः सिद्धिरद्य नो। हरिवल्लभया प्रोक्तं न मृषा भवितुं क्षमम् ॥ ३६
तत्कुतोऽस्मान् मानवा नो यजन्ति विधिपूर्वकम्।
भवतः स्यादविदितं न हि लोकत्रये स्थितम् ॥ ३७॥
त्वं हि सर्वान्तरगतं वेत्सि सर्वान्तरेशवत्। तन्नो ब्रूहि शिवं येन प्राप्स्यामो ह्याविलम्बितम् ॥ ३८

"Oh Guru! Please analyse why we are not successful. The words of the Consort of Hari cannot become false. Then why are human beings not duly worshipping us? There is nothing in the three worlds which is unknown to you. Like Viṣṇu, you really know the mind of everyone. Therefore tell us by what we will achieve good quickly." 36 to 38

एवं शतक्रतुवचो निशम्याऽऽङ्गिरसो मुनिः। निमीलिताक्षः सुचिरं ध्यात्वोवाच सुरेश्वरम्॥ ३९॥

Hearing the words of Indra, Bṛhaspati closed his eyes and meditated for a long time and spoke to the Lord of the gods. 39

शृणु मद्वचनं पाकशासनाऽतिशुभोदयम्। अभीष्टं भवतां कालात्सेत्स्यत्यत्र न संशयः ॥ ४०॥
गच्छ देवगणैः साकं पुनः कमलवासिनीम्। सन्तोष्याऽभीष्टसिद्धिं त्वं भजिष्यसि शतक्रतो ॥
उपायो नास्ति चाऽन्त्राऽन्यो येनेष्टं सिध्यति द्रुतम्। तत्त्वं गच्छ महादेवीं शरणं शरणेष्टदाम् ॥

"Oh Indra! Listen to my words that will promote prosperity. After sometime, undoubtedly, your desires will be satisfied. Go again along with the group of gods to Lakṣmī. By pleasing Her you will have your wants. There is no other means by which your needs will be met quickly. Hence seek shelter under the Great Devī who grants protection." 40 to 42

इति श्रुत्वा गुरुवचो देवैः सह दिवस्पतिः। जगाम जाह्नवीतीरे हिमशैलतटोपरि ॥ ४३॥
तत्र गत्वा सुविमले स्वर्धुनीतोय आप्लुतः। अनिमेषगणैः साकं तपस्येव मनो दधे ॥ ४४॥

Hearing the words of Bṛhaspati, the Lord of the heaven went to the banks of the Gaṅgā at the foot of the Himālayan Mountain. There, after bathing in the limpid Gaṅges water he decided to perform penance along with other gods. 43, 44

ध्यायन् हरिमनोज्ञाङ्घ्रीपादपद्मयुगं मुहुः। आवर्त्तयन्नामगणमष्टाविंशतिसङ्ख्यकम् ॥ ४५॥
अवष्टभ्य भुवं पादांगुष्ठाग्रेणेन्द्रमुख्यकाः। ऊर्ध्वबाहा निरालम्बा मारुताहारतत्पराः ॥ ४६॥
एकाग्रचित्ता ह्यचलकायचक्षुर्मनोवचः। शिलोत्कीर्णसुपाञ्चालीसङ्ग्ववत्संस्थितास्तदा ॥ ४७॥

Meditating on the pair of lotus feet of the beautiful wife of Hari and repeating several times Her twenty-eight names, Indra and other gods did penance, standing on their toes pressing the ground, with arms lifted up, with no support, with air as their food, with concentration, with their body, eyes and mind still, appearing like idols carved in stone. 45 to 47

एवं त्रिसप्तदशके मासेऽतीते भृगूद्वह। उग्रेण तपसा तुष्टा प्रत्यक्षीभवदञ्जसा ॥ ४८॥

Thus after a lapse of twenty-one months, Oh Paraśurāma! Devī appeared there pleased by their fierce penance. 48

तत्रागत्य सुरानिन्द्रप्रमुखान् तान् निशाम्य तु। काष्ठकुड्यसमान् ध्यानतत्परान् प्राह सा रमा ॥

Appearing there the Devī Lakṣmī saw Indra and other gods resembling wood and wall, immersed in meditation and spoke. 49

भो भो देवाः सुरेशान प्रसन्नास्मि वरप्रदा। विरमन्तु भवन्तोऽस्मादत्युग्रतपसो वृथाः ॥ ५०॥
ब्रुवन्तु वो वाञ्छितं यत्प्रददाम्यविशङ्कितम्।

"Oh Indra and Gods! Refrain from this terrible penance. Pleased with you I am here to grant boons. Tell me what you want. I will grant that undoubtedly." 50

इति श्रुत्वा वचो देव्या मधुरस्वरसुन्दरम् ॥ ५१॥
उन्मीलितदृशो देवा दृष्ट्वा देवीं हरिप्रियाम्। पूर्वदृष्टां स्मितापाङ्गीं दण्डवत्पतिता भुवि ॥ ५२॥
हर्षरुद्धकलाऽव्यक्तवाचा स्तोतुं प्रचक्रमुः।

Listening to the melodious words of the Devī the gods opened their eyes and saw the consort of Hari as before who was smiling and casting Her glances. They prostrated before Her and started praising with their voice indistinct and choked with joy. 51, 52

शरणागतदीनार्तिगिरिदारणवज्रिणि ॥ ५३॥
रक्षाऽस्मान् प्रणतान् लक्ष्मि नारायणि नमोऽस्तु ते।

यत्कृपालेशमासाद्य नराः पङ्ग्वन्धका अपि ॥ ५४॥
स्पर्धन्ति विधिमुख्यैः सा नारायणि नमोऽस्तु ते। पुराणपुरुषो विष्णुर्यां विना सोऽपि पालने ॥
न शक्तः सा परा त्वं वै नारायणि नमोऽस्तु ते। पराशक्तिस्त्वमीशानी वाच्यवाचकरूपिणी॥
सर्वसारमयी त्वं वै नारायणि नमोऽस्तु ते। सृष्टिकर्त्री ब्रह्मशक्तिर्गोप्त्री विष्णुबलोद्यमा ॥ ५७॥
संहारिणी रुद्रशक्तिर्नारायणि नमोऽस्तु ते।

"Oh Lakṣmī! You are ever united with Nārāyaṇa. Salutations to You. You are the thunderbolt unto the mountain of misery of helpless devotees. Protect us who have submitted to You. By a small fraction of Your grace men who are lame and blind compete with Brahmā and others. You are so Supreme that without You Viṣṇu even though He is the Primordial Puruṣa, will not be able to protect the world. You are the Supreme Powerful Devī. You are the word and its meaning. You are the essence of everything. You are the power of the creator Brahmā, the protective power of Viṣṇu the sustainer, the destructive power of Rudra the dissoluter. Salutations to You of such glory". 53 to 57

इति स्तुत्वा स्ववृत्तान्तं प्रवक्तुमुपचक्रमुः ॥ ५८॥
मातः पुरा वरं प्राप्य त्वत्तो याता वयं दिवि। तदद्यापि न सम्पन्नं नरा नो न यजन्ति वै॥ ५९॥
तद्यथाऽस्मान् यजन्त्येते भवन्त्यस्मत्परायणाः। तथा कुरु महादेवि स्युर्नराः पशवो हि नः॥ ६०

Thus praising Her, the gods started narrating their story. "Oh Mother! Erstwhile we obtained a boon from you and went back to the heaven. That boon has not become effective even this day. Human beings are not worshipping us. So, Oh Great Devī! make them really worship us and devoted to us and subordinate to us." 58 to 60

इति देववचः श्रुत्वा देवसाहाय्यकारणात्। विचार्य देवान् प्रोवाच श्रुणुध्वं विबुधर्षभाः॥ ६१॥
मया यदुक्तं पूर्वं वो तत्तथैव न चाऽन्यथा। निष्कामास्तु नराः कालस्वभावात्तत्र किं भवेत् ॥
भवत्वेवं तथाऽप्यत्र विधास्ये भवदीप्सितम्।

Hearing the words of gods, The Devī thought to help them and spoke "Oh Powerful Gods! Listen to me. The boon given by me previously is valid now also. Human beings because of certain circumstances are desireless. So what? Let it be so. Even now I will accomplish your request." 61, 62

इत्युक्त्वा सा स्वमनसा कुमारं दिव्यवर्चसम् ॥ ६३ ॥
उत्पाद्य तरसा तेभ्यो दत्वोवाच बुधान् तदा। अयं कुमारः कामाख्यो महाबलपराक्रमः॥ ६४ ॥
साधको भवतां कार्ये भविष्यति न संशयः। एतत्सत्याय योगेन मर्त्याः स्युः वो वशंवदाः॥ ६५
एनं गृहीत्वा गच्छन्तु भवन्तो वांछिताऽऽप्तये।

Stating thus, the Devī quickly created a brilliant boy from Her mind and gave him to the gods and spoke to them. "This boy named Kāma (Cupid) is very powerful and he will surely achieve you purpose. With his association, truly the human beings will obey you. Take him with you for achieving your wants". 63 to 65

वत्स काम सुरार्थं त्वं जित्वा मर्त्यानशेषतः ॥ ६६ ॥
संस्थापय सुरेन्द्रादिसुराणां वशवृत्तिषु। इत्युक्त्वाऽन्तर्हिता सद्यः पश्यतां च दिवौकसाम् ॥ ६७

To the boy She said "Oh Kāma My child! For the benefit of the gods, you conquer all the human beings and bring them under the control of Indra and other gods." Thus addressing them She disappeared even as the gods were watching. 66, 67

ततः सुरा नमस्कृत्य काममादाय संययुः। आगत्य स्वर्भुवि तदा कामं सत्कृत्य सर्वतः॥ ६८ ॥
देवैः सह तदोवाच कामं संश्रयपूर्वकम्। इन्द्रः संस्तुत्य सम्बोध्य मधुरस्मितपूर्वकम् ॥ ६९ ॥
काम त्वं रमया सृष्टो मनसाऽस्मद्धितेप्सया। त्वं पञ्चहायनो बालः कथमस्मत्समीहितम् ॥ ७० ॥
साधयिष्यसि तद्ब्रूहि यथास्मद्वाञ्छितं भवेत्।

Then the gods saluted the Devī and proceeded along with Kāma. After reaching the heaven they extended all hospitality to Kāma. Then along with the gods, Indra smilingly addressed him humbly with all praise. "Oh Kāma! You have been created by Devī Ramā from Her mind for our good. But you are a five-year old lad. Tell me how you will help us achieve our desired goal" 68 to 70

एवमिन्द्रवचः श्रुत्वा मत्वा स्वस्याऽवहेलनम् ॥ ७१ ॥
रुषा कषायिताक्षस्स उवाच स्फुरिताऽधरः। शृणु शक्र सहस्राक्ष नावज्ञां कर्तुमर्हसि ॥ ७२ ॥
बालोऽपि सिंहः करिणां मण्डलीदण्डनक्षमः। न पश्यस्यग्निकणिका दहत्याखण्डलं बलम् ॥
वीर्ये न कालो देशो वा हेतुर्नैसर्गिकं हि तत्। तस्मादभीष्टं किं यत्ते मया साध्यं वद द्रुतम् ॥
पश्यसीमं क्षणं शक्र भवदीप्सितसाधनम्। नोक्तं त्वया यावदिह तावत्सिद्ध्यन्तरायकम् ॥ ७५

Hearing the words of Indra and taking it as an insult Kāma with red angry eyes and quivering lips spoke. "Oh Indra! It does not befit you to disrespect me. A lion though young can punish a group of elephants. Do you not know that a spark of fire can destroy the entire army? For a strong person, time or place has no significance. Instead it is a natural phenomenon. Hence tell me what your desire is. Oh Śakra! You will see me accomplishing that in a moment. The impediment to my success is just the time taken by you to tell me that". 71 to 75

इति कामवचः श्रुत्वा प्राह वज्रधरस्तदा। काम मा क्रुध यन्नोक्तं तत्ते वीर्यविवृद्धये ॥ ७६॥

Hearing Kāma, Indra said "Oh Kāma! Do not be angry. What was told by us was to enhance your potential. 76

रमादेव्या यदुक्तं तन्मृषा नैव तथैव तत्। त्वं साक्षात्परमेशानीमनोजातोऽस्मदर्थतः ॥ ७७॥
साक्षाद्धरेः क्षेत्रभवं किमसाध्यं त्वया भवेत्। नरा यथाऽस्मद्वशगा यजन्त्यनुदिनं हि नः॥ ७८॥
कर्तव्यं भवता तद्वत् येनाऽहं त्रिजगत्पतिः। भवामि पशवोऽस्माकं पाल्याः स्युर्मनुजा भुवि ॥

"What was uttered by Devī Ramā will never be false. That will be really true. You are born from the mind of the Supreme Devī. Born out of the consort of Hari, there is nothing impossible for you. Your task is to make human beings obey us and regularly worship us through sacrifice, by which I will be the Lord of the three worlds. Human beings should be ruled by us as our subordinates." 77 to 79

एवमिन्द्रवचः श्रुत्वा कामः प्रोवाच सस्मितः। फल्गुवाचा हर्षयंस्तान् सुरान् वीर्येण दर्पितः ॥

Listening to those words of Indra, Kāma arrogant by his strength spoke smilingly and tactfully to the gods and pleased them. 80

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे द्वादशोऽध्यायः॥

End of the twelfth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

त्रयोदशोऽध्यायः

Chapter 13

पुरन्दर गतोऽहं ते कार्यसिध्यै न तन्मृषा। एकलोऽहं विजित्याऽऽशु करोमि त्वद्वशे नरान् ॥ १

"Oh Indra! I have set out to achieve your goal. This is not false. Single handed I will soon conquer human beings and make them obey you." 1

इत्युक्त्वा धनुरादाय निषङ्गञ्च महत्तरम्। पश्यतां सर्वदेवानां भुवमाक्रान्तवान् रुषा ॥ २॥

Saying so, Kāma held his mighty bow and quiver and engulfed with rage the earth as the gods were watching. 2

पद्मकिञ्जल्कसङ्काशः पद्मपत्रनिभेक्षणः। फुल्लपद्मसमानास्यः पक्वबिम्बरदच्छदः ॥ ३॥
कुण्डलप्रोल्लसद्गण्डो रत्नकोटीरशोभितः। कोमलाङ्गो दीर्घबाहुः पीताम्बरलसत्कटिः ॥ ४॥
वामहस्तलसच्चापो दक्षहस्ताऽऽत्तसायकः। आमर्षसभ्रुकुटिलः कुमारः पञ्चहायनः ॥ ५॥
जगाम पृथिवीमध्ये पश्यतां नयनोत्सवः।

With a hue of the filaments of a lotus, with eyes like the petals of a lotus, with a face like a lotus, with lips like a cherry fruit, with cheeks illumined by ear rings, with a diamond crown, with a tender body, with long arms, with a waist beautiful with golden robe, with the bow in his left hand and an arrow in his right hand, with curved angry eyebrow Kāma a boy of five years and a joy to onlookers, reached the middle of the earth. 3 to 5

इन्द्रोऽपि स्वगणैर्द्रष्टुं कृत्यं कामस्य दुष्करम् ॥ ६॥
ऐरावतं समारुह्य वज्रहस्तः समाययौ। अन्येऽपि देवा ऋषयः सिद्धविद्याधरकिन्नराः ॥ ७॥
गगने संस्थितास्तत्र यत्र कामो भुवि स्थितः।

Even Indra, to look at the difficult deed of Kāma, proceeded on his elephant Airāvata holding the thunderbolt. Other gods, Seers, Sages, Vidyādharas and Kinnaras were looking on from the sky above Kāma. 6, 7

अथ कामो नरान् प्राह समाहूय रुषा वचः ॥ ८॥
भो नराः शृणुताऽऽज्ञां मे भवन्तः सर्व एव हि।
यजन्तु देवान् शक्रादीन्न चेच्छास्या हि मे नराः ॥ ९॥

Then Kāma angrily told the group of human beings thus, "Oh Human beings! Listen to my orders. All of you should worship Indra and other gods. If not you will be punished by me." 8, 9

एतद्वाक्यं समाकर्ण्य जना जहसुरुच्चकैः। नूनं स्तनन्धयः कस्याप्ययं स्यात्क्रीडने रतः ॥ १०॥

Hearing his words the people laughed loudly and spoke to each other thus: "He is some young boy engaged in childish play". 10

वदन्त एवमन्योन्यं जनास्तत्सौभगेक्षकाः। अहो धन्यतमा चाऽस्य जननी यदपत्यकम् ॥ ११॥
ईदृग्विधं सुचार्वङ्गं नयनाकर्षणं प्रियम्। नैवंविधः शिशुर्दृष्टो भुवि कस्यापि केनचित् ॥ १२॥
कोप्ययं राजतनयो नेदृशः प्राकृतो भवेत्।

People who were looking at his beauty exclaimed. "The mother of this lovely, charming and attractive lad is extremely lucky. We have never seen anywhere of anybody on earth a child like him. He may be a son of a king. Such a boy cannot be of human birth." 11, 12

इत्येवं वदतां तेषां जनानां स रमासुतः ॥ १३॥
विस्मापयन्नुवाचोच्चैः शृण्वतां वसुधौकसाम्। भो नरा मां प्राकृतकं न जानीथ कुमारकम् ॥
अहं पद्मालयासूनुरागतो मातृशासनात्। विधातुं वो निर्जराणां सर्वान् मर्त्यान् वशंवदान्॥ १५॥
साम्नाऽथ वाऽपि दण्डेन करोमि वशवर्तिनः। देवानां नात्र सन्देहो मतं वो वदताऽऽशु मे ॥

To those people who were thus talking, Kāma surprising the inhabitants of the earth addressed in a loud voice. "Oh Human beings! Do not take me to be an ordinary human boy. I am the son of Devī Lakṣmī. Ordered by Her, I have come to make you all obey the gods. There is no doubt to gods that I will bring you under their control either by conciliation or force. Let me know quickly your views on this." 13 to 16

एवं वचः समाकर्ण्य प्रोचुस्ते विस्मिता जनाः। कुमार शृणु नो वाक्यं किमर्थं देवतावशे ॥
स्थास्यामस्ते कुतोऽस्माकं न तिष्ठंति वशे सुराः। यथाऽस्माभिर्न कृत्यं वै तेषां तैरपि नस्तथा॥
अन्यच्चाप्यवगच्छ त्वं राजा नो मानवः प्रभुः। वीरव्रतोयमध्यास्ते ब्रह्मावर्ते तु सम्प्रति ॥ १९॥

वशंवदास्तस्य वयं स नः पालयिता प्रभुः। न तवाज्ञां करिष्याम एकाज्ञावशवर्तिनः ॥ २०॥

Hearing those words the wonder-struck people spoke to him. "Oh Boy! Listen to us. Why should we obey the gods? Why should they not obey us? As we do not need anything from them, they also do not need anything from us. You may go elsewhere. Our lord is the famous Vīravrata who is a human being and he stays in Brahmāvarta. We are his obedient citizens and he is our ruler. Being under his lordship we cannot obey your orders." 17 to 20

इत्थं ब्रुवत्सु मर्त्येषु क्रोधारुणितलोचनः। अस्त्रजालेन तान्मर्त्यान् बबन्धाऽद्भुतविक्रमः ॥ २१॥

As the people were saying so the most valiant Kāma with red furious eyes bound those human beings by an array of missiles. 21

एतस्मिन्नन्तरे तत्र कर्णात्कर्णं निशम्य तत्। समागता राष्ट्रपालाः कोटिशः प्रोद्यताऽऽयुधाः॥ २२

Meanwhile hearing that news from one another, crores of kings arrived there holding raised weapons. 22

तान् दृष्ट्वा पुनरेवैषः क्रोधाग्निज्वलिताऽऽकृतिः।
शरान् धनुषि सन्धाय पदैकमपि नाऽचलत् ॥ २३॥

Seeing them, Kāma again with burning fury stood firm by setting an arrow in his bow. 23

तं दृष्ट्वा सुन्दरं बालं विस्मापनपराक्रमम्। प्राहुस्तं राष्ट्रपालास्ते दर्पमानोद्धतं वचः ॥ २४॥
रे कुमारक मा नाशमुपैह्यद्य बलात् स्वयम्। पतङ्ग इव दावाग्निमस्मद्रोषेण सङ्गतः ॥ २५॥
आत्मनाशाय चोद्युक्तो व्यर्थं त्वं मातृशोचन।

Seeing that beautiful boy with marvellous valour, the kings spoke to him with arrogance, "Oh Boy! Do not get destroyed like a moth on your own by getting into contact with the conflagration of our anger. With no gain you are causing grief to your mother by self destruction. 24, 25

एवं तेषामुपश्रुत्य वचो वै मर्मकुन्तनम् ॥ २६॥
नापश्यत्तत्र किमपि रोषान्धीकृतलोचनः। प्रबुद्धः क्रोधमूर्छायाः क्षणेन प्राह तान् प्रति ॥ २७॥
व्यर्थं कत्थन्ति वै बालाः न बालो वयसाल्पकः।

वीर्याल्पकोऽल्पमेधाश्च बालः प्रोक्तो विचक्षणैः ॥ २८॥
तद्वो वीर्यं बलं शस्त्रं प्रदर्शयत मा चिरम्। अनन्तरं मदीयास्त्रवीर्योर्वरितकीर्त्तिकान् ॥ २९॥
विधास्यामि द्रुतं युष्मान् व्यर्थां वाचं विमुञ्चथ।

Hearing those wounding words, Kāma blind with anger could not see anything. Then soon getting over the angry condition addressed the kings. "It is futile to call boys as young. A boy is not young by virtue of his age. The learned call the weak and the dull as boys. Therefore without delay show your potency and the strength of your missiles. After that I will soon by the power of my missiles put your fame on the ground. Stop your useless talk." 26 to 29

अथैतद्वाक्यतो द्राग्वै नुन्नास्ते राष्ट्रपालकाः ॥ ३०॥
ववर्षुरस्त्रजालानि सान्द्राऽऽसारानिवाम्बुदाः। शस्त्राऽऽसारास्तेऽभितस्तं पतन्तः प्रोल्लसन्ति वै ॥
राकेन्दोर्ज्वलितोल्कानां सहस्रं पततामिव।

Incited by his words, the kings poured an array of missiles like rain from thick clouds. Those missiles that were falling around Kāma looked like thousands of burning meteors ejected from the full-moon. 30, 31

आयान्तीं शस्त्रवृष्टिं स दृष्ट्वा लघुपराक्रमः ॥ ३२॥
अस्त्रवृष्ट्या क्षणेनैको नाशयामास सर्वतः। खण्डितान्यष्टधा तेषां शस्त्राण्यासन् पृथक् पृथक्।
शस्त्रनीहारमुक्तोऽथ कामो दिनमणिर्बभौ।

Seeing the approaching shower of missiles, Kāma of quick valour standing alone destroyed all the missiles in no time by showering counter-acting missiles. While the weapons of the kings were individually cut into eight pieces, Kāma looked like the Sun freed from the fog of weapons. 32, 33

तद्दृष्ट्वा शक्रमुख्यास्तं शशंसुः साधु साध्विति ॥ ३४॥
अवाकिरन् पुष्पवर्षैर्वादयन्तोऽथ दुन्दुभीन्।

Witnessing that, Indra and others praised him saying "Well done, well done" and beating kettle-drums showered flowers. 34

पुनर्द्रुततरं कामस्तान् प्रत्येकं शरैस्त्रिभिः ॥ ३५॥
विव्याध समरे तैस्ते नामशेषत्वमापिताः। कटिबाहुशिरोवङ्घ्रिपार्श्वकुक्षिषु दारिताः ॥ ३६॥
ते खण्डिताः समभवन् खण्डैः कीर्णा वसुन्धरा। शोणितस्रोतसस्तत्र ववुरुष्णोदका इव ॥ ३६
केशाऽन्त्रशैवला मीनीकृताङ्गुलिसहस्रकाः। ऊह्यमुण्डाऽसङ्ख्यगणाः पिशाचोत्सवदर्शनाः ॥
मरालीभूतकाकौघाः तरङ्गीभूतहेतिकाः। फेनिलौघा महावेगा निम्नाऽऽवर्तशताकुलाः ॥ ३९॥
भीरूणां हृदये कम्पं विदधाति पदे पदे।

Again quickly, Kāma tortured each one of them with three arrows by which only their name was remnant. The earth was spread over with their severed limbs, head, waist and stomachs. A river of hot blood wherein the hair and nerves were like moss, the thousands of fingers were like fishes, the innumerable floating skulls looked like devils, the group of crows resembled the swans, the weapons were like the tides that flowed with high speed, creating massive froth and hundreds of vorticies, trembling again and again the hearts of the cowards. 35 to 39

एतदत्यद्भुतं दृष्ट्वा कामस्याऽमोघविक्रमम् ॥ ४०॥
इन्द्रादयोऽमराः स्वेष्टं सिद्धमित्येव सञ्जगुः।

Seeing such an unfailing wonderful valour of Kāma, Indra and other gods declared that their wish was fulfilled. 40

तत्राऽन्तरे चारगणाः श्रुत्वा राज्यस्य विप्लवम् ॥ ४१॥
वीरव्रताय कथितुं ब्रह्मावर्ते समागताः। प्रविश्य राजधानीं ते द्वारिकान् प्रोचुरञ्जसा ॥ ४२॥
विज्ञापयन्तु नः प्राप्तान् महाराज्ञे यशस्विने। कार्यमात्यन्तिकं ह्यस्ति द्रुतं नात्र विलम्बनम्॥ ४३

Meanwhile the messengers having known the destruction of the kingdom, reached Brahmāvarta to report the matter to Vīravrata. After entering the capital they told the gate keepers thus "Quickly announce us to the great king. There is a very important work. Let there be no delay." 41 to 43

इति श्रुत्वा चारवाक्यं द्वारिकाः सहसोत्थिताः। स्वनाथाय जगुर्वृत्तं चारोक्तं तं निशम्य तु ॥
द्वारनाथो महाराजसविधे वेगवत्तरम्। गत्वाशीर्भिर्वर्धयित्वा कृताञ्जलिरुवाच तम् ॥ ४५॥

Listening to the words of the messengers the gatekeepers got up quickly and informed their head. Hearing this the head doorkeeper ran to the king and spoke with folded palms after hailing the king. 44, 45

सिंहासनगतं मन्त्रिमुख्यैः पौरैरुपासितम्। मण्डलाधिपसंघातैर्दूतैर्देशान्तरागतैः ॥ ४६॥
भटैः भटाधिपैः शूरैः प्रतिपक्षक्षयंकरैः। निशितोत्खातसंवेल्लत्करवालकरोद्यतैः ॥ ४७॥
परीतं हेमशृङ्गस्थमृगेन्द्र इव संस्थितम्।

The king amidst his ministers, citizens, tributary princes, messengers from distant countries, bodyguards and their leaders who were strong enough to destroy the enemies by the sharp shining swords held by them, was seated on the throne like a lion atop a golden mountain peak. 46, 47

महाराज यशःसूर्यहतशत्रुतमिस्त्रक ॥ ४८॥
प्राप्ताश्चारैः सोमदिशः प्रोचुरात्यन्तिकं तु तैः। अग्रे यदाज्ञापयति देवस्तद्विदधाम्यहम् ॥ ४९॥

"Oh Great King, who have dispelled the darkness called enemies by the Sun named your fame! The messengers from the north have some urgent matter to be reported to you. I will follow what the Lord orders further." 48, 49

इति श्रुत्वा द्वारनाथवाक्यं राजेङ्गितस्ततः। वर्धनो मन्त्रिराट् प्राह प्रवेशय स मां द्रुतम् ॥ ५०॥

Then hearing the words of the head gatekeeper, Vardhana the foremost among the ministers who knows the mind of the king, said "Bring them in quickly". 50

आज्ञप्त एवं द्वारेशश्चारान् तत्राऽऽनयद्द्रुतम्। चारा दूरान्महीपालं नत्वा बद्धकराः स्थिताः॥ ५१

Ordered thus the head gatekeeper brought them to the king. The messengers saluted the king from a distance and stood with folded hands. 51

तान् प्राह वर्धनोत्यन्तप्रियो राज्ञः प्रिये स्थितः। चारा निरामयं कच्चिद्देशेषु प्रविभावितम् ॥ ५२
राष्ट्रकोशेषु सेनासु प्रकृतिष्वस्ति साम्प्रतम्। आत्यन्तिकं वचो राज्ञः पादयोर्विनिवेद्यताम् ॥ ५३

Vardhana the favourite of the king and dear to him spoke to them. "Oh Messengers! Is everything peaceful in our kingdom, territory, treasury? Report the urgent message at the feet of the king". 52, 53

तन्निशम्य नता भूयश्चारा बद्धकराम्बुजाः। नाथ ते वर्धते कीर्तिसितचन्द्रः प्रतिक्षणम् ॥ ५४॥
पराः पारंगताः सद्यो लोकालोकमहीभृतः। हिमवत्पार्श्वतः कश्चित्कुमारोऽर्कप्रतापनः ॥ ५५॥

औत्तरान् राष्ट्रपालान् स निजघान महारणे। बद्धाः प्रकृतयः सर्वा देशो विप्लावितोऽद्य वै॥ ५६
स एकाकी पञ्चसमः कमलाऽङ्घ्रिकराङ्गकः। हतास्तेन मुहूर्तेन कोटिशो राष्ट्रनायकाः ॥ ५७
एतद्विज्ञापितं देव भवानग्रे परायणम्।

Hearing that the messengers saluted again and with folded lotus-like hands reported. "Oh Lord! Your fame which is increasing every moment like the moon in the bright half period, has crossed the farthest Lokāloka Mountains. Near Himālaya one boy brilliant like the sun has killed all the kings in a great battle. He has captured all your subordinate rulers. The country is inundated. All alone, that five-year-old lad with eyes and limbs like a lotus, has killed in no time crores of kings. What is to be done further?" 54 to 57

इति तद्वाक्यमाकर्ण्य राजा वीरव्रतस्तदा ॥ ५८॥
परामृशन् पार्श्वसंस्थं चापं शरधिमाशु वै। उत्थाय निर्ययौ सोमकाष्ठाऽभिमुखतस्तदा ॥ ५९॥

Hearing that report, king Vīravrata got up and picking up the bow and arrow placed by his side proceeded towards the northern direction. 58, 59

तदा शीघ्रं पुरो गत्वा वर्धनः प्रणिपत्य तम्। उवाचाऽमृतसंस्रावावाक्यं वाक्यज्ञकोविदः॥ ६०॥

Then Vardhana the eminent speaker quickly went before the king and bowing to him spoke words dripping with ambrosia. 60

क्षम्यतां नाथ भगवन् स्वयं तं शुभमेष्यति। विमृश्यकारिणं सम्यगशुभं दूरतस्त्यजेत् ॥ ६१॥
मन्त्रिभिः सहितो मन्त्रं कृत्वा निश्चित्य चागमम्। फलावसानं कर्तव्यं विभज्य स्वमनीषया ॥

"Oh Adorable Lord! Excuse me. Prosperity follows him who thinks well and acts. Suffering stays away. A king should deliberate with his ministers and analyse for himself the final course of action." 61, 62

एवं बहुप्रार्थितं तन्मन्त्रिणाऽऽकर्ण्य भूपतिः। मानयन् सचिवं प्राज्ञमाससाद विचिन्तयन्।
॥ ६३॥
सभां सभासदः पश्चाद्राजानमनु ये गताः
पञ्चाशदक्षौहिणीपाः राज्ञोऽग्रे दूरतो गताः। ससेनास्तान् वर्धनस्तु संन्यवर्तयत द्रुतम् ॥ ६४॥
पुनः सभां समागम्य नानारत्नोज्ज्वलां तदा। आसीनाः स्वस्वसंस्थाने राज्ञा सह सभासदः॥ ६५

Thus repeatedly requested by the minister, the king thoughtfully

respecting his wise minister reached the court. Then Vardhana made the members of the court, the leaders of fifteen Akṣauhiṇi army, who had gone ahead of the king, to return. After returning to the assembly shining with many diamonds, they took their respective seats along with the king. 63 to 65

अनन्तरं महाराजं वर्धनः प्राह सान्त्वयन्। आकर्णय महाराज समाधाय मनो वचः ॥ ६६॥
दण्डनीतिमुपाश्रित्य राजानः सुखभागिनः। विमृश्यकारी तत्रादौ श्लाघितस्तेन वच्म्यहम् ॥ ६७
राज्ञा विमृश्य कर्तव्यं सर्वं सम्यक् सुमन्त्रिभिः।

Then Vardhana pacified the king and said "Oh Great King! Hear me calmly. Kings who follow the line of justice will be happy. The person who acts after proper analysis is appreciated. Therefore I suggest that the king should discuss thoroughly with the ministers and then act. 66, 67

साम दानं भेददण्डौ प्रोक्ता नीतावुपायकाः ॥ ६८॥
पूर्वपूर्वाऽसम्भवे तु तत्र स्यादुत्तरोत्तरम्। अत्राऽर्हः कतमोपायो भवेद्विमृश्य मन्त्रिभिः ॥ ६९॥
क्वचिद्विमर्शरहितं कर्तव्यं सविधोद्भवे। अन्तरयति तत्राऽपि स्यात्तर्हि तदपीष्यते ॥ ७०॥
व्यवस्य मन्त्रिभिश्चैतदुद्यमं क्रियतां ततः।

"The rules of administration speak of strategies like conciliation, bribery, sowing dissension and punishment. If the first one fails then the other methods have to be followed successively. Now by discussing with the ministers the strategy has to be decided. At times of emergency such a consultation is not necessary. But if impediments are seen, discussion is advisable. Hence now you should discuss with the ministers and then proceed." 68 to 70

एतच्छ्रुत्वा वचो राजा मन्त्रिणां मुखमैक्षत ॥ ७१॥
ज्ञात्वेङ्गितं मन्त्रिणस्तु प्राहुः स्वस्वमतं तदा। कश्चित् सामोत्तमं प्राह दानमेकं परं परः ॥ ७२॥
दण्डमाहाऽपरस्तत्र श्रुत्वा बहुविधं मतम्। राजा तूष्णीं स्थितः किञ्चिदीक्षां चक्रेऽथ वर्धनम् ॥

Hearing those words the king looked at the ministers. Understanding the intention of the king the ministers individually voiced their views. One person recommended conciliation, another was for bribery, yet another the strategy of dissension. The fourth wanted the course of punishment.

The king hearing such various views was silent and then cast his eyes on Vardhana. 71 to 73

तदोत्थाय प्रणम्याग्रे वर्धनः प्राक्रमद्वचः। राजाऽन्यन्मन्त्रिभिः प्रोक्तं स्वस्वाऽवसरगोचरम्॥ ७४
सर्वं सदेव तत्राऽपि प्रकृते तद्विचार्यताम्। समे साम स्वपक्षा ये चाऽव्यये वाऽपरं बले ॥ ७५
तदसत्त्वे द्वितीयं स्यात्परे परबलाश्रये। परस्य तत्र नो लाभो यत्रायः स्वस्य वै भवेत् ॥ ७६
तत्राप्यसति तस्याऽन्त्योऽपरः स्याद्बहुसंश्रयः। सोप्याद्याभ्यामेव भवेत् न चेद्बहुसमाश्रयः ॥ ७७
चतुर्थस्तत्र वै प्रोक्तः सर्वथाऽन्याऽनुपस्थितौ। यत्राऽऽद्येन सुसंपाद्यं तत्रान्त्यं वै प्रयोजनम्॥ ७८
अनर्थायैव तत्सर्वं न फलोदयमावहेत्। पराऽर्थस्य विशेषेण निश्चयान्नाऽद्ययोः स्थलम् ॥ ७९
आद्योत्थितत्वान्नाऽद्यस्य चाऽसहायात् परश्च न। तस्मादन्त्य उपायोऽत्र भाति शेषित इत्यसौ ॥
तत्र चाऽन्त्यमनालोच्य कुर्वन्नप्यवसीदति। बालः पञ्चाब्दक इति तेन राष्ट्रेश्वरा जिताः ॥ ८१
देवकार्यार्थमायातस्तस्माद्बलवदुत्तरम्। तत्राप्यर्थो न राज्यादौ तत्र दानं हि सत्तमम् ॥ ८२
दाने समुन्नतिर्नो चेत् समानं बलमिष्यताम्। एकः कुमारस्तेनात्र हता राष्ट्राधिपाः क्षणात् ॥ ८३
कोटिशोऽतिबलास्तेन दैवं बलमिदं भवेत्। तत्रास्माभिः प्राकृतकैः फलं नैव समीहितम्॥ ८४
तस्माद्राजन् कुलगुरुमुपतिष्ठ पिनाकिनम्। महादेवं तदंशेन सर्वं सेत्स्यति ते मतम् ॥ ८५
इतोऽन्यन्मे बुद्धिपथे न समायात्युपायकः। समं स्वस्वबलेनैव समाक्रामन्ति निम्नगम् ॥ ८६

Then Vardhana stood up and saluted the king and said "Oh King! The opinion of other ministers based on their individual consideration could be right. But we have to consider the actual situation. When both sides are of equal strength, conciliation suits. When the enemy is stronger, then also conciliation works. Instead if the enemy, being weak takes the help of a stronger group then the strategy of bribery to split them helps. If there is no scope for this, we have to adopt the method of dissension with the help of tactful persons. If such persons are not there then the first two strategies i.e., conciliation and bribery, should be used. The fourth method should be adopted if the other three methods cannot be utilised. A king who adopts punishment where conciliation is possible meets with trouble and spoils his own success. In reality, since Kāma is not fighting for his gain the first two strategies will be of no use. Again because Kāma is fighting all alone, the third strategy of dissension has no place. Hence we have to resort to the fourth path of punishment. If so, we have to think about the consequences. Otherwise we will perish. Thinking that Kāma is only a five-year old boy, all the kings were

defeated by him. Moreover he is battling for the good of the gods. That carries serious consequences. We could have bribed him if he wanted to conquer the kingdom. Since this is not possible, using our force is the remaining alternative. We should remember that, single handed he has destroyed crores of mighty kings which means he has divine strength and he does not expect any gain from mortals. Therefore, Oh King! Serve and worship your family deity the great God Mahādeva who wields the Pināka bow and achieve your desires through His grace. I cannot think of any other plan. Kings would like to fight with enemies of lower strength. 74 to 86

तस्मात् महाराज मया विज्ञापितमिदम् वचः। ससभ्यस्त्वं विचार्याऽथ सफलं कर्त्तुमर्हसि ॥ ८७

"Oh King! Therefore you can discuss with other members of the court, my humble words and decide on a successful course of action"87

एतच्छ्रुत्वा वर्धनस्य मतं सर्वमतोत्तमम्। साधुसाध्विति ते सभ्या मन्त्रिणोऽप्यूचुरादरात् ॥ ८८॥

Hearing the views of Vardhana which were the best among the views, the court members and ministers lovingly said "Well said, well said". 88

राजा तदाकर्ण्य तदा महादेवस्य तोषणे। चकार निश्चलां बुद्धिं वर्धन्योक्त्या विचक्षणः॥ ८९॥
विप्रैराचार्यमुखैश्चाऽप्यनुज्ञातो यथाविधि ॥ ९०॥

Hearing that, the intelligent king determined to systematically propitiate Lord Mahādeva according to the words of Vardhana and the consent of Brahmins and Gurus. 89

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे त्रयोदशोऽध्यायः॥

End of the thirteenth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

चतुर्दशोऽध्यायः

Chapter 14

अथ राजा शुभेऽरण्ये तीर्थरोधसि निर्जने। राज्यं मन्त्रिषु संन्यस्य तपस्येव मनो दधे ॥ १॥

Then the king handing over the administration to the ministers decided to perform penance on the solitary banks of a river in an auspicious forest. 1

तत्र स्थितः शशाङ्काऽर्धशेखरं जगदीश्वरम्। ध्यायन्नेकाग्रचित्तेन जितबाह्येन्द्रियो बभौ ॥ २॥

There meditating on Candraśekhara the Lord of the Universe, he got delinked from external sensation. 2

एवं सर्वाऽऽत्मना राजा जलाऽऽहारो महेश्वरम्। उपस्थितो दिनानां तु पञ्चकं तदनन्तरम् ॥ ३॥
निराहारो निराधारो नियतेन्द्रियमानसः। ध्यायन् पिनाकिपादाब्जमूर्ध्वबाहुर्नरेश्वरः ॥ ४॥
बाह्यं वाऽप्यन्तरं वाऽपि न किञ्चिद्वेद तत्परः। एवं दिनत्रयेऽतीते चाष्टमे क्षणदामुखे ॥ ५॥
आविर्बभूव सर्वेशः साधितुं भक्तवाञ्छितम्।

Thus the king living on only water, served Maheśvara for five days with total involvement. Then the next three days without food, without support, with arms lifted, with control on senses and mind, he meditated on the lotus feet of Śiva and became unaware of external and internal happenings. In the evening of the eighth day the Universal Lord appeared to fulfil the desire of His devotee. 3 to 5

शारदाऽभ्रप्रतीकाशवृषस्कन्धविराजिते ॥ ६॥
आसने नूत्नरत्नौघचित्रजातिविचित्रिते। मुक्ताजालसमाकीर्णे राङ्कवाजिनकोमले ॥ ७॥
आसीनः स्फटिकाच्छाभो जटामण्डलमण्डितः। बालचन्द्रकृतोत्तंसः त्रिनेत्रो नागकुण्डलः॥ ८॥
फुल्लपङ्कजपञ्चास्यः प्रसन्नवदनोडुपः। कुण्डलाऽहिफणान्यस्तमणिराजत्कपोलभूः ॥ ९॥
चतुर्बाहुलसच्छूलकपालमृगटङ्ककः। सर्पयज्ञोपवीताढ्यो रुद्राऽक्षस्रगलङ्कृतः ॥ १०॥
व्याघ्रचर्मपरीधानो गजचर्मोत्तरीयकः। व्यालेशमण्डितौघेन मण्डिताङ्गोऽतिसुन्दरः ॥ ११॥
रुद्राणीविलसद्वामवामाङ्कः करुणानिधिः। भस्मोद्धूलितसर्वाङ्गो रुद्राक्षस्रगलङ्कृतः ॥ १२॥
पठद्रुद्राध्यायमन्त्रैः प्रमथैः परिवारितः। राज्ञः पुरोऽवस्थितः स महादेवः परात्परः ॥ १३॥

The quartz crystal-coloured Lord Śiva was seated on a saddle spread with soft deer-skin and decorated with varieties of colourful fresh gems and bunches of pearls, fitted on the shoulder of the bull which was like the autumnal clouds. He was shining with locks of matted hair and the crescent moon on it. Three-eyed, with snakes as earrings, with five faces like fully blossomed lotuses, with a pleasing moon-like face, with His cheeks brightened by the gems on the hoods of the serpents worn on his ears, wielding in His four hands the trident, the skull, the deer and the axe, with a serpent as His sacred thread, with garlands of Rudrākṣa beads, wrapped in tiger skin, with elephant's skin as upper covering, beautifully decorated with serpents as ornaments, with Rudrāṇī seated on His charming left thigh, looking like an ocean of mercy, besmeared with ash all over His body, surrounded by attendants reciting the Śata-rudra hymns, He the Great God, the Supreme, appeared before the king. 6 to 13

प्रोवाच दृष्ट्वा राजानं ध्येयमात्रात्मना स्थितम्। मधुराक्षरसंयुक्तं सम्बोध्य कृपया शिवः ॥ १४

Lord Śiva seeing the king immersed in meditation addressed him sweetly with compassion. 14

तदा प्रमथसङ्घस्य कोलाहलमहाध्वनेः। ध्येयात्परावृत्तमनः प्रोन्मील्य नयनेऽग्रतः ॥ १५॥
अपश्यद्देवदेवं तमम्बिकाप्रमथान्वितम्। प्रणतो दण्डवद्भूमौ मूर्ध्न्याऽऽहितकराञ्जलिः ॥ १६॥
तद्दर्शनोत्सवोद्यच्चन्दिरेण द्विगुणाङ्कः। आनन्दाऽश्रु परीवाह प्लावितोरः स्थलावनः ॥ १७॥
भूयो भूयः प्रणम्यैवं प्रस्तोतुमुपचक्रमे ॥ १८॥

Then by the uproar of the attendants of Śiva, the king became extrovert and opened his eyes. In front of him, he saw Mahādeva with Devī Ambikā and His retinue. With folded hands on his head he fell prostrate on the ground. He was elated by the festive joy arising out of the sight of Śiva. His chest got wet with the flood of tears of joy. He again and again saluted Śiva and began praising Him. 15 to 18

शङ्कर भक्तहितङ्कर जगतां रक्षक दुष्टसुशिक्षक ते
पादाम्भोजं विबुधेशानामपि नो लभ्यं करुणाब्धे।
तत्ते भवतो निर्मलदृष्ट्या पश्याम्यद्य महाफलदं
तस्मान्मत्तो धन्यो नान्यो मानुषलोके जगदीश ॥ १९॥

"Oh Śaṅkara! Oh Ocean of Compassion! Protector of devotees! Protector of the Universe! Punisher of the wicked! Your lotus feet is out of reach even for the great gods. Today I am seeing Your highly rewarding lotus feet with my pure eyes. Oh Lord of the Universe! Hence there is no one other than me on this earth who is more blessed. 19

प्राग्जन्मार्जितपुण्यसमूहैराप्तं दुर्लभमानुष्यं
तत्र च गात्रं बलवन्नेत्रं जातं स्वान्तं विमलतरम्।
एवं सत्यपि करुणासिन्धुं त्यक्त्वाऽन्यत्र रता मनुजा
ये तान्मूढान्नरपशुभूतान् धिग्धिक् स्वार्थच्युतिहेतून् ॥ २०॥

"Rare is human birth because of the virtuous deeds in the past births and then a strong body, healthy eyes and a pure mind is rarer. Such being the fact, ignoring You the ocean of Compassion, people are engaged in other material pursuits. Such persons who invite self destruction are despicable. 20

हस्तौ तावकपदपरिचर्याऽऽसक्तौ वाणी गुणकथने
नेत्रे श्रीशिवमूर्तिनिरीक्षाकर्मणि चित्तं ते तत्त्वे।
कर्णौ लीलाकर्णननिरतौ चरणौ देव परिक्रमणे
कालो यस्य त्वेवं यातो धन्याद्धन्यः स एवात्र ॥ २१॥

"He who spends his time by engaging his hands to serve Your feet, his speech to sing Your glory, his eyes to see Your auspicious form, his mind to meditate on Your reality, his ears to listen to Your historical deeds, his legs to circumambulate Your shrine, is the most fortunate in this world. 21

शम्भो तावकपदसेवायां क्षणमपि येन स्थितमत्र
तस्य बुधेशपदं तृणतुल्यं मानुषभाग्यं कियदुक्तम्।
एवं सत्यपि मम या वाञ्छा क्षुद्रार्थेषु निविष्टा सा
लोके विद्वत्परिहसनार्था भूयादीश्वर चिरकालम् ॥ २२॥

"Oh Śambhu! Oh Lord! For the person who has served Your feet even for a second, when the Lordship of the heaven is like a straw what can be said about earthly wealth? Even then, what I am aspiring for is so trifling that the learned would laugh at it forever. 22

तस्मान्मह्यं दिश देवेश प्रेमोच्छित्तिं विषयेषु विभो
प्रायो जानन्नपि भुवि लोको विषयो दुःखनिदानमिति।
वाञ्छन्त्येव सदा तव मायामोहितचित्ता शिव मयि ते
करुणादृष्टिर्विलसतु दीनेऽनन्यशरण्ये प्रणतोऽस्मि ॥ २३॥

"Therefore, Oh Lord of Gods! Extirpate my love towards worldly affairs. On this earth people even after knowing that sensual craving is the essential cause of distress, desire always that alone probably being deluded by Your power of illusion. Oh Śiva! Cast Your compassionate glances on me who is helpless, who has no other refuge and who is saluting you." 23

एवं संस्तुत्य देवेशं शङ्करं लोकशङ्करम्। प्रेमविह्वलितस्वान्तो दण्डवत्प्रणतो भुवि ॥ २४॥

Thus praising lavishly Lord Śaṅkara, the Protector of the world, the king whose inner being was agitated with divine love fell prostrate on the ground. 24

अथ देवोऽवरुह्याऽऽशु वृषाद्गौरीयुतस्तदा। उपसृत्य समीपे तं राजानं मूर्ध्नि सोऽस्पृशत्।
उवाच प्रेममधुरं सुन्दरं वचनं शिवः ॥ २५॥

Then Śiva the Lord alighted along with Gaurī from the bull and went near the king and touched his head and spoke beautiful loving words. 25

वत्सोत्तिष्ठ द्रुतं ब्रूहि प्रियं किं तेऽभिवाञ्छितम्। यन्न लभ्येत तल्लोके मद्भक्तस्य न विद्यते ॥

"My Child! Get up. Quickly tell me what is your fond desire. There is nothing in the world which my devotee cannot get." 26

तच्छ्रुत्वा वचनं राजा प्रोत्थायाऽञ्जलिसंयुतः। शिवाऽङ्घ्रिदर्शनोदञ्चद्वैराग्यभरमन्थरः ॥ २७॥
महादेव प्रियं मेऽद्य यदि त्वं दातुमिच्छसि। तर्हि मे विषयासक्तिं समूलां विनिवर्तय ॥ २८॥
नेच्छामि किञ्चित्त्वत्पादसेवनादन्यदल्पकम्। कृपा पूर्णा यदि मयि नय मां त्वत्समीपतः॥ २९॥

Listening to those words of Lord Śiva, the king who was stupefied by asceticism having seen the feet of Śiva got up with folded palms and said. "Oh Mahādeva! If You wish to grant me now my favorite boon then uproot my worldly involvement. I do not desire in the least any thing else but serving Your feet. If You are filled with mercy towards me, take me towards You." 27 to 29

राज्ञ एवं वचः शम्भुर्निशम्य प्राह सुस्मितम्। वत्सैतदस्तु कालेन मत्सामीप्यं भविष्यति ॥ ३०
परन्तु सद्यस्त्वं गच्छ कामं जय दुरासदम्। तस्य जेता भुवि दिवि प्रायो नैवाऽस्ति मामृते॥ ३१
तस्मात् कामं विनिर्जित्य प्रजाः पालय धर्मतः।

Hearing the words of the king, Śambhu spoke smilingly, "My Child! You will reach My abode in the end. But now you go and conquer the unassailable Kāma. Perhaps there is no one other than Me on earth or in heaven who has vanquished him. Therefore righteously protect your subjects by defeating Kāma." 30, 31

एवं तद्वचनं श्रुत्वा ननाम भुवि दण्डवत् ॥ ३२॥
प्राह देवं महेशानं न वाञ्छामि तवेरितम्। प्रसादं कुरु ते पादसेवां दत्वा महत्तरम् ॥ ३३॥
त्रिलोकेशत्वमपि मे माऽस्तु किं सार्वभौमता। वद देव त्वया प्रोक्तं ददामीत्यभिवाञ्छितम् ॥
तदन्यथयितुं कस्मान्नाहं शत्रुजयं वृणे। त्वत्सान्निध्यं यदि न मे तर्ह्यहं देवसंस्थितः ॥ ३५॥
तपस्येव ततो देव वरं फल्गु न मे मतम्।

Hearing the words of Śaṅkara, the king fell prostrate on the ground and said to the Great Lord Maheśa, "Oh Lord! I do not want what You have told me. Bless me with the great opportunity to serve Your feet. Let me not be the lord of the three worlds. Emperorship need not be mentioned. Oh God! You told me that You will grant my wants. How can you change those words? I do not want victory over my enemy. If I do not get a place near You, I will continue my penance instead of obtaining worthless boons." 32 to 35

इति श्रुत्वा नृपवचो भूयः प्राह महेश्वरः ॥ ३६॥
शृणु राजन् त्वया पूर्वं कामस्य जयहेतवे। तपश्चरितमेतस्मात्तद्व्यर्थं न भविष्यति ॥ ३७॥
यदि पूर्वं मत्समीपप्राप्तये परिभावितम्। तर्हि तत्फलमेव स्यान्न भवेद्भावना वृथा ॥ ३८॥
तस्मादिदं फलं नैव मदुक्तं व्यर्थतामियात्। गच्छ कामं रणे जित्वा सार्वभौमत्वमास्थितः॥ ३९
अन्ते मज्ज्ञानमासाद्य मत्समीपं प्रपत्स्यसि। मत्प्रसादात्तव मनः सदा निर्वासनं भवेत् ॥ ४०॥
इत्युक्त्वा पश्यतः शम्भुरन्तर्धानं गतस्तदा।

Hearing the words of the king, Maheśvara spoke again. "Oh King! Listen. To begin with you did penance to conquer Kāma. Hence it will not go waste. If earlier you had done Tapas to get to My abode you

would have got that result first. Your contemplation would not be purposeless. Therefore what I have said will not fail to yield result. So go and win Kāma in the battle and become the emperor. At the termination of your life you will understand Me and reach Me. By My grace your mind will be free from ignorance." After saying so Śambhu disappeared while the king was looking on. 36 to 40

ततो राजा महादेवं प्रणम्य प्रेमभावत: ॥ ४१॥
शिवाज्ञां मानयन्नन्तर्निर्मल: सम्बभूव ह। एतस्मिन्नन्तरे काम: सर्वान् जित्वा जनान् भुवि ॥ ४२
बद्ध्वा समागमद्ब्रह्मावर्तं तत्र बहि: स्थिता:। दृष्ट्वा जना: कुमारं तं सौन्दर्यौघपरिप्लुतम् ॥
निबद्धनयनास्तत्र विस्मृतात्मगृहादय:। यद्यदङ्गं येनदृष्टं तत्सौन्दर्याऽहृतेक्षणा: ॥ ४४॥
दारुमूर्त्या इव जना निश्चेष्टास्तत्र संस्थिता:।

Then the king saluting Mahādeva with devotion became verily purified internally by respecting the orders of Śiva. Meanwhile Kāma after capturing all the residents of the earth came to Brahmāvarta. There the people who were standing outside, seeing the lad Kāma who was submerged in a mass of beauty, fixed their sight on him forgetting their houses and themselves. Carried away by the beauty of his different limbs on which they had focused, the people stood like lifeless wooden dolls. 41 to 44

तदा कामो नागरिकानाह रोषारुणेक्षण: ॥ ४५॥
हे जना मां महाराजं वदन्तु प्राप्तमन्तिके। शीघ्रं मच्छास्तिमथ वा युद्धं वा स्वीकरोतु स:॥ ४६

Then Kāma with red angry eyes spoke to the citizens. "Oh People! Tell your king that I have reached the place near your city. Let him choose to obey me or fight with me." 45, 46

इति तद्वचनं श्रुत्वा कामस्यात्यद्भुतं जना:। पुरा श्रुतं महाभीमवीर्यं प्राप्तं निशाम्य ते ॥ ४७॥
तत्र सुनागरा: सर्वे पलायनपरा भवन्। हाहेति पुत्र पुत्रेति मातर्भ्रात: सखे इति ॥ ४८॥
निर्गच्छध्वं पलायध्वं इत्याक्रन्द: समाबभौ। तत्परंपरया श्रुत्वा जना: पौरास्तु सर्वत: ॥ ४९॥
निर्जग्मु: स्त्रीबालवृद्धा आह्वयन्त: परस्परम्। एवं क्षणात्तन्नगरमुद्वेलमिव सागरम् ॥ ५०॥
व्याक्षुब्धं जनसन्दोहाक्रन्दकोलाहलेन तत्। दुर्गपाला भटा: सेनानायकौघा: सहस्रश: ॥ ५१॥
वाहनानि समारुह्य शस्त्रास्त्रधृतबाहव:।

Hearing the most astonishing words of Kāma and seeing him as the same boy with extremely fearful valour about whom they had heard before, all the citizens started running away wailing and calling their sons, mothers, brothers, and friends. Their cry "Run away; Go away" was heard every where. Hearing that spreading cry, all the citizens including women, children and aged persons ran helter-skelter warning one another. Thus in a moment, that city looked like an ocean breaching its shores. By the uproar of the people the city was shaken. In thousands the guards of the fort, the warriors, the army chiefs raising their arms with weapons got on to their carriages. 47 to 51

एतस्मिन्नन्तरे तस्य सेनानीः सुधृतिर्द्रुतम् ॥ ५२ ॥
महावीर्यबलः सेनां प्रस्थाप्य नगराद्बहिः। द्वारे निवेश्य द्वाराधिपतीन् प्रागादितः क्रमात् ॥ ५३ ॥
कोणेष्वपि महाशूरभटान् संस्थाप्य गुल्मशः। वर्धनस्य गृहं प्रागात् द्रुतं वाहनमास्थितः ॥ ५४ ॥

Meanwhile the highly valiant army-chief Sudhṛti deployed the army outside the city and placed gatekeepers at all the gates sequentially starting from the East. He deployed troops of very strong soldiers at the corners and quickly went in a vehicle to the residence of Vardhana. 52 to 54

वर्धनस्तावदेवाऽऽशु संस्थाप्याऽन्तःपुरे जनान्। रक्षकान् रक्षणार्थाय दूतान् शीघ्रगमानपि ॥ ५५
राज्ञे निवेदितुं प्रेत्य स्वयं मन्त्रिभिरावृतः। निवेद्य राजपुत्रेषु कामस्यागमनं ततः ॥ ५६
निर्जगाम स्वभवनात् सुधृतिं समवैक्षत।

In the meantime Vardhana deployed bodyguards to protect the inner-chambers and sent speedy messengers to inform the king. Surrounded by the ministers he set out from his house after sending message to the sons of the king about the arrival of Kāma. As he was proceeding he saw Sudhṛti. 55, 56

आगत्य वर्धनं नत्वा प्रोवाच स चमूपतिः ॥ ५७ ॥
शृणु वर्धन मद्वाक्यं सेनासेनाधिपैः सह। प्रेषिता कामरोधाय विहितं द्वाररक्षणम् ॥ ५८ ॥
गुल्मा निवेशिताः कोणे नागराः सन्निवर्तिताः। पलायनपराः सर्वे गच्छाम्यहमितः परम् ॥ ५९ ॥
राजपुत्रानुपादातुं शत्रुञ्जयमुखान् ततः। तान् पुरस्कृत्य तरसा गच्छामि समरावनिम् ॥ ६० ॥

The chief of the army Sudhṛti going near Vardhana saluted him

and said. "Oh Vardhana! Hear me. I have sent the army and its leaders to obstruct Kāma. The doors are guarded. In all corners troops are deployed. All citizens who were running away have been brought back. From here I am going to bring Śatruñjaya and other sons of the king and led by them I will quickly go to the battle field." 57 to 60

एवं वदति तत्काले सुधृतौ राजपुत्रकाः। सहिताः स्वस्वसेनाभिर्निर्जग्मुरमितौजसाः ॥ ६१॥

As Sudhṛti was saying thus, the sons of the king who were extremely brilliant set out along with their respective armies. 61

शत्रुञ्जयः शत्रुहा च भीमः समरतापनः। चत्वारो राजतनयाः शक्रतुल्यपराक्रमाः ॥ ६२॥
सन्नद्धगात्रा मुकुटकुण्डलाद्यैरलङ्कृताः। वज्रसंहननाः प्रोद्यद्बहुशस्त्रास्त्रकोविदाः ॥ ६३॥
रथेषु सूर्यवर्चस्सु सदश्वेषु विराजिताः। चामरैर्वीज्यमानास्ते स्तुता वन्दिगणैर्मुहुः ॥ ६४॥

The four sons of the king by name Śatruñjaya, Śatruhā, Bhīma and Samaratāpana were equal to Indra in valour, were wearing war dresses and decorated with crown, ear studs and other ornaments, were holding in their raised arms weapons resembling thunderbolts, were proficient in handling many missiles, were seated in chariots glowing like suns and beautiful with healthy horses, were fanned and praised often by panegyrists. 62 to 64

सुधृतिस्तान् सुसङ्गम्य नत्वाऽऽरुह्य गजाधिपम्। जगाम राजपुत्राणामग्रे सर्वान् समाक्षिपन् ॥ ६५

Sudhṛti reached them and after saluting them moved in front of the sons of the king riding an elephant and cleared the way. 65

उवाच राजपुत्रोऽथ वर्धनं कुलवर्धनम्। अप्रमत्तैः कुरु भटैः रक्षणं सेनया युतैः ॥ ६६॥
सान्तः पुरे स्वनगरे चारैर्वृत्तं निवेदयन्।

To Vardhana the benefactor of the kingdom the king's son said "Safeguard along with alert soldiers and by sending news through messengers to the city which has many inner chambers." 66

इति श्रुत्वा राजसुतवाक्यं स्वीकृत्य तद्वचः ॥ ६७॥
प्रोवाच वदतां श्रेष्ठो वचस्तत्कालसम्मितम्। राजपुत्र महाभाग गच्छ त्वं सह सेनया ॥ ६८॥
कर्तव्यमत्र यत्किञ्चिन्नगरे मयि जीवति। न हास्यति त्वत्प्रसादात् प्रायः कृत्यं तु साम्प्रतम्॥ ६९

कृतमेवावजानीहि भवताऽपि रणोद्यमे। सावधानेन योद्धव्यं तत्र सेनाधिपैः सह ॥ ७०॥

Listening to and receiving well the words of the king's son, Vardhana the best among speakers spoke aptly at that time. "Oh fortunate son of the King! Proceed to the battle along with the army. By your grace there will not be any lapse in duty in the city as long as I am alive. Also be informed that preparation for war has been done. You should also, by the help of the soldiers, fight carefully." 67 to 70

एतस्मिन्नन्तरे तत्र प्राप्तः कुलपुरोहितः। विद्यापतिः ब्राह्मणौघवृतस्तेजोमयः शुचिः ॥ ७१॥

At that time the radiant and pure Vidyāpati, the priest of the lineage, surrounded by host of brahmins arrived there. 71

तं दृष्ट्वा राजपुत्रास्ते रथादुत्तीर्य सत्वरम्। अभिवाद्य गुरुं विप्रान् प्रश्रयाऽवनताः स्थिताः॥ ७२

Seeing him the sons of the king got down from the chariots and saluted the Guru and the brahmins and stood with reverence. 72

ततो विद्यापतिर्विप्रैराशीर्भिरनुयोज्य तान्। फालेषु तिलकं कृत्वा संस्पृश्यांगानि सर्वशः॥ ७३॥
रक्षां समकरोन्मन्त्रैर्भटावन्नामसंयुतैः।

Then along with the brahmins, Vidyāpati blessed them and marked their forehead with auspicious unguents and caressed their limbs and invoked protection by chants containing the names of the deity. 73

अग्रे शिवो रक्षतु त्वां शूलपाणिस्त्रिलोचनः ॥ ७४
पिनाकी पृष्ठतः पार्श्वे पाशहस्तो महेश्वरः। मूर्धानं जटिलस्तेऽव्याद्धस्तौ सर्पविभूषणः ॥ ७५
कालाग्निननयनो वक्षः कटिं करोटित्वक्पटः। रुद्राक्षभूषणः कुक्षिं कपाली पादयुग्मकम्॥ ७६
पुष्पवद् दृक् पृष्ठदेशं सर्वतः श्रीशिवङ्करः। भस्मनैव विधायाङ्गरक्षां दत्वाऽऽशिषः शुभाः॥ ७७
कारयित्वा महादानान्यपि नानाविधानि च। प्रणतस्तैः राजपुत्रैर्विप्रैर्विद्यापतिर्ययौ ॥ ७८

May the Trident wielder, the three eyed Śiva protect you from the front. Pinākī from the back, Maheśvara with his noose your sides, He with matted locks your head, your hands, the One who is decorated with snakes, your waist, the One wrapped in elephant skin. Your stomach, the wearer of Rudrākṣa; the One with the eye of destructive fire, your chest; your legs, the Bearer of the skull; the One with sun and moon as eyes, your back bone; the One who brings about auspiciousness, your

entire body. Thus invoking protection by smearing ashes and wishing all well and making them give varieties of great gifts, Vidyāpati returned with the brahmins while the king's sons were saluting him. 74 to 78

अथ सर्वे जनाश्चक्रुर्जयशब्दं दिविस्पृशम्। सिंहनादं भटास्तद्वच्छङ्खनादं च सैनिकाः ॥ ७९
दुन्दुभीन् पटहान् भेरीन् वादयन्तः सुकाहलान्। निर्जग्मुः सैनिका राजपुत्रान् संवृत्य सर्वतः ॥
अश्वानां ह्रेषितं वीरहुङ्कारा गजचीत्कृताः। रथघोषा ज्यानिनादा आस्फोटाः क्ष्वेलना अपि ॥ ८१
मिलिता रोदसीमध्यं विदारणकरा इव। उत्सिक्तोदधिवत्सेना नगरद्वारतस्तदा ॥ ८२
निर्जगाम महाभीमा भीरुहृत्स्फोटदर्शना। द्वितीयसागरमिव भूमध्ये संस्थितिं गतम् ॥ ८३

Then the people made loud victorious proclamations that reached the sky. The roaring warriors, the conch-blowing soldiers, the players on kettle-drums, big drums, and trumpets proceeded by surrounding the sons of the king. The neighing of the horses, the loud sound from valiants, the cry of the elephants, the sounds from chariots, the vibrations from bow strings, the sounds from the clapping on shoulders and uproars were jointly splitting the sky. Then the mighty army which was like a swelling ocean proceeded from the city gate, breaking the hearts of the pusillanimous, created another ocean in the middle of the earth.

79 to 83

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे चतुर्दशोऽध्यायः ॥

End of the fourteenth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

पञ्चदशोऽध्यायः

Chapter 15

अथ तां महतीं सेनां सुधृतिर्व्यभजत् क्रमात्। शत्रुञ्जयं राजपुत्रं दशाक्षौहिणीसंयुतम् ॥ १॥
मध्ये निवेश्य पुरतः स्वयं कुञ्जरसंस्थितः। विंशत्यक्षौहिणीयुतः स्थितः सेनाधिपैर्वृतः ॥ २॥
वामे शत्रुहणं विंशत्यक्षौहिणीयुतं तथा। दक्षे भीमं संनिवेश्य विंशत्यक्षौहिणीयुतम् ॥ ३॥
विंशत्यक्षौहिणीयुतं पश्चात् समरतापनम्।

Then Sudhṛti divided that huge army strategically. He positioned the king's son Śatruñjaya at the centre along with ten Akṣauhiṇī army. In the front he himself sitting on an elephant took position along with twenty Akṣauhiṇī army surrounded by army leaders. To his left he positioned Śatruhaṇa along with twenty Akṣauhiṇī army. Similarly to his right he positioned Bhīma along with twenty Akṣauhiṇī army. At the back Samaratāpana was placed along with twenty Akṣauhiṇī army. 1 to 3

तद्बहिः पृष्ठभागे तु शूलखेटकधारिणः ॥ ४॥
महाशूराः सिंहसमाः समरेष्वनिवर्तिनः। लक्षकोटिसहस्राणां कोटिकोटिशतैर्मिताः ॥ ५॥
गदापरिघहस्तास्तु तावन्तो दक्षतः स्थिताः। शक्तिचक्रधरा वामे स्थिताः शूरास्तथाऽमिताः॥ ६
एवं सन्नद्धसेनानां विभज्य सुधृतिस्तदा। राजपुत्राय विज्ञाप्य स्वयमग्रे गजस्थितः ॥ ७॥
कामस्याऽभिससाराऽग्रे विकर्षन् महतीं चमूम्।

Behind, an army with innumerable strength consisting of great valiant soldiers equal to lions and who had never receded in any battle and who held spear and shield were ready to fight. There were as many soldiers with spears and discuses on the left as with maces on the right. Sudhṛti thus dividing the army and informing the king's son, was in the front on an elephant. Taking along with him the huge army he moved towards Kāma. 4 to 7

तदन्तरे नारदस्तु जगामाऽऽखण्डलाऽग्रतः ॥ ८॥
तमपश्यच्छतमखो रजताद्रिऽसमप्रभम्। कृष्णाजिनपरीधानं भस्मदिग्धकलेवरम् ॥ ९॥
शारदेषज्जलयुतजीमूतमिव खे स्थितम्। वायुवेगादिवाऽऽयान्तं वृत्तान्ताऽम्बुसुवृष्टये ॥ १०॥

कामयुद्धावलोकाय गजराजोपरिस्थितम्। विबुधेशो गजात्तस्मादवरुह्य मुनेस्तदा ॥ ११॥
चरणौ शिरसा नत्वा सभाज्य विधिदृष्टतः। पुरः स्थितस्तदा प्राह नारदो विबुधेश्वरम् ॥ १२॥

At that time Nārada came in front of Indra, who was seated on Irāvata. Indra saw him, who was bright like a silver mountain wearing deer skin, besmeared with ashes, who was in the sky like an autumnal cloud with negligible water, who came there with the speed of the wind to shower the rain of news and to see the battle of Kāma. Then Indra alighted from the elephant and duly worshipped him by touching his feet and stood in front of him. Then Nārada addressed Indra. 8 to 12

सुत्रामन् किं पश्यसि त्वं राज्ञस्तु महती चमूः। सुसन्नद्धाऽत्र सम्प्राप्ता पश्याऽनन्ता समुद्रवत् ॥
भवदर्थं कथं चैकः कामः संसाधयिष्यति। यद्यपि श्रीमहत्वेन साध्यमेवातिदुष्करम् ॥ १४॥
मूर्तिप्रधानं नो वीर्यं किं तु बीजगुणात्तु तत्। उपलं वटधानाया स्थूलमप्यवनीगतम् ॥ १५॥
प्ररोहयेन्नैव वटशाखां चाप्यतिपल्लवाम्। तथाऽपि राज्ञः सेना सा त्वसङ्ख्या काम एकलः ॥
विपरीतमिवाऽऽभाति तस्माद्देवगणैर्वृतः। कामपृष्ठं समाश्रित्य कामं लक्ष्मीं च तोषय ॥ १७॥
अन्यथा सा जगन्माता तुभ्यं क्रुध्यत्यवज्ञया।

"Oh Indra! Are you seeing the huge well-prepared army of the king, which is like an endless ocean. How can Kāma all alone achieve your desired goal? Even though it is extremely difficult, it will be possible for him by the power of Devī Lakṣmī. We should not count valour based on appearance, because valour is a property of the seed. A stone at the base of a banyan tree, even if it is big cannot sprout branches and leaves. Even then the army of the king is countless and Kāma is alone. It looks incongruous. Therefore go with your group and support Kāma and please Kāma as well as goddess Lakṣmī. Otherwise Śrī Lakṣmī the Universal Mother, would be angry with you for your negligence. 13 to 17

इति नारदसद्वाक्यमाकर्ण्य सुरराट् ततः ॥ १८॥
युक्तमित्येव तत् ज्ञात्वा गन्तुमेव मनो दधे। ततो नत्वा देवमुनिं सहितो देवसेनया ॥ १९॥
आजगाम कामपार्श्वं मरुत्पितृगणैर्वृतः।

Then listening to the good words of Nārada, Indra thinking that to be right decided to proceed. Then saluting the divine sage he reached Kāma along with the heavenly army, Maruts and others. 18, 19

प्राप्तं शक्रं देवगणैः दृष्ट्वा कामः प्रसन्नधीः ॥ २०॥
आत्मानं पूजितं मत्वा देवैः शक्रमुवाच ह। देवेश पश्य महतीं सेनामर्णवसन्निभाम् ॥ २१॥
भीरुहृत्कम्पनकरीं नानाध्वजविचित्रिताम्। वायुनुन्नाऽभ्रसदृशैः धावद्भिरभितो रथैः ॥ २२॥
गजैर्नीलाद्रिसदृशैर्दानधारासुनिर्झरैः। रक्तकम्बलसन्ध्याऽभ्रैः चित्रधातुविचित्रितैः ॥ २३॥
अश्वैः कल्लोलसदृशैः सर्वतः परिवारिताम्।

Seeing the arrival of Indra along with the gods, Kāma was happy and felt revered and spoke to Indra. "Oh Indra! See the huge ocean-like army which causes fear in the hearts of the weak; which is decorated with varieties of flags that are fluttering in front of speeding chariots; which has elephants like blue mountains with streams of ichor covered with red blankets and mountain born metals, with horses looking like shining waves and which is entirely surrounding. 20 to 23

एवं शक्रः कामवचो निशम्य प्राह तत्तदा ॥ २४
शृणु काम कथं चैकः सर्वतः संस्थितां चमूम्। नानाशूरसमाक्रान्तां योधयस्यतिदारुणम्॥ २५

Listening to Kāma, Indra said "Oh Kāma! How can you fight single handed that terrific army which has spread all over and has many strong soldiers?" 24, 25

इति तद्वाक्यमाकर्ण्य कामः क्रोधारुणेक्षणः। शृणु शक्र मृषा पूर्वं मया नोक्तं कदाचन॥ २६
इमां सेनां निमेषाऽर्धात् पश्यतस्तव संक्षयम्। नयामि त्वं न सन्देहं कुरु सत्यं वदामि ते॥ २७
यावदेव न सम्प्राप्ता मत्समक्षमियं चमूः। तावदेव विलम्बं त्वं जानीहि विबुधेश्वर ॥ २८

Hearing his words Kāma with furious red eyes said. "Oh Indra! I have never uttered a lie before. In front of your eyes I will destroy this army in half-a-minute. Have no doubt. I am speaking the truth. Oh Lord of gods! The delay will be as much as the time taken by the army to come near me." 26 to 28

एवं तद्वाक्यमाकर्ण्य देवाः सेन्द्रपुरोगमाः। अपूजयन् साधुशब्दैर्विस्मिताः सर्वतः स्थिता॥ २९॥

Hearing his words, the gods led by Indra were surprised and worshipped Kāma with words of appreciation. 29

एतस्मिन्नन्तरे तत्र सेना प्राप्ता समीपतः। कामस्तदा तां महतीं सेनां दृष्ट्वा स्वयं पुरः ॥ ३०॥

ससार पुरतस्तस्याऽऽविस्फारितधनुष्करः। यावज्जिगमिषुः कामस्तावदिन्द्रो बुधैर्वृतः ॥ ३१॥
परिवार्य बभूवाग्रे कामं योद्धुं महाभुवि।

Meanwhile the army had reached near Kāma. Seeing that huge army Kāma holding his twanged bow moved forward. As soon as Kāma proceeded, Indra with other gods covered Kāma all-round and went in front to fight in that great land. 30, 31

यावत्सेनाद्वयमुखं युक्तं तावच्चमूद्वये ॥ ३२॥
महाशब्दः समभवत् युद्धवादित्रनिर्गतः। मृदङ्गभेरीपटहशृङ्गकाहलशङ्खजः ॥ ३३॥
सिंहनादनेमिघोषमिश्रः प्रतिभयङ्करः। प्रवृत्तः शस्त्रसम्पातः सघोषः सेनयोर्द्वयोः ॥ ३४॥

When the two armies came face to face there arose a great sound caused by the instruments like drums, horns, trumpets, conches that were employed in war. The roaring of soldiers mixed with the sound from the axle of the chariots was mutually frightening. The two armies started firing missiles at each other. 32 to 34

विबुधानां मानवानां परस्परमभूद्रणः। तत्र शूरा महाकाया मृगेन्द्रसमविक्रमाः ॥ ३५॥
नानाशस्त्राऽस्त्रकुशलाः शत्रुपक्षभयङ्कराः। समेता द्वन्द्वशस्तत्र समशस्त्रास्त्रवाहनाः ॥ ३६॥

A war between gods and men commenced. There, well-built dreadful valiants of lion-power skilled in the use of missiles fought with matching weapons and carriages. 35, 36

रथिभिस्तत्र रथिनो गजस्थैर्गजिनस्तदा। अश्विभिश्चाऽश्विनः पादक्रमिणः पादचारिभिः ॥ ३७॥
धानुष्कैर्धनुषा युक्ता गदाहस्तैर्गदाधराः। खड्गिनः खड्गकुशलैर्धृतभल्लैश्च भल्लिनः ॥ ३८॥
भुशुण्डीशक्तिपरशुपरिघप्रासशूलिनः। भुशुण्डीशक्तिपरशुपरिघप्रासशूलिभिः ॥ ३९॥
योद्धुं समुद्यतास्तत्र क्रमेण समभावतः। एवं न्यायेन समरो दैत्यैर्देवैः समेधितः ॥ ४०॥

The fight was systematic between men and gods where the charioteers, those on elephants, the horse riders, soldiers on foot, those with bows, mace, sword, spears, missiles, axe, rods, tridents fought with opposing warriors who had similar carriages and weapons. 37 to 40

मुहूर्त्तमभवत् साम्यान्निश्चलेनाप्यनाकुलः। धर्मयुद्धरताः सर्वे परस्परजयैषिणः ॥ ४१॥
छिद्राऽन्वेषपराः शस्त्राण्युत्सृजन्तोऽन्तरेऽन्तरे। अथ मर्त्यसुरानीकद्वयं सम्मिलितं तदा ॥ ४२॥

युद्धं समभवद्घोरं तुमुलं रोमहर्षणम्।

A righteous war went on for a while steadily with no anxiety, mutually desiring victory. Looking for a weak moment in the enemy some were dropping their weapons in between. Then the war turned noisy, fearful and horripilating. 41, 42

आह्वयन्तो रोषवाक्यैः भृकुटीकुटिलाऽनना: ॥ ४३ ॥
स्थिरीभव मत्समक्षं पश्य प्राणान् हरामि ते। तव त्राता न चान्योऽस्ति प्रेषयामि यमक्षयम् ॥
धिक् त्वमनार्य बहुधा मुधा कत्थस्ययं क्षणः। जीवितान्तकरस्तेऽद्य धाता क्लृप्तो न चान्यथा॥
हतः पश्य मया त्वं वै न पलाय्य गमिष्यसि। इत्यादिवाक्यं बहुधा वदन्तस्ते परस्परम् ॥ ४६ ॥

The soldiers on either side with tense eyebrows inviting each other uttered angry words thus: "If you stay in front of me I will kill you. No one is there to save you. I will send you to the abode of Yama. Fie upon you, uncultured, who are talking too much uselessly. Brahmā has decided that I am to terminate your life. I am going to kill you. You cannot run away." 43 to 46

एवं युद्धे जायमाने महाघोरे भयङ्करे। क्रोधेनान्धीकृताः सर्वे नाऽविदुः स्वं परं तथा ॥ ४७ ॥

With such a terrific war in progress, everyone blind with anger failed to recognise each other. 47

बुधैर्बुधानां मर्त्यानां मर्त्यैर्युद्धं तदाऽभवत्। सेनासंक्षुब्धरजसा पटलेनाऽऽवृतं नभः ॥ ४८ ॥

Then gods fought gods. Humans fought humans. The dust risen out of the agitation of the army enveloped the sky. 48

हेतिवर्षसमाक्रान्त्या ध्वान्तीभूतं च सर्वतः। एवं स्थितेऽतिरोषेण भूयोप्यन्धीकृता युधि ॥ ४९ ॥
नाविदन् स्वं परं वाऽपि जघ्नुः स्वीयान् स्वयं रुषा।
न विदुस्तेऽतिरोषेण भुवं खं वा दिशस्तथा ॥ ५० ॥

Seized by the rain of weapons there was darkness everywhere. Even then being blind with anger and unable to recognise they killed their own soldiers. In their anger they could see neither the earth nor the sky nor the directions. 49, 50

दिनं रात्रं तथाऽऽत्मानं युद्धं शस्त्रमपीतरत्। सम्प्रहारैकसंस्कारशेषा जघ्नुः परस्परम् ॥ ५१॥

Unaware of day, night, self, war and weapons they killed each other intent only on attacking. 51

एतस्मिन्नन्तरे शक्रसुतो वसुगणैर्वृतः। जगामैरावतसुतस्कन्धारूढोऽत्यमर्षणः ॥ ५२॥
जयन्तः सुधृतेरग्रे महत्या देवसेनया। तयोः समभवद्युद्धं मुहूर्तमतिदारुणम् ॥ ५३॥

At that time Jayanta the son of Indra came there with anger riding on the elephant, the son of Airāvata. He faced Sudhṛti with a huge heavenly army. They fought fiercely for a while. 52, 53

तदा सुधृतिसेनाग्रैर्निहतेन्द्रमहाचमूः। छिन्नपादशिरोहस्तपार्श्वाऽक्षिश्रोत्रनासिकाः ॥ ५४॥
सुरसङ्घा गतप्राणाः पतिताः क्ष्मातले ततः। गतप्राणास्तत्र केचिदल्पप्राणास्तथाऽपरे ॥ ५५॥
मूर्च्छिताश्चेतरे चाऽन्ये भीत्या त्वत्र मृषा मृताः।
निमील्य नेत्रे प्राणानां गतिं रुद्ध्वा चिरं बलात् ॥ ५६॥
वीरे दूरस्थिते नेत्रकोणेनाप्यवलोकनम्। कुर्वतः श्वासमपि च रेचयन्ति शनैः शनैः ॥ ५७॥

Then the army of gods, which faced the forefront of Sudhṛti's army, was destroyed. Their legs, heads, hands, sides, eyes, ears and noses were chopped off. The group of gods losing their lives fell on the ground. Some were totally dead and some almost dead. A few others fell unconscious. Some others out of fear pretended to be dead with their eyes closed, controlling their breath with difficulty. They were not casting even a side glance at the strong enemy standing far away and they breathed slowly. 54 to 57

एवं निशाम्य कदनमन्ये भीत्याऽभिदुद्रुवुः। भग्नामेवं देवचमूं दृष्ट्वा वसुगणास्तदा ॥ ५८॥
सावित्रप्रमुखास्तत्र सुधृतेस्तां महाचमूम्। उद्वेलसागरमिव प्रवृद्धां जघ्नुरञ्जसा ॥ ५९॥

Seeing such a war a few others ran away out of fear. Observing the god's army defeated like that, the group of Vasus led by Sāvitra started quickly destroying the army of Sudhṛti that was huge like a billowing ocean. 58, 59

वसुभिर्हन्यमाना सा सुधृतेर्महती चमूः। ननाश तीव्रवातेन वर्षाभ्रततिवद्द्रुतम् ॥ ६०॥

Being killed by the Vasus the mighty army of Sudhṛti was quickly ruined like the group of clouds by a speedy wind. 60

केचिद्द्विधाकृता मध्ये केचिच्छिन्नकराऽङ्घ्रयः।
केचिदर्धाङ्गविधुराः केचिच्च तिलशः कृताः ॥ ६१ ॥

Some were split into two. The legs and hands of some were cut off. Some lost half their body. Some were pulverised like gingely seeds. 61

एवं चमूं विलोक्याऽन्ये दुद्रुवुर्भयकातराः। अशक्नुवन्तः सरितः शोणितानां व्यतिक्रमे ॥ ६२ ॥
इतस्ततश्च धावन्तो वसुभिस्ताडिता भृशम्। अप्राप्य शरणं किञ्चित् पतिता रक्तसिन्धुषु ॥ ६३ ॥

Seeing such a condition others fled with fear. Unable to cross the river of blood they ran helter-skelter and severely beaten by the Vasus fell into the ocean of blood without finding any shelter. 62, 63

अगाधरक्तसलिले निमग्नास्तत्र केचन। बाहुभ्यां प्रतरन्त्यन्ये मज्जन्तश्च पदे पदे ॥ ६४
मृतान् गजान् समासाद्य तस्थुः प्राणपरीप्सवः। अन्तरीपमिवाऽऽसाद्य दूरात्प्रोह्य समागताः ॥ ६५
अन्ये रथाङ्गमासाद्य तेरुर्नौकामिवार्णवे। अश्वान् रथान् तथा केचित्तीर्णाः शोणितवाहिनीम् ॥

Some were drowned in that vast river of blood. Some who were again and again floundering and floating were trying to swim across. Some desirous of living caught hold of dead elephants as if an island and sailed afar. Some crossed by holding on to a chariot's wheel. Some others crossed the river of blood with the help of horses and chariots. 64 to 66

सेनापराभवं दृष्ट्वा सुधृतेस्तनुजस्तदा। रणधीरो महाशूरः वज्रसंहननो युवा ॥ ६७ ॥
रथमारुह्य सन्नद्धो मणिहेमपरिष्कृतम्। धनुर्विस्फारयन् प्रागाद्वसूनां पुरतो रुषा ॥ ६८ ॥

Seeing the defeat of the army, the young valiant adamantine Raṇadhīra the son of Sudhṛti faced the Vasus on his chariot and angrily twanged his bow which was set with gold and gems. 67, 68

प्राहोच्चैः सैनिकान् स्वीयान् पलायनपरान् तदा। निवर्त्तध्वं निवर्त्तध्वं नोचितं वः पलायनम् ॥
अभिद्रवन्तं धर्मं च जहाति श्रीर्यशस्तथा। भर्तृपिण्डस्य निकृतिर्युद्धे देहसमर्पणम् ॥ ७० ॥

Then he loudly addressed his soldiers who were running away, thus: "Return, return. It is not right on your part to flee. Righteousness, wealth and fame discard the person who recedes from war. The atonement for the debt of the master is offering your life in the battle." 69, 70

एवं वदन् वसुगणं समासाद्य वचोऽब्रवीत्। धिग्वोऽबलान् कातरांश्च यदनुद्रुत्य सर्वतः ॥ ७१॥
शस्त्रैः प्रहरथाऽलं तन्मां पश्यत पुरः स्थितम्। शूरैर्विगर्हितः पन्थाः भीतानां यदनुद्रवः ॥ ७२॥
पश्यामि भवतां वीर्यं प्रदर्शयत मे द्रुतम्। तदन्वहं स्ववीर्येण तोषयाम्यचिरेण वः ॥ ७३॥

Having said that, he approached the group of Vasus and spoke. "Shame on you who are chasing and attacking with weapons the weak and the discouraged. Enough of that. Look at me who is in front of you. Chasing the coward is reprobated by the strong. Show me quickly your strength which I will see. Then I will soon make you happy by my valour every day." 71 to 73

वसवस्तद्वचः श्रुत्वा रणधीरोदितं तदा। युगपत्परिवव्रुस्तं रसं मधुकरा इव ॥ ७४॥
तथाऽपि रणधीरस्तु वसुमध्ये रथस्थितः। न चचाल सुवर्णाद्रिः यथोपगिरिसंवृतः ॥ ७५॥

Hearing the words uttered by Raṇadhīra, the Vasus simultaneously surrounded him like a flower by the bees. Even then Raṇadhīra who was amidst the Vasus seated in his chariot was firm like the Meru mountain surrounded by smaller mountains. 74, 75

अथ तं शरवर्षेण ववर्षुः वसवोऽभितः। तथा मुसलशक्त्यृष्टिकुन्तभल्लाऽसिवृष्टिभिः ॥ ७६॥

Then the Vasus showered arrows on him from all directions. Similarly they showered clubs, spears, double edged swords, barbed darts, arrows and swords on him. 76

वसुशस्त्राऽतिवर्षेण संप्लुतं सेनयाऽऽत्मजम्। दृष्ट्वा मृतं मेनिरे तं सैनिका दूरसंस्थिताः॥ ७७॥
कलभं सर्वतः सिंहैराक्रान्तमिव कञ्चन। न समर्थो मोचयितुं विषण्णवदनोभवन् ॥ ७८॥

Seeing Sudhṛti's son drowned in the missiles of the Vasus, the soldiers standing at a distance thought him to be dead. They were sad as no one was able to release him who was like an young elephant surrounded by lions. 77, 78

अथ तां शस्त्रवृष्टिं स लघुहस्तः क्षणार्धतः। एकैकमष्टधा छित्वा तान् जघान त्रिभिः शरैः ॥
प्रत्येकं निशितैस्तच्च दृष्ट्वाऽद्भुतपराक्रमम्। शशंसुर्देवता मर्त्याः साधुघोषैश्च सर्वतः ॥ ८०॥

Then, instantly the skilled son of Sudhṛti broke all those missiles into eight pieces each and hit them each with three sharp arrows. Seeing his wonderful valour gods and men praised him with shouts of appreciation. 79, 80

ततस्ते विविधैरस्त्रैः जघ्नुर्मण्डलसंस्थिताः। सोऽपि शीघ्रं तमस्त्रौघं प्रत्यस्त्रैरहनत् क्रमात्॥ ८१॥

Then the Vasus forming a circle poured varieties of missiles. Sudhṛti's son quickly destroyed them by suitable combat missiles. 81

एकोऽष्टभिर्महद्युद्धमकरोत् भ्रमिवद् भ्रमन्। एवं मुहूर्तमभवद्युद्धं वसुगणैस्तदा ॥ ८२॥

Alone he severely fought with the eight Vasus by revolving like a wheel and the fight lasted for a while. 82

भ्रमन्नावर्तवद्युद्धं सर्वेषां सम्मुखेऽकरोत्। ततः प्रत्येकमुरसि विव्याध निशितैः शरैः ॥ ८३॥

Revolving like a vortex he fought in front of all warriors. He pierced their chest individually by sharp arrows. 83

ध्वजानेकैकशश्छित्वा चतुर्भिश्चतुरो हयान्। सारथीनां शिरो भल्लैश्चकर्ताऽतिद्रुतं तदा॥ ८४॥

He cut off the flags one by one and the four horses by four arrows. Then with great speed he severed the heads of charioteers with his special arrows. 84

निशितेन क्षुरप्रेण हृदि विव्याध तान् वसून्। हतध्वजाश्वयन्तारो वसवः सुदृढाऽर्दिताः ॥ ८५॥
मूर्छिताः पतिता भूमौ कृत्तमूला इव द्रुमाः। हाहाकारो महानासीत् वसून् दृष्ट्वा निपातितान्॥
देवसेनासु मर्त्येषु जयशब्दो महानभूत्।

Then with a sharp sword he wounded the Vasus in their chest. The Vasus were in great trouble with their flags, horses and charioteers destroyed and they fell on the ground unconscious like uprooted trees. Seeing the defeated Vasus, loud lamentation arose in the army of gods. In the army of men shouts of victory were heard. 85, 86

एतस्मिन्नन्तरे तत्र वसुः सावित्रसञ्ज्ञकः ॥ ८७॥
मूर्च्छामुक्तोऽतिनिशितै रणधीरं शरैस्त्रिभिः। निहत्य सिंहनादं स कृतवान् प्राह मण्डले॥ ८८॥

Meanwhile one of the Vasus by name Sāvitra woke up and struck Raṇadhīra with three extremely sharp arrows and roared before the other Vasus. 87, 88

सावित्रशरसंविद्धो रणधीरोऽतिमर्षितः। अर्धचन्द्रेण चिच्छेद धनुः सावित्रहस्तगम् ॥ ८९॥
सच्छिन्नधन्वा महतीं गदामादाय वेगतः। अश्वान् विसंज्ञानकरोद्बलाहकसमान् तदा ॥ ९०॥

रणधीरोरसि तदा प्रास्यद् सर्वायसीं गदाम्।

Hit by the arrows of Sāvitra, the angry Raṇadhīra cut off the bow held by Sāvitra with a half-moon-like arrow. With his bow destroyed Sāvitra with his massive mace rendered the cloud-like horses of Raṇadhīra unconscious and threw the iron mace on Raṇadhīra's chest. 89, 90

अथाऽऽयान्तीमशनिवद्गदामतिभयङ्करीम् ॥ ९१॥
लघुहस्तः प्रचिच्छेद त्रिधा नभसि मध्यतः।

The skilled Raṇadhīra broke into three pieces in space the mace that was approaching him like a highly fierce thunderbolt. 91

अथाददेऽतिनिशितं खड्गं चर्म च सुन्दरम् ॥ ९२॥
सावित्रो रणधीरस्य रथेऽवप्लुत्य तद्धनुः। चिच्छेद यन्ता भल्लेन हतः क्रोडेऽतिवेगतः ॥ ९३॥
शिरो जहार खड्गेन यन्तुः समुकुटं रुषा।

Then holding a very sharp sword and a beautiful shield, Sāvitra jumped on to Raṇadhīra's chariot and broke his bow and pierced the charioteer with a spear and angrily cut off his head with its crown. 92, 93

रणधीरः छिन्नधनुर्हतसारथिरुच्चकैः ॥ ९४॥
क्रुद्धः खेटकनिस्त्रिंशौ जगृहे शत्रुतापनः। गृहीतमात्रं तरसा तौ चिच्छेद महाजवी ॥ ९५॥
गदां शक्तिं च शूलं च गृहीतं सोऽच्छिनद्द्रुतम्।

Raṇadhīra the scorcher of the enemies, infuriated having lost his bow and charioteer picked up his sword and shield. Sāvitra with great speed broke them immediately. Also, he destroyed quickly the mace, spear and trident held by Raṇadhīra. 94, 95

एवं सावित्रखड्गस्य लाघवं वीक्ष्य देवराट् ॥ ९६॥
अपूजयत्साधुवादै रणधीरश्चुकोप ह। विवृत्य मुष्टिं सुदृढां वज्रनिष्पेषनिष्ठुराम् ॥ ९७॥
जघान वक्षसि वसुं जगर्ज च महामृधे। अपाऽक्रामत् पञ्चहस्तं संज्ञामीषज्जहौ ततः ॥ ९८॥

Seeing the dexterity of Sāvitra's sword, Indra praised him. Then Raṇadhīra angrily boxed the chest of Sāvitra with his strong thunderbolt-

like fist and roared in the great battle. With that Sāvitra who became slightly unconscious moved five feet away. 96 to 98

प्राहरत् पुनरेवाऽजौ रणधीरं महाबली। अवप्लुत्यान्तरे हस्ताद्वसौराक्षिप्य खड्गकम् ॥ ९९॥
बभञ्ज जानुना मध्ये तदद्भुतमिवाऽभवत्। अथ तौ मुष्टिभिर्घ्नन्तौ विशस्त्रौ च परस्परम्॥ १००॥
मुहूर्तं तत आप्लुत्य सावित्रं भुव्यपोथयत्। तस्य वक्षसि संरुह्य मुष्टिना मूर्ध्न्यताडयत् ॥ १०१॥

Again the strong Sāvitra gave a blow to Raṇadhīra. Meanwhile Raṇadhīra snatched the sword of Sāvitra and broke his shank. This was really a wonder. Then both of them fought with their fists. After a while Raṇadhīra jumping into the air pushed Sāvitra on the ground and sitting on his chest hit him on the head. 99 to 101

मुष्टिनाऽभिहतो रक्तं सावित्रः पतितो वमन्। ज्ञात्वा मुमूर्षुं सावित्रं सिंहाक्रान्तगजं यथा॥ १०२
प्रेषयामास देवेशो जयन्तं तद्विमोक्षणे। ततो जयन्तो महतीं शक्तिमादाय वेगतः ॥ १०३॥
जघान पृष्ठतस्तस्य धर्मापेतेन वर्त्मना। रणधीरो हतः शक्त्या न्यपतन्मूर्च्छितो भुवि ॥ १०४॥

Hit by the fist, Sāvitra fell vomitting blood. Realising that Sāvitra was unconscious like an elephant attacked by a lion, Indra sent Jayanta for his rescue. Jayanta with deceit hit forcibly Raṇadhīra on his back with a spear by which he fell unconscious. 102 to 104

तदन्तरे तु सावित्रमपोवाहेन्द्रनन्दनः। कथञ्चित्प्राणसंशेषमिन्द्रपार्श्वं समानयत् ॥ १०५॥

Then Jayanta the son of Indra, with great difficulty carried Sāvitra who was still having some life, to Indra. 105

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे पञ्चदशोऽध्यायः॥

End of the fifteenth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

षोडशोऽध्यायः

Chapter 16

जयन्तशक्तिसंविद्धो गाढमूर्छामुपेत्य तु। रणधीरोऽकिञ्चनज्ञो मुहूर्तात्प्रत्युपस्थितः ॥ १॥

Raṇadhīra struck by Jayanta's weapon, swooned and could not recognise anything. He got up after a short time and was ready to fight again. 1

तदन्तरे जयन्तोऽपि रथाऽऽरूढाऽऽत्तकार्मुकः। रणधीराग्रतः प्रागात्तिष्ठतिष्ठेति वै वदन् ॥ २॥

Then Jayanta came in front of Raṇadhīra in his chariot holding his bow and said "Stop, stop" to Raṇadhīra. 2

तं दृष्ट्वा रणधीरोऽपि निर्भर्त्सयत वै रुषा। शचीसुतं त्वां जानामि न च त्वं शक्रनन्दनः॥ ३॥
स्त्रीस्वभावं समासाद्य पृष्ठतो मां यतोऽवधीः। कृत्वैवं कर्म यल्लोके कृतं कापुरुषैर्लघु॥ ४॥
पुरुषम्मन्य एव त्वं वीरगोष्ठीबहिष्कृतः। व्रजात्र वीरभूमौ ते न कार्यमवशिष्यते ॥ ५॥
न शोचय शचीं व्यर्थं धिगनार्याऽसतीसुत। अथवा ते भवेच्छ्रद्धा युद्धे तर्हि स्थिरीभव ॥ ६॥
मदग्रे निमेषार्धेन नयाम्यन्तकसन्निधिम्। इत्युक्त्वा निशितैर्भल्लैश्चिच्छेद तिलशो रथम् ॥ ७॥

Seeing him Raṇadhīra angrily chided him. "I know you as the son of Śacī and not as the son of Indra, because like a woman you attacked me from the back. Such a mean act is done by cowards. You think that you are manly, but you are driven out of the warrior group. Shame on you the uncultured son of a disloyal mother. Do not needlessly cause grief to Śacī, or if you are interested in battle, then stand firmly before me. I will despatch you in half-a-minute to the abode of Yama." Saying so Raṇadhīra crushed the chariot of Jayanta with sharp arrows. 3 to 7

तदन्तरे जयन्तोऽपि गदां चिक्षेप रोषतः। हतोऽसि रणधीरेति तदवप्लुत्य सोऽग्रहीत् ॥ ८॥

Then Jayanta angrily flung his mace saying "Oh Raṇadhīra, you are dead". Raṇadhīra jumped and caught that mace. 8

गृहीत्वा तां गदां प्राह साधु शूरोऽसि शक्रज। हतोऽस्मि नाऽत्र संदेहो हतस्त्वां निहनिष्यति॥ ९

Holding that mace Raṇadhīra said "Oh son of Indra! Well done. You are strong. There is no doubt that I am dead. But the dead one will kill you." 9

इति ब्रुवति रोषेण कषायीकृतलोचनः। चिच्छेद खड्गपातेन धनुस्तदपि शक्रभूः ॥ १० ॥

Talking in this manner with furious red eyes he broke the bow of Jayanta by striking it with his sword. 10

छिन्ने द्वितीये चापेऽपि रुषा खड्गं परामृशत्। वेगादाप्लुत्य सव्येन करेण निमिषार्धतः ॥ ११ ॥
निपात्य शक्रतनयकिरीटं जगृहे शिखाम्। विचकर्ष शिखां धृत्वा तार्क्ष्यः सर्पपतिं यथा ॥ १२

When Jayanta's second bow also was destroyed, Raṇadhīra, violently holding the sword in his right hand quickly sprang and instantly dislodged the crown of Jayanta and held his tuft and dragged him like Garuḍa dragging the king of serpents. 11, 12

छेत्तुं गले यावदयं करवालं समुन्नयत्। तावदग्निः शतमखसुतं मत्वा हतम् जवात् ॥ १३ ॥
आक्रोशत्स्वमृतांधस्सु हाहेति परिघेण तम्। जघान दक्षिणकरे सर्वप्राणेन पावकः ॥ १४ ॥

When Raṇadhīra raised his sword to behead Jayanta, Agni knowing that Jayanta was in danger, struck with all his might and fury the right hand of Raṇadhīra with a bolt when the gods were wailing. 13, 14

परिघाहतहस्तात्तु करवालोऽपतद्भुवि। व्यर्थीकृतं तु तत्कर्म दृष्ट्वा स्वात्मपराभवम् ॥ १५ ॥
चुक्रोध रणधीरोऽथ जयन्तं च पदाऽहनत्। संहतः पादघातेन पपात भुवि मूर्च्छितः ॥ १६ ॥
पावकं वामहस्तेन गले जग्राह सत्वरः। दक्षमुष्टिं वज्रकल्पां पातयामास मूर्धनि ॥ १७ ॥
मुष्टिनाऽभ्याहतो वह्निर्घूर्णमानो भुवं ययौ।

The sword of Raṇadhīra dropped on the ground from his right hand which was hit by the bolt. He grew angry by this failure and kicked Jayanta who fell unconscious. Then holding the neck of Agni with his left hand, hit him on his head with his hard right hand fist by which Agni dropped on the ground. 15 to 17

तदन्तरे शतमखः प्राप्तः पुत्रपरीप्सया ॥ १८ ॥
ऐरावतस्थस्तं दृष्ट्वा रणधीरो ह्यवप्लुतः। तलेनाऽऽहत्य देवेन्द्रं किरीटं पातयद्रुषा ॥ १९ ॥
किरीटभङ्गाऽवमतोऽतोदयत् कुलिशेन तम्। वज्राऽऽहतोऽथ जघने निपपात महीतले ॥ २० ॥
विसंज्ञो मूर्छितो गाढं रणधीरोऽभवत्तदा।

At that time Indra came there to protect his son. Seeing Indra seated on Airāvata, Raṇadhīra jumped up and angrily dislodged his

crown by slapping him. Then Indra feeling disgraced by the loss of his crown hit Raṇadhīra on his thigh with his Vajrāyudha by which Raṇadhīra fell deeply unconscious on the ground. 18 to 20

सेनापतिसुतं तादृग्विधं भीमो निशाम्य तु ॥ २१॥
सारथिं चोदयामास रणधीराऽन्तिकं नय। इत्याज्ञप्तो निमेषेण रथं सारथिरानयत् ॥ २२॥
अवतीर्य रथाद्भीमो रथोपरि निधाय तम्। अपवाह्य स्वयं भीमो गदामादाय सुप्रभाम् ॥ २३॥
सर्वायसीं महारत्नप्रत्युप्तां शत्रुतापनीम्। उड्डीय शक्रसिरसि पातयामास वेगतः ॥ २४॥
गदयाऽभिहतः शक्रो भग्नमूर्धा पपात ह। मूर्च्छितः करिराजस्य पृष्ठे कृत्तद्रुमो यथा ॥ २५॥

Seeing the condition of the son of the army-chief Bhīma ordered his charioteer to go near Raṇadhīra. On his instructions the charioteer went near Raṇadhīra immediately and Bhīma got down from the chariot and placed Raṇadhīra on the chariot. Then Bhīma himself, to oppose Indra, picked up his shining gem-studded iron mace which could destroy the enemies and jumped and struck Indra on his head with great force. Struck by the mace Indra with injured head fell unconscious on the back of the elephant like a cut-off tree. 21 to 25

तथाविधं देवपतिं ज्ञात्वैरावतसत्तमः। प्राद्रवद्वेगतो युद्धाच्छक्रप्राणरिरक्षया ॥ २६॥

Knowing that condition of Indra, the divine elephant Airāvata ran away from the battle to protect Indra. 26

दृष्ट्वा पराङ्मुखं भीमो देवेभं जगृहे जवात्। लाङ्गूले विचकर्षाऽथ धनुःशतमितं बली॥ २७॥

Seeing the Airāvata which was running away Bhīma quickly held it by its tail and dragged it back about six hundred feet. (The length of one bow is taken as six feet). 27

आत्मानं नो मोचयितुं समर्थः करिराट् तदा। करेण तं समादातुं प्रचक्राम पुनः पुनः ॥ २८॥

Being unable to escape, the elephant then with its trunk tried again and again to catch Bhīma. 28

सव्यापसव्यमार्गेण भ्रामयित्वा मुहुर्मुहुः। गदया कटिदेशे तं जघान बलवद्रुषा ॥ २९॥

Then the angry Bhīma turned the elephant to the left and right repeatedly and hit its back with great force by his mace. 29

ताडितस्तेन गदया चीत्कुर्वन् त्रिः परिक्रमन्। जगाम धरणीमग्रजानुभ्यां रुधिरं वमन् ॥ ३०॥

Hit by his mace, the crying elephant made three rounds and fell on its knees vomitting blood. 30

ततो भीमः समाप्लुत्य पतितं शक्रपार्श्वतः। वज्रं समाददे तस्य पृष्ठतस्तदनन्तरम् ॥ ३१॥

Then Bhīma jumped and picked up from behind the thunderbolt that was near Indra. 31

शक्रं निहन्मि तस्यैव शस्त्रेणेति व्यचिन्तयत्। तदन्तरे शक्रहेतिरन्तर्धानं गता द्रुतम् ॥ ३२॥

While Bhīma was thinking of killing Indra with his own weapon, the thunderbolt vanished immediately. 32

एतस्मिन्नन्तरे वायुर्मरुद्गणसमावृतः। भीमेन युद्धमकरोत् मृत्योस्त्रातुं शचीपतिम् ॥ ३३॥

Then Vāyu along with the group of Maruts fought with Bhīma to save the life of Indra. 33

गदामादाय भीमोऽपि बहुभिः परिवारितः। गदया ताडयामास मरुतस्तान् समन्ततः ॥ ३४॥

Even Bhīma took his mace and followed by many soldiers hit the Maruts all over with his mace. 34

तदन्तरे सारथिस्तु रणधीरं सुमूर्च्छितम्। सुधृतेः सन्निधिं नीत्वा पुनः प्रत्यागतस्त्वरा ॥ ३५॥

Then the charioteer took the unconscious Raṇadhīra to Sudhṛti's residence and returned immediately. 35

बहुशो देवताबृन्दैर्निरुद्धोऽपि सुवेगतः। वञ्चयित्वा भर्तृशयं रथमानयदक्षतम् ॥ ३६॥

Though obstructed by many gods the charioteer cheating them quickly brought the chariot which had carried off Raṇadhīra. 36

दृष्ट्वा रथं सर्वशस्त्रसंभृतं प्रारुहत्तदा। सारथिं पूजयामास वाक्यैर्मधुरपेशलैः ॥ ३७॥

Seeing the chariot returned full with all types of weapons Bhīma climbed on it and with sweet words appreciated the charioteer. 37

उद्यम्य चापमस्त्रौघैर्वायुना समयुध्यत। कुरङ्गवाहनरथे शस्त्रास्त्रसुपरिष्कृते ॥ ३८॥
समासीनो धूम्रवर्णः पाशाङ्कुशमुखायुधः। भीमं निशितबाणौघैर्ववर्षातिबलो रुषा ॥ ३९॥

Then Bhīma battled with Vāyu using his raised bow and missiles. The grey-coloured Vāyu seated in his well-equipped chariot drawn by deers and wielding weapons like a rope and a goad, showered with anger, sharp arrows on Bhīma. 38, 39

बाणौघेन समाच्छन्नो विवस्वान् तुहिनैरिव। प्रतिसायकवृष्ट्या तं नाशयामास वेगतः ॥ ४०॥
अथ तीक्ष्णेन भल्लेनाऽहनद्वायुं स्तनाऽन्तरे। गाढविद्धो वायुरपि क्षणमासीज्जडीकृतः ॥ ४१॥

Bhīma who was covered by the heap of arrows just as the Sun by the mist retaliated and destroyed them with combat arrows. Then he pierced Vāyu on his chest with a special arrow. The deeply wounded Vāyu became immobile for a while. 40, 41

तदन्तरे तु मरुतो युगपत् समयोधयन्। अङ्कुशान् चिक्षिपुर्भीमं निहन्तुमतिवेगिनः ॥ ४२॥

Then the Maruts simultaneously fought and threw fast moving goads at Bhīma to kill him. 42

तावद्भिरर्धचन्द्रैस्तान् भीमश्छित्वाऽतिवेगतः।
एकैकं हृदि विव्याधाऽऽकर्णाऽऽकृष्टैः शरैस्त्रिभिः ॥ ४३॥

Bhīma with an equal number of half-moon-shaped weapons cut off their goads quickly. Then he wounded them one by one in their heart by using three arrows pulled up to his ears. 43

मरुतः तैर्हताः सर्वे पेतुरुर्व्यां सुमूर्च्छिताः। बुद्धस्तदन्तरे वायुर्भीमे प्रास्यदथाङ्कुशम् ॥ ४४॥

All the Maruts who were thus wounded fell unconscious on the ground. Then the wind-god gaining consciousness hurled a goad at Bhīma. 44

तेनातिविद्धो हृदये कश्मलं क्षणमाविशत्। पुनः संज्ञामवाप्याऽथ गदामादाय वेगतः ॥ ४५॥
स्वस्माद्रथादवप्लुत्य वायोः स्यन्दनमारुहत्। भ्रामयित्वा गदां मूर्ध्नि मारुतस्य जघान ह॥ ४६॥

Very much injured in his chest by that goad Bhīma swooned for a while and again gaining consciousness quickly took his mace and sprang from his chariot on to the chariot of Vāyu and hit him on his head by revolving his mace. 45, 46

पतितस्तु गदाविद्धो भग्नमूर्धा समीरणः। मूर्च्छितो विगतप्रज्ञः सारथिस्तमपावहत् ॥ ४७ ॥

When Vāyu fell unconscious with his head broken by the mace, he was taken away by his charioteer. 47

पराभवं मारुतस्य दृष्ट्वा यक्षपतिस्तदा। वरुणः पितृराडिन्द्रो गन्धर्वपतिरेव च ॥ ४८ ॥
विमृश्य दुर्जयं भीमं समीयुर्युगपन्मृधे। ऐरावतस्थो देवेन्द्रः पितृराण्महिषस्थितः ॥ ४९ ॥
झषस्थो वरुणो मर्त्यवाहनो धननायकः। गन्धर्वपतिरश्वस्थो विविधैर्हेतिभिर्वृताः ॥ ५० ॥
आजग्मुर्भीममायोद्धुं समेताः कृतसंविदः।

Seeing the defeat of Vāyu and understanding that Bhīma is invincible, Kubera, Varuṇa, Yama, Indra, the king of Gandharvas arrived simultaneously at the battle field. Indra seated on Airāvata, Yama on his Bison, Varuṇa on Fish, Kubera on a man, the Gandharva king on a horse, each wielding varieties of weapons came with a common agreement to fight Bhīma. 48 to 50

तद्दृष्ट्वा सुधृतिः प्राह गत्वा शत्रुञ्जयान्तिके ॥ ५१ ॥
राजपुत्रा महेन्द्राद्या गच्छन्ति कृतसंविदः। हन्तुं भीमं महाबाहुं तद्यामस्तत्र वै वयम् ॥ ५२ ॥
एकस्य बहुभिर्युद्धं विषमं प्रतिभाति मे।

Seeing that Sudhṛti went near Śatruñjaya and said, "Oh Sons of the king! Indra and others have joined hands to kill the strong Bhīma. Let us go there. I think that one single person fighting with many, is really odd or dishonest." 51, 52

इति तद्वाक्यमाकर्ण्य युक्तमित्यभिमन्यत ॥ ५३ ॥
ततः शत्रुञ्जयमुखा न्यरुन्धन् देवतागणान्। समाशश्वास सुधृतिर्देवेशं गजसंस्थितम् ॥ ५४ ॥

Every one agreed with Sudhṛti. Then Śatruñjaya and others surrounded the group of gods. Sudhṛti faced Indra who was on his elephant. 53, 54

शत्रुञ्जयो धनपतिं वरुणं शत्रुहा तथा। गन्धर्वराजं भीमोऽपि यमं समरतापनः ॥ ५५ ॥
शत्रुञ्जयसुतो वीरविक्रमश्च प्रभञ्जनम्। शत्रुघ्नतनयो वह्निं वीरसेन इतीरितः ॥ ५६ ॥
इन्द्रात्मजं भीमपुत्रो वीरभानुसमाह्वयः। वीराग्रगः समरतापनपुत्रो वसुं तथा ॥ ५७ ॥
एवं समासाद्य तदा युद्धं चक्रुः महाऽद्भुतम्। भीरुहृत्कम्पजननं परस्परजयैषिणः ॥ ५८ ॥

Śatruñjaya faced Kubera, Śatruhā faced Varuṇa, Bhīma faced Gandharvarāja, Samaratāpana faced Yama, Vīravikrama the son of Śatruñjaya faced Vāyu, Vīrasena the son of Śatrughna faced Agni, Vīrabhānu the son of Bhīma faced Jayanta, Vīrāgraga the son of Samaratāpana faced Vasus. Thus they expecting to win, fought a wonderful war, which made the hearts of the cowards to tremble. 55 to 58

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे षोडशोऽध्यायः॥

End of the sixteenth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

सप्तदशोऽध्यायः

Chapter 17

मुहूर्तमात्रमभवत् सुयुद्धं रोमहर्षणम्। भीममश्वसमारूढश्चित्रसेनः शरैः त्रिभिः ॥ १॥
विव्याध तद्धनुर्मध्ये चिच्छेद च महेषुणा। स छिन्नधन्वा परिघं गन्धर्वेशे समुत्सृजत् ॥ २॥
आयान्तं परिघं मध्ये चिच्छेद निशितेषुणा। सार्धपत्रैः चतुःसंख्यैश्चतुरो भीमवाजिनः ॥ ३॥
कृत्वा गताऽसून् समरे सारथिं चैकपत्रिणा। छित्वा किरीटमेकेन सिंहनादमथाऽकरोत् ॥ ४॥

The horripilating war went on for a muhūrta (48 minutes). Citrasena riding on a horse struck Bhīma with three arrows and broke his bow in the middle by a mighty arrow. Then Bhīma hurled a pad-bolt at the Gandharva Lord. The skilled Citrasena cut off with a sharp arrow that weapon which was approaching him and with four feathered arrows killed the four horses of Bhīma and with another arrow destroyed the crown of the charioteer and killed him and roared like a lion. 1 to 4

हताश्वसारथिर्भीमः प्रजज्वाल सुमन्युना। गदयाऽताडयच्चित्रसेनाश्वमतिवेगतः ॥ ५॥
गदापातप्रणष्टासुर्भिन्नमूर्धा वमन्नसृक्। पपात तुरगात्तस्य चित्रसेनं परामृशत् ॥ ६॥

Losing his horse and chariot, Bhīma burning with anger gave a hard blow with a mace to Citrasena's horse. Hit by the mace the horse bleeding with its head split, died after touching Citrasena who had fallen down from the horse. 5, 6

ज्ञात्वा तु बलिनं चित्रसेनोऽन्तर्धानमागतः। अन्तर्हितो महामायां प्रचकार विमोहिनीम् ॥ ७॥
अश्मवर्षान् शस्त्रवर्षान् सर्पान् प्रेतगणानपि। प्रादुश्चकार मुण्डौघानसृगंगारमारुतान् ॥ ८॥
यतो यतो निस्सरति माया तस्य ततस्ततः।

Understanding that Bhīma was strong, Citrasena disappeared and created a perplexing magic that showered stones, weapons, serpents, evil spirits, heaps of skulls, blood, embers and whirl-wind on Bhīma wherever he has moving. 7, 8

एवं भीमस्समालोक्य मायां गन्धर्वनिर्मिताम् ॥ ९॥
तदा प्रायुङ्क्त निर्माय शस्त्रं भीमो विहायसि। चित्रसेनमहामाया विनष्टाऽस्त्रेण तत्क्षणे ॥ १०॥

Seeing that witchcraft cast by the Gandharva, Bhīma ejected into the sky an anti-magical missile, which destroyed in no time the great magic of Citrasena. 9, 10

ददर्श गन्धर्वपतिमायान्तं स्वस्य सम्मुखे। वेगात्त्रिशूलमादाय पुराऽरिमिव चाऽन्धकम् ॥ ११॥
तस्य मूर्ध्नि गदां भीमः प्राहिणोदतिवेगतः। गदयाऽभिहतो भूमौ पपात विगतासुवत् ॥ १२॥
अथाऽवहत्तं गन्धर्वो विवक्षुः प्राणरक्षणम्।

Bhīma saw Citrasena rushing towards him. Just as Śiva hit Andhakāsura with his trident, Bhīma with the mace hit Citrasena on his head. Thus Citrasena fell on the ground as if dead and was carried away by a gandharva to save his life. 11, 12

वीराऽग्रगो वसून् युद्धे शस्त्राऽस्त्रैः समवाऽकिरत् ॥ १३॥
वसवः शरवर्षेण ववर्षुः समराङ्गणे। अपोह्य शरवर्षं तं वसूनेकैकशस्तदा ॥ १४॥
त्रिभिः सुपुङ्खैर्विव्याध पादहन्मूर्धसु क्रमात्।

Vīrāgraga directed weapons and missiles towards Vasus. The Vasus also showered arrows in the battle field. But Vīrāgraga pushing away those arrows, shot three feathered arrows at each of the Vasus hitting their legs, chest and head respectively. 13, 14

ते हता मन्युनाक्रान्ताः पर्याप्तं युगपद्रणे ॥ १५॥
शस्त्रैरुच्चावचैर्जघ्नुः सर्वप्राणैर्बलीयसः। अथ वीराग्रगस्तीक्ष्णभल्लैर्हृदि जघान तान् ॥ १६॥
कर्णान्ताऽऽकृष्टैरथ ते गाढविद्धा महेषुभिः। निपेतुर्मूर्च्छिताः सर्वे सावित्रस्तु शरैस्त्रिभिः॥ १७॥
छित्वा वीराग्रगरथं सारथिं वाजिनस्तथा। खण्डशः शरवर्षेण चकार निमेषाऽर्धतः ॥ १८॥

The wounded and enraged Vasus simultaneously with all their might shot arrows that filled the war field. Then Vīrāgraga wounded their chest with sharp speedy arrows stretched up to the ears. Injured by the mighty arrows all the Vasus fell unconscious. But Sāvitra using three arrows broke to pieces in a short-time the chariot, charioteer and horses of Vīrāgraga. 15 to 18

अथ खड्गेन सावित्रं जघानोड्डीय पक्षिवत्। तदा सावित्रमकुटं खड्गहत्या द्विधाऽभवत्॥ १९॥

Then Vīrāgraga flew like a bird and hit with his sword the crown of Sāvitra which broke into two pieces. 19

सावित्रः शेखरभ्रंशात् सक्रोधः परिघेण तम्। प्राऽहरन्मूर्ध्नि तेनाऽसौ छिन्नमूर्धा पपात ह ॥ २०

Angry at the breaking of his crown Sāvitra struck Vīrāgraga on his head with a bolt by which he fell unconscious. 20

मुहूर्तं मूर्च्छितः सोऽथ प्रोत्थाय गदयाऽहनत्। सावित्रं बलवत्सोऽथ वमन् रक्तं पपात ह ॥ २१

Lying unconscious for a while Vīrāgraga rose and with the mace struck Sāvitra violently who fell bleeding. 21

अग्निना वीरसेनोऽपि चिरं युद्ध्वा महाऽसिना। जघानाऽग्निं सुवेगेन हतस्तेन च मूर्धनि ॥ २२
असृग्धारासम्प्लुताङ्गो वह्निर्जज्वाल मन्युना। प्राहिणोन्निजशक्तिं स वीरसेनं विनाशितुम् ॥ २३ ॥

Vīrasena battled with Agni for a long time and hit him hard on his head with the strong sword by which Agni who was drenched in blood flared up with fury and threw his spear Śakti at Vīrasena to kill him. 22, 23

तां दृष्ट्वा वीरसेनोऽपि ज्वलन्तीमशनिप्रभाम्।
तोयाऽस्त्रं प्राहिणोच्छीघ्रं शान्ता शक्तिस्तदस्त्रतः ॥ २४ ॥

Seeing that thunderbolt-like burning weapon, Vīrasena quickly despatched a water missile whereupon the burning-weapon subsided. 24

तथाग्निः स्वां विनिहतां दृष्ट्वा शक्तिं रुषा पुनः।
इषुभिर्निशितैस्तस्य चिच्छेदाऽऽयुधसन्ततिम् ॥ २५ ॥

Then Agni, seeing his Śakti destroyed by Vīrasena, with anger again cut to pieces all the weapons of Vīrasena by sharp arrows. 25

हतसर्वायुधः सोऽपि मुष्टिमुद्यम्य वेगतः। जघान मूर्ध्नि तेनाऽग्निर्निपपात महीतले ॥ २६ ॥
तावत्तु वीरसेनोऽपि जग्राह ज्वलनं जवात्। बाहुभ्यां वक्षसाऽऽपीड्य नगरे तं समानयत् ॥ २७ ॥
शीतिकामन्त्रितदृढरज्जुभिस्तमबन्धयत्।

Having lost all his weapons Vīrasena hit Agni with his raised fist by which Agni dropped on the ground. Then Vīrasena pressing with his arms the chest of Agni brought him to the city and tied him with strong ropes invoked with freezing chants. 26, 27

अकरोत्तुमुलं युद्धं वायुना वीरविक्रमः ॥ २८॥
शरवर्षैः समाच्छाद्य सिंहनादमथाऽकरोत्। शरवर्षं क्षणेनैव विधूय प्रतिवर्षतः ॥ २९॥
जघानोरस्यङ्कुशेन महता वीरविक्रमम्। अङ्कुशेनाऽऽहतं वक्षः स्फुटितं रुधिरस्रवम् ॥ ३०॥
अङ्कुशाऽऽघातसञ्जातव्यथयाऽकम्पत क्षणम्। विघूर्णमाननयनो निमग्नः क्षणमास्थितः ॥ ३१॥
अथ प्रज्ञां समासाद्य हृदि मग्नाऽङ्कुशं तदा। बलादुत्पाट्य वेगेन ताडयत्तेन मारुतम् ॥ ३२॥

Vīravikrama fought fiercely with Vāyu by showering arrows and roaring like a lion. Destroying, immediately that rain of arrows by counter arrows, Vāyu hit Vīravikrama in his chest with a huge goad. Beaten by the goad, his chest was split and bled and he trembled for a moment and with roving eyes fell unconscious. Again gaining consciousness he pulled out with great effort the goad that had gone into his chest and hit Vāyu with it. 28 to 32

निजाऽङ्कुशाऽऽहतो वायुर्भग्नमूर्धाऽपतद्भुवि। मृतवन्मूर्च्छितो वायुस्तदाऽसौ वीरविक्रमः ॥ ३३॥
पुनः पपात तां सोढुमशक्तो हृदयव्यथाम्। बहु सुस्राव रुधिरं हृदयादङ्कुशाऽऽहतात् ॥ ३४॥
वायोश्च मस्तकात्तद्वदुभावपिसुमूर्च्छितौ।

Vāyu hit by his own goad fell as if dead on the ground with his head broken. Vīravikrama unable to bear the pain caused by the impact of the goad dropped down bleeding too much. Even Vāyu was bleeding from his head and both of them became unconscious. 33, 34

शत्रुञ्जयः कुबेरेण चकार तुमुलं रणम् ॥ ३५॥
शत्रुञ्जयो रथाऽऽरूढः कुबेरो नरवाहनः। उभौ शस्त्राऽस्त्रकुशलौ धनुर्विद्याविचक्षणौ ॥ ३६॥
परस्परं दर्शयन्तौ स्वस्वशस्त्रास्त्रकौशलम्। चिरं युद्ध्वा कुबेरेण शत्रुञ्जय उवाच तम् ॥ ३७॥

Śatruñjaya intensely battled with Kubera. Śatruñjaya was seated in a chariot. Kubera was on a human being. Both skilled in handling missiles and experts in archery displayed mutually their skills and fought for a long time. Then Śatruñjaya spoke to Kubera. 35 to 37

धनेश किं विलम्बेन दर्शय स्वं बलाऽवधिम्। नो चेदिमं शरं विद्धि तव प्राणहरं परम् ॥ ३८॥

"Oh Kubera! Why this delay? Show your ultimate strength. If not become aware that this great arrow will knock down your life". 38

शत्रुञ्जयवचः श्रुत्वा क्षणेन निशितेषुणा। शरेणाऽऽपूरितं चापं चिच्छेदाऽद्भुतविक्रमः ॥ ३९॥
अथाऽश्वान् सारथिं केतुं चतुर्भिश्च त्रिभिस्त्रिभिः। छित्वा जगर्ज धनपो हतमातङ्गसिंहवत् ॥ ४०

Hearing Śatruñjaya, the mighty Kubera destroyed his arrow-set bow with a sharp arrow and with four, three and three arrows cut off the horses, the charioteer and the flag respectively and roared like a lion after killing an elephant. 39, 40

साधु शूर श्लाघ्यतमो विदितं मे बलं तव। इतो याहि न चेदेष क्षणः स्याज्जीविताऽन्तकः ॥

"Oh valiant Śatruñjaya! I have come to know about your commendable strength. Come here. If you do not, this will be your last moment in life". 41

शत्रुञ्जयो धनेशोक्तं श्रुत्वाऽमर्षेण पूरितः। गदामुद्यम्य वेगेन ताडयद्वाहनं नरम् ॥ ४२॥
गदयाऽभिहतो मर्त्यः पपात भुवि मूर्च्छितः। तदन्तरे धनेशस्य गदया मूर्ध्न्यताडयत् ॥ ४३॥
वज्रनिष्ठुरया मूर्ध्नि ताडितो गदया भृशम्। क्षणमात्रं मूर्छितोऽसौ तदा तद्धस्तगं धनुः ॥ ४४॥
शत्रुञ्जयस्समाक्षिप्य बभञ्जाऽतुलविक्रमः।

Enraged by the words of Kubera, Śatruñjaya hit with his raised mace the human being, the carriage of Kubera. Struck by the mace he fell down unconscious. Then he severely pounded the diamond hard mace on Kubera's head by which Kubera lost his consciousness for a moment. Meanwhile the strong Śatruñjaya snatched Kubera's bow and broke it. 42 to 44

निवृत्तमूर्च्छो धनपः दृष्ट्वा चापस्य भञ्जनम् ॥ ४५॥
क्रोधसंरक्तनयनः जग्राह महतीं गदाम्। तदा शत्रुञ्जयः प्राह सखे शृणु वचो मम ॥ ४६॥
पृथिव्यां तु गदायुद्धे मत्तुल्यो न हि विद्यते। शस्त्राऽचार्यः प्राह यन्मे तद्ब्रवीमि निशामय ॥
शिक्षितोऽतितरां तेन गदायां तदनन्तरम्। गदायुद्धे न ते तुल्यं पश्यामि भुवि कञ्चन ॥ ४८॥
यदि जेताऽसि धनपं गदायां स महत्तमः। तदद्य यावन्मनसि त्वद्गदेक्षा समाहिता ॥ ४९॥
अर्थात्त्वया सङ्गतोऽहं गदायुद्धे धनेश्वरम्। प्रदर्शयाऽऽत्मनो वीर्यं गदायुद्धेऽतिसम्भृतम् ॥ ५०॥

After gaining consciousness and seeing his broken bow Kubera with angry red eyes picked up his mace. Then Śatruñjaya said "Oh friend! Listen to me. There is no one on earth who is equal to me in mace fight. I will tell you what my teacher of weapons had told me. After giving me exceptional training in mace fight he said that there is no

match for me in this world and if I defeat Kubera it would be great. Today I have got a chance to see your mace and fight with you the lord of riches. Show me your extraordinary strength in mace fight. 45 to 50

एवं शत्रुञ्जयवचो निशम्य धनदस्तदा। ओमित्युक्त्वा तेन सह गदायुद्धं समारभत् ॥ ५१॥

Hearing Śatruñjaya, Kubera consented and started to fight with him. 51

शत्रुञ्जयो धनेशश्च गदायुद्धविशारदौ। सुशिक्षितौ महाप्राणौ दृप्तपञ्चास्यविक्रमौ ॥ ५२॥
तौ चेरतुर्मण्डलानि सव्यसव्येतराणि च। विषमाणि समाऽर्धानि विषमाऽर्धसमानि च ॥ ५३॥
समानि समनिम्नानि समनिम्नाऽर्धकाणि च। अवप्लुतप्लुताऽर्धानि विषमप्लुतकानि च ॥ ५४॥
उत्प्लुतप्रोत्प्लुतव्युत्थप्लुतहंसप्लुतानि च। गदायुद्धप्रोक्तगतीः सर्वा अपि परस्परम् ॥ ५५॥
दर्शयन्तौ गतिज्ञौ तौ सुशिक्षौ युद्धकोविदौ। परस्परप्रहारस्य सन्धिप्रेक्षणकोविदौ ॥ ५६॥
उपक्रमगतिज्ञानात् संश्लाघन्तौ परस्परम्। अलक्ष्यवेगसंचारौ लक्षितौ कन्दुकाविव ॥ ५७॥

Both Śatruñjaya and Kubera were well trained and skilled in mace fight. Both were strong and haughty like lions. They both revolved in a circle sometimes moving to the left and then to the right, sometimes unevenly, half evenly, half unevenly, straight, equally bent, half bent, jumping, half jumping, unevenly jumping, flying, half flying, leaping, swan walking. Thus both of them, experts in the movements, exhibited all types of strategies adopted in mace-war. Waiting for a chance to hit each other they appreciated mutually because of their knowledge about starting movements. Like brisk balls their movement was not noticeable. 52 to 57

एवं तयोर्गदायुद्धं प्रेक्षन्तः सिद्धचारणाः। शशंसुर्युद्धकौशल्यमहो युद्धमितीङ्गनैः ॥ ५८॥
एवं चिरं तेन सह युद्ध्वा धनपतिस्तदा। स्वतोऽधिकं गदायुद्धे मेने शत्रुञ्जयं ततः ॥ ५९॥

The Siddhas and Cāraṇas who were watching their mace-fight, exclaimed "Oh, what a great fight"! and appreciated their skill through gestures. After fighting for a long time with Śatruñjaya, Kubera opined that Śatruñjaya was superior to him in mace fighting. 58, 59

आप्लुत्य खे धनपतिः प्रहर्तुं चोन्नयद्गदाम्। तज्ज्ञात्वाऽवञ्चयच्छत्रुञ्जयोऽमोघमवप्लुतम् ॥ ६०॥

Then Kubera flew in the air and raised his mace to hit. Seeing that Śatruñjaya tricked away from that unfailing Kubera. 60

ज्ञात्वा स्वं धनपः पृष्ठे जघानाऽधर्मतस्तदा। शत्रुञ्जयः पृष्ठदेशे ताडितो मूर्च्छितः क्षणम्॥ ६१॥
ततः प्रज्ञां समासाद्य क्रोधादरुणलोचनः। धिक्त्वामनार्यमशुभं धर्माऽपेतं धनाऽधिपम् ॥ ६२॥
यन्मामधर्मयुद्धेन जघ्निवान् राक्षसो यथा। न त्वया गदया योद्धुमर्होऽहं धर्ममाश्रितः ॥ ६३॥
युद्धेषु संश्लाघ्यतमं गदायुद्धं प्रचक्षते। बहुभिर्धर्मनियमैः नियतं योगवर्त्मवत् ॥ ६४॥
तत्त्वत्कृतस्यापचितिं पश्य कर्तास्मि संप्रति। इत्युक्त्वा भुवि चिक्षेप गदां सर्वायसीं ततः॥ ६५॥

Knowing that Kubera unrighteously hit Śatruñjaya on his back by which Śatruñjaya became unconscious for a moment. Then gaining awareness, he with furious red eyes addressed Kubera. "Shame on you, Oh Kubera! You are uncultured, inauspicious and unrighteous by hitting me like a rākṣasa. Being on the right path I cannot fight you with the mace. Mace-fight which like the Yogic path, has many rules and regulations, is commended as the best among fights. Watch me, I will immediately compensate for your action." Saying thus, he placed his iron mace on the ground. 61 to 65

मुष्टिमुद्यम्य वेगेन जघान हृदि वै ततः। मुष्टिनाऽभिहतो यक्षराजः शोणितमुद्गिरन् ॥ ६६॥
पपात भुवि चात्यन्तं मूर्च्छितो मृतवत्तदा। पतितं तं पाशचयैर्बबन्ध निमिषाऽर्धतः ॥ ६७॥

Then he pounded the chest of Kubera with his fist by which Kubera dropped as if dead on the ground bleeding. Śatruñjaya then tied him in half-a-minute with a bunch of ropes. 66, 67

अथ मोचयितुं यक्षा राजानं कोटिकोटिशः। शस्त्रोद्यतकराः शत्रुञ्जयं हन्तुं समारभन् ॥ ६८॥

Then crores and crores of Yakṣas attacked Śatruñjaya, with weapons in their hands to release their king. 68

अथ तान् गदया सर्वान् शमयामास वेगतः। दिनेश इव भूतौघान् ततस्तं निधिपं जवात् ॥ ६९
समादाय व्रजन्तं तं पुलस्त्यः सुनिशाम्य वै। आगत्य वत्सेत्यामन्त्र्य मधुरं वाक्यमब्रवीत् ॥ ७०
शत्रुञ्जय धनेशोऽयं जितो युद्धे त्वया बलात्। देहि मह्यमिमं पौत्रं प्रेयांसं हृदयंगमम् ॥ ७१॥
वीरव्रतो याचितं न विप्रेभ्यो न प्रयच्छति। तं तत्सुतः कथं मह्यं न ददास्यभियाचितम्॥ ७२॥

Then Śatruñjaya quickly destroyed all of them with his mace just as the Sun, the group of devils. Then he carried Kubera and moved away. Hearing this, Pulastya came there and addressed him sweetly by calling him "Oh child! You have won Kubera by your strength in the

war. Give me my grandson who is lovable and dear to me. Vīravrata will give the brahmins whatever they ask from him. Then how you his son will not give him when I have asked for? 69 to 72

मुनेस्तद्वचनं श्रुत्वा प्रणम्य भुवि दण्डवत्। समर्प्य तस्मै धनपं संन्यवर्तत वेगत: ॥ ७३ ॥

Listening to the words of sage Pulastya, Śatruñjaya prostrated on the ground and offered Kubera to him and returned soon. 73

एवं जयन्तेन तत्र वीरभानुरयोधयत्। तौ युद्ध्वा सुचिरं तत्र बहुशस्त्रास्त्रकोविदौ ॥ ७४ ॥
लोकान् विस्मापयामासु: स्वकौशलकर्मभि:। खड्गयुद्धं समासाद्य जयन्तो वीरभानुना॥ ७५ ॥
बलिना ताडितो मूर्ध्नि न्यपतत्स्यन्दनोपरि। सारथि: पतितं दृष्ट्वा जयन्तं तमपाऽवहत् ॥ ७६ ॥

In the same manner Vīrabhānu fought with Jayanta. Both of them well versed in war-weapons fought for a long time and surprised every one by exhibiting their skills. In the sword-fight Jayanta was hit on his head by the strong Vīrabhānu and fell in the chariot. Seeing that his charioteer took away Jayanta. 74 to 76

शत्रुहा वरुणेनाऽथो युयोधाऽतिबलीयसा। शस्त्रैरस्त्रैर्बहुविधै: शंसनीयपराक्रम: ॥ ७७ ॥

Then Śatruhā whose valour was laudable battled with the most powerful Varuṇa by adopting many types of weapons. 77

वरुणो मकराऽऽरूढ: शत्रुहा रथमास्थित:। विचित्रं युद्धं चक्राते लोकविस्मापनं महत्॥ ७८ ॥

Varuṇa riding his crocodile and Śatruhā his chariot were engaged in a wonderful great war that surprised every one. 78

शत्रुहा वरुणेनैवं सुसंयुध्याऽचिरं तत:। त्रिभि: शरै: सुनिशितैर्हृदि विव्याध तोयपम् ॥ ७९ ॥
त्रिभि: शरैर्गाढविद्धो वरुण: क्रोधमाययौ। चतुर्भिर्निशितैर्भल्लैश्चतुरस्तस्य वाजिन: ॥ ८० ॥
निहत्य ध्वजमेकेन यन्तारं चैकपत्रिणा। हत्वा कर्णान्तपूर्णेन हृदि विव्याध तोयप: ॥ ८१ ॥

Śatruhā after fighting very well for a long time with Varuṇa, injured him in his chest by three well-sharpened arrows. The angry Varuṇa who was thus hurt killed with four sharp arrows the horses of Śatruhā. Then he destroyed the flag of Śatruhā with one arrow and his charioteer with another and hit Śatruhā in his chest with a deep drawn arrow. 79 to 81

शत्रुहा हतकेत्वश्वसारथिर्गाढमन्युना। वारुणं मकरं तीक्ष्णकर्णिना मूर्ध्न्यताडयत् ॥ ८२॥
अन्येन चापं चिच्छेद किरीटमपरेषुणा। आकर्णाऽऽकृष्टबाणेन विव्याध निटिले तदा ॥ ८३॥

Śatruhā who lost his flag, horses and the charioteer, hit with great fury Varuṇa's crocodile on its head with a sharp arrow. He broke Varuṇa's bow with another arrow and his crown with a different one. Then he injured Varuṇa in his temple with a long stretched arrow. 82, 83

तीक्ष्णबाणविनिर्भिन्नफालदेशाज्जलेशितुः। असृग्धाराऽतिवेगेन निरगात्सोऽपि मूर्च्छितः॥ ८४॥

From the forehead of Varuṇa which was split by the sharp arrow, blood flowed with great force and Varuṇa became unconscious. 84

शुशुभेऽसृग्धारया स फालनिर्गतया तदा। शैलेश इव शृङ्गोद्यच्छोणतोयझराऽऽवृतः ॥ ८५॥

With that stream of blood from his forehead Varuṇa was shining like the Himālayan mountain oozing from its peak a red river. 85

अथ प्रज्ञां समासाद्य क्रोधेन वरुणो रुषा। बबन्ध विजपाशेनामोघेन बलिनं बलात् ॥ ८६॥

Then regaining consciousness Varuṇa angrily tied the strong Śatruhā with is infallible rope with great force. 86

तदा दृष्ट्वा शत्रुहणं बद्धं समरतापनः। नीयमानं जलेशेन रुरोध पथि सायकैः ॥ ८७॥

Then seeing Śatruhaṇa being tied and taken away by Varuṇa, Samaratāpana obstructed him on the way with arrows. 87

वरुणो बलवान् तेन युयोध सुचिरं तदा। बद्धं शत्रुहणं चापञ्च गृहीत्वा शस्त्रकोविदः॥ ८८॥

Then the mighty Varuṇa an expert in war fought with Samaratāpana for a long time holding his bow and also the tied Śatruhaṇa. 88

तस्याऽपि निशितैर्बाणैः सारथिं रथवाजिनः। निहत्य छित्वा तच्चापं वरुणः प्रययौ जवात् ॥
तदा खड्गं समादाय गत्वा समरतापनः। वरुणं निजघानाऽऽशु मूर्ध्नि तीक्ष्णाऽसिना स च ॥
तेन खड्गप्रहारेण भिन्नमूर्धा जलेश्वरः। मूर्च्छितः पतितो भूमौ कृत्तपक्षमहीध्रवत् ॥ ९१॥

Then Varuṇa, after destroying with sharp arrows the charioteer, the horses and the bow of Samaratāpana, went away with great speed. Samaratāpana holding a sword pursued him and hit Varuṇa on his head with that sharp sword. With that blow, Varuṇa with his head

split, fell unconscious on the ground like a mountain with its wings chopped off. 89 to 91

तदन्तरे तु वरुणं बद्ध्वा समरतापनः। नेतुं समीहते यदा तदा वै सर्वतो यमः ॥ ९२॥
महामहिषसंरूढो योद्धुं समरतापनम्। आययौ भिन्ननीलाद्रिप्रतिमो मृत्युनाऽऽवृतः ॥ ९३॥
रोगैर्दूतैश्च सहितो विकृताऽऽस्याङ्गबाहुभिः। आयान्तं सम्मुखे दृष्ट्वा भीमं भीमगणैर्वृतम् ॥
यद्दर्शनेनैव जनाः संत्यजन्ति भयादसून्।

While Samaratāpana was binding Varuṇa and taking him away, Yama looking like a chopped black mountain riding on his great Bison and surrounded by lieutenants of death, diseases and servants with ugly faces and limbs came there. People seeing that dreadful Yama along with his frightening group would die out of fear. 92 to 94

तं दृष्ट्वाऽपि तदा धीरो नाऽकम्पत महीध्रवत् ॥ ९५॥
युयोधाऽन्यरथारूढः शस्त्राऽस्त्रैर्विविधैर्बली। युद्ध्वा चिरं यमेनैवमर्धचन्द्रेण वक्षसि ॥ ९६॥
आकृष्य कर्णपर्यन्तं जघान शमनस्य वै।

Even after seeing Yama, the brave Samaratāpana was firm like a mountain. He fought with Yama by riding on another chariot using varieties of weapons. After a long battle he injured Yama in his chest by a long stretched half-moon like arrow. 95, 96

तेनाऽऽहतो दण्डधरो वमन् रक्तं सुफेनिलम् ॥ ९७॥
पपात महिषाद्भूमौ दूता हाहेति चुक्रुशुः। वरुणं पुनरासाद्य गन्तुमेव मनो दधे ॥ ९८॥

Hit by that arrow Yama fell down on the ground vomiting foamy blood. His servants cried in agony. Then Samaratāpana went near Varuṇa and decided to go away. 97, 98

तदद्भुतं यमपराभवं दृष्ट्वा सुरा नराः। विस्मिताः प्रशशंसुस्तं सर्वे समरतापनम् ॥ ९९॥

Witnessing such an astonishing defeat of Yama, all gods and human beings praised Samaratāpana with wonder. 99

तदन्तरे यमगणा वरुणस्य गणा अपि। आगत्य रोद्धुं युगपत्प्रवृत्ताः सर्वतो दिशम् ॥ १००॥

Then the soldiers of Yama and Varuṇa simultaneously obstructed Samaratāpana from all sides. 100

तान् दृष्ट्वा परितः सर्वानसङ्ख्यातगणान् तदा। गदामादाय महतीं सर्वानेवाऽभ्यकालयत् ॥

Seeing the innumerable groups surrounding him, he started driving them away with his huge mace. 101

ते काल्यमाना बहुधा न न्यवर्तन्त वै यदा। वायव्याऽस्त्रेण वरुणगणं तूर्णमपाऽकरोत्॥ १०२॥

When they did not disperse even after being driven many times, Samaratāpana using the wind-missile quickly drove away the Varuṇa's group. 102

गणं याम्यमथाऽग्नेयास्त्रेण हत्वा तदा पुनः। गन्तुं मनो दधे यावत्तावद्रोगाः सहस्रशः॥ १०३॥
परिवार्य विलोप्तुं तं यदा समरतापनम्। उद्ययुस्तावदेवायं मत्त्वाऽन्याऽस्त्रैः सुनिर्गतान्॥ १०४॥
नामत्रयास्त्रमासाद्य रोगान्प्रति समुत्सृजत्। तदस्त्रोत्सर्गमात्रेण क्षणादेवाऽखिलाऽऽमयाः॥ १०५॥
महावातेन जलदा इव निश्शेषतां ययुः।

After driving away the group of Yama with the fire-missile, as he was trying to return, thousands of the guardians of diseases enveloped to kill Samaratāpana. Then Samaratāpana thought that no other missile than the Nāmatraya-missile would be of use and discharged that against the diseases, by which all the diseases were totally destroyed in a moment just as the clouds by a strong wind. 103 to 105

तदन्तरे महाकालमहिषो यमवाहनः ॥ १०६॥
क्रुद्धो विनिःश्वसन् हन्तुं प्रागात्समरतापनम्। खुरैर्विदारयन् पृथ्वीं शकृन्मूत्रमवासृजत् ॥ १०७॥
लाङ्गूलमुन्नयन्नर्दन्नदन् जातिरवं तदा।

Then the vehicle of Yama, the bison by name Mahākāla sighing with anger, splitting the ground with its hoofs, discharging dung and urine, lifting its tail, rushed towards Samaratāpana making sounds characteristic to its breed to attack and kill him. 106, 107

आयान्तं वीक्ष्य महिषमग्रे समरतापनः ॥ १०८॥
पशौ शस्त्रेण किमिति त्यक्त्वा शस्त्रमशेषतः। मुष्टिना प्राऽहरन्मूर्ध्नि बलवान् बलवत्तरम् ॥

Seeing the bison nearing him, the mighty Samaratāpana abandoned his weapons thinking them as unnecessary to fight an animal and gave a hard blow with his fist on its head. 108, 109

तेन मुष्टिप्रहारेण भिन्नमूर्धा ह्यपाऽसरत्। ईषत्कश्मलमायातो महिषोऽभ्यद्रवत्पुनः ॥ ११० ॥

With that blow, the bison with its head injured swooned a bit and again rushed towards Samaratāpana. 110

अभिद्रुत्य विषाणाभ्यां हत्वा समरतापनम्। गृहीत्वा शृङ्गयोर्मध्ये पलायनपरोऽभवत् ॥ १११ ॥
तदद्भुतं वीक्ष्य सुरा जहर्षुः शत्रुघातनात्। विषण्ण मनुजा मत्वा हतं समरतापनम् ॥ ११२ ॥

Then the bison carrying Samaratāpana between its horns started running away. Watching that astonishing scene the gods were glad at the defeat of Samaratāpana and the humans were sad thinking that it was his end. 111, 112

ततः प्रज्ञां समासाद्य पृष्ठमारुह्य सत्वरम्। महिषस्याऽहनत्पृष्ठं तलाभ्यां बलवद्रुषा ॥ ११३ ॥

Then Samaratāpana regaining his consciousness quickly climbing on the bison severely pounded its back angrily with his palms. 113

तलप्रहाराऽभिहतं पृष्ठं तस्य विदीर्यत। विदीर्णपृष्ठः पतितो मृतवन्निर्गतेक्षणः ॥ ११४ ॥
निर्यातितबहिर्जिह्वो घर्घरारावसंयुतः।

Hit by the palms, its back got split and the bison fell as if dead with its eyes and tongue protruding and making a purring sound. 114

मूर्च्छाविमुक्तः प्रेतेशस्तद्दृष्ट्वाऽतिरुषाऽन्वितः ॥ ११५ ॥
उद्यम्य कालदण्डं तं हन्तुं समरतापनम्। ययौ यदा तदा दृष्ट्वा सुधृतिः समचिन्तयत् ॥ ११६ ॥
अमोघः कालदण्डोऽयं प्राप्तः समरतापनम्।
भस्मीकुर्यान्न सन्देहः किं कृत्वा नः शुभं भवेत् ॥ ११७ ॥
एवं विमृश्य मनसि ययौ शीघ्रं यमाऽन्तिकम्।

When Yama who got back his consciousness and saw the fate of his bison and picked up his Kāladaṇḍa—the weapon of death—and proceeded to kill Samaratāpana, then Sudhṛti who was sure that the infallible Kāladaṇḍa would reduce Samaratāpana to ashes thought about what would be good for his side and quickly went near Yama. 115 to 117

तिष्ठ क्व गच्छसीत्युक्त्वा यमं गजवरस्थितः ॥ ११८ ॥
तीक्ष्णेनाऽऽकर्णकृष्टेन भल्लेन समताडयत्।

Seated on the elephant and questioning Yama about where he was going, Sudhṛti hit Yama with a sharp long drawn arrow. 118

दण्डोद्यते सव्यभुजे ततस्तेनैवमाहतात् ॥ ११९ ॥
कराच्च्युतः कालदण्डः निपपात महीतले। पुनर्दण्डं समादातुं यमो यावत्समागतः ॥ १२० ॥
सुधृतिस्तावदन्येन भल्लेन यममूर्धनि। जघान तेन भल्लेन भग्नमूर्धा पपात ह ॥ १२१ ॥

Because of the injury to his right arm with which Yama was holding the Kāladaṇḍa, the Kāladaṇḍa slipped and fell on the ground. As Yama was picking it up, Sudhṛti struck him on his head with another arrow by which Yama dropped down with his head hurt. 119 to 121

तत्कर्मात्यद्भुतं दृष्ट्वा शशंसुर्निर्जरा नराः। साधुशब्देन महता तदा वै मेघवाहनः ॥ १२२ ॥
दृष्ट्वाऽतिमानुषं तस्य सुधृतेर्विक्रमं जवात्। ऐरावतसमारूढः प्रायाद्योद्धुं शतक्रतुः ॥ १२३ ॥

Gods and men appreciated that marvellous valour of Sudhṛti by loudly acclaiming "Well done". Then Indra seeing the supernatural powers of Sudhṛti came on his Airāvata to fight with him. 122, 123

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे सप्तदशोऽध्यायः॥

End of the Seventeenth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

अष्टादशोऽध्यायः

Chapter 18

सुधृतिं प्राप्य समरे गजसंस्थं पुरन्दरः। चिरं युद्धं समकरोत्तुमुलं रोमहर्षणम् ॥ १॥

Approaching Sudhṛti who was riding an elephant, Indra fought a long-drawn, raging and horripilating war. 1

सुधृतेर्युद्धसारत्वं सुधृतित्वं निशाम्य तु। शतक्रतुर्विस्मितोऽभूत् युद्ध्यमानो रणाऽजिरे ॥ २॥

Seeing the bravery and skill of Sudhṛti in war, Indra was surprised. 2

शतक्रतुः शितशतधाराभिः सुधृतिं तदा। ववर्ष तोयद इव मेरुशृङ्गं सुवृष्टिभिः ॥ ३॥

Then Indra showered Sudhṛti with hundred sharp arrows just as the clouds rain on the peak of Meru. 3

शतक्रतुशराऽऽसारसञ्छन्नः सुधृतिस्तदा।
न दिशो नाऽपि चाऽऽकाशं भुवं वा पश्यति क्वचित् ॥ ४॥

Covered by the cloud of arrows Sudhṛti could not see the directions, nor the sky, nor the ground. 4

एवमिन्द्रशराऽभ्रौघच्छन्नं सुधृतिपूषणम्। हाहेति चुक्रुशुर्दृष्ट्वा मर्त्यसेनाः समन्ततः ॥ ५॥

Witnessing thus the Sun named Sudhṛti concealed by the cloud of Indra's arrows, the entire soldiers cried in consternation. 5

एतस्मिन्नन्तरे शक्रशरवृष्टिं महाऽस्त्रतः। विनाश्य निर्ययौ सूर्य इव जीमूतमण्डलात् ॥ ६॥

At that time destroying the shower of Indra's arrows by a mighty missile, Sudhṛti emerged like Sun out of the group of clouds. 6

अथ सायकवृष्ट्याऽऽशु देवेशं समवाऽकिरत्। तीक्ष्णनाराचजालेन विव्याध च शचीपतिम्॥ ७

Then he enveloped Indra by a rain of arrows and injured him with a bunch of sharp arrows. 7

इन्द्रोऽपि तावदेवाऽऽशु शरजालं समन्ततः। चिच्छेदाऽस्त्रेण महता वायुनेवाऽभ्रमण्डलम्॥ ८॥

Indra too immediately ruined the entire web of arrows by a powerful missile just as clouds by the wind. 8

एवं कृतप्रतिकृतं निरीक्षन्तौ परस्परम्। संश्लाघन्तौ च सुधृतिदेवेन्द्रौ लाघवं बलम् ॥ ९॥

Thus Sudhṛti and Indra anticipating mutual retaliation were eulogising their strengths and weakness. 9

तन्मध्ये सुधृतिः शीघ्रहस्तस्तीक्ष्णैः शरैस्त्रिभिः। धनुर्निषङ्गं मुकुटं चिच्छेद युगपद्द्रुतम् ॥ १०॥

Meanwhile Sudhṛti who was quick in action cut off simultaneously with three sharp arrows the bow, quiver and the crown of Indra. 10

अथेन्द्रः शेखरभ्रंशात् क्रुद्धः प्रस्फुरिताऽधरः। दधाराऽन्यत्किरीटाग्र्यं विश्वकर्मविनिर्मितम्॥ ११
तावत्तदपि वेगेन चकर्त सुधृतिः शरैः। पुनरन्यद्विश्वकर्मदत्तं मूर्ध्न्याऽभिधारयत् ॥ १२॥
तावत्तदपि चिच्छेद भूयोऽन्यान्यपि भार्गवः। किरीटानां शतं चैकं सुधृतिर्लघुविक्रमः ॥ १३॥
चिच्छेदैवं तदा देवराजो लज्जाऽनताऽऽननः।
क्रोधाऽग्निना प्रज्वलित ऐन्द्राऽस्त्रं समवाऽसृजत् ॥ १४॥

Then Indra, whose lips were throbbing with anger, put on another crown made by Viśvakarma. Then Sudhṛti quickly cut off that too with arrows. Again Indra wore on his head yet another crown given by Viśvakarma. Even that crown and again many, totaling to a hundred and one crowns were shattered by the extremely powerful Sudhṛti who hailed from the clan of Bhṛgu Maharṣi. Thereupon with lowered face out of shame, Indra burning with the flame of anger discharged the Indrāstra. 11 to 14

सुधृतिस्तरसा तच्च वायव्यास्त्रेण नाशयत्। तथा दीर्घेण भल्लेन प्राहरच्चेन्द्रवाहनम् ॥ १५॥

Then quickly Sudhṛti destroyed that by Vāyavyāstra and pierced Indra's elephant with a long spear. 15

हतो भल्लेन देवेन्द्रगजः कुम्भान्तरे दृढम्। क्रुद्धः सुधृतिहस्तस्थं चापमाच्छिद्य सत्वरम् ॥ १६॥
बभञ्ज पादेन तदा तदद्भुतमिवाभवत्। साधु साध्विति देवाद्यैः श्लाघितो गजपुङ्गवः ॥ १७॥
ससार सुधृतिं वेगात्करेणाऽऽदातुकामुकः। तदन्तरे तु सुधृतिरङ्कुशं बृहदायसम् ॥ १८॥

गजराजाय चिक्षेप महागात्रस्तमाच्छिनत्। इन्द्रोऽपि बद्धमुकुटश्चिक्षेप परिघं तदा ॥ १९॥
गजराजाय सुधृतेः परिघेणाऽऽहतो गजः। क्रुद्धोऽभिधावदिन्द्रं स मुसलात्तकरः करी ॥ २०॥
तावद्वज्रेणाऽभिहतो ममार सुधृतेर्गजः।

Massively hit on its temple by the spear, Indra's elephant furiously snatched the bow from Sudhṛti's hands and broke it with its foot. Then the elephant was praised thus "Well-done, well-done" by the gods for its wonderful deed. While the elephant was trying to catch Sudhṛti by its trunk, Sudhṛti threw a huge iron goad at it which was smashed by that huge elephant. Indra too wearing a crown discharged a pad-bolt at Sudhṛti's elephant. Hit by that, Sudhṛti's elephant angrily ran towards Indra carrying a pounding weapon in its trunk and was killed, hit by Indra's thunderbolt. 16 to 20

ततः स्यन्दनमास्थाय सुधृतिर्लघुविक्रमः ॥ २१॥
तीक्ष्णैः शरैस्त्रिभिर्देवपतिं मूर्ध्न्यभिताडयत्। गाढविद्धः शरैस्तीक्ष्णैरीषत्कश्मलमाप सः ॥ २२॥
पुनरैरावतं चाऽपि त्रिभिः सञ्जघ्निवान् शरैः।

Then riding on a chariot the mighty Sudhṛti struck Indra on his head with three sharp arrows from which he swooned for a while. Sudhṛti injured again Airāvata with three arrows. 21, 22

इन्द्रोऽपि मूर्च्छानिर्मुक्तः शक्तिं तावत्समाक्षिपत् ॥ २३॥
नवघण्टां सुरुचिरां दीप्तामशनिसन्निभाम्।

Rising out of unconsciousness Indra released a Śakti which carried nine beautiful bells and was like a thunderbolt. 23

दृष्ट्वाऽयान्तीं महावेगाममोघां सुधृतिस्तदा ॥ २४॥
रथाद्द्रुतं गदाहस्त आप्लुतः पक्षिराडिव। तावत्स्यन्दनमासाद्य शक्तिरैन्द्री ससारथिम् ॥ २५॥
साश्वध्वजं सशस्त्रं च भस्मशेषं चकार ह।

Looking at that unfailing Śakti speeding towards him, Sudhṛti holding his mace quickly jumped up from his chariot like Garuḍa. At the same time Indra's Śakti-weapon reached Sudhṛti's chariot and reduced to ashes the charioteer, the horses, the flag and the weapons. 24, 25

सुधृतिः क्रोधताम्राक्षस्तावदैरावतं बली ॥ २६ ॥
गदां सर्वायसीं भूयो भ्रामयित्वा जघान ह। गदयाऽभिहतः कुम्भे बलेनाऽभ्रमुवल्लभः ॥ २७ ॥
भूयो भ्रमन्निपतितो वमन् रक्तं सफेनिलम्। इन्द्रस्तावदवप्लुत्य वज्रहस्तोऽभिधावत ॥ २८ ॥
सुधृतिस्तावदेवाशु गदया दक्षिणे भुजे। ताडयामास बलवत्ताडितो देवभूपतिः ॥ २९ ॥
मूर्च्छामवाप नितरां पतितं कुलिशं करात्।

Then the strong Sudhṛti with red angry eyes swirling his iron-mace severely hit Airāvata on its head by which it fell on the ground vomitting foamy blood. Then Indra with his thunderbolt came running towards Sudhṛti and Sudhṛti with his mace punched the right shoulder of Indra by which Indra swooned and his thunderbolt slipped away from his hand. 26 to 29

सुधृतिस्सत्वरं तावद्देवेन्द्रं मूर्च्छितं भुवि ॥ ३० ॥
बद्ध्वानेतुमभिक्रामत्तावद्देवाः समन्ततः। नानाविधप्रहरणाः सुधृतिं ववुरोजसा ॥ ३१ ॥
सुधृतित्वात्तु सुधृतिरिन्द्रं वामेन पाणिना। गृहीत्वैव दक्षिणेन गदया तानभिद्रवत् ॥ ३२ ॥

Immediately when Sudhṛti was trying to carry away Indra, all the gods wielding many kinds of weapons quickly surrounded Sudhṛti. Then Sudhṛti being brave held with his left hand Indra and with the mace in his right hand drove away the gods. 30 to 32

तदन्तरे वीरसेनः शत्रुञ्जयमुवाच ह। पितृव्य किं पश्यसि त्वं सुधृतिं हन्ति देवताः ॥ ३३ ॥
इन्द्रं बद्ध्वा गृहीत्वाऽसौ एको युध्यति संयुगे। नाऽयं विलम्बने काल इत्युक्त्वा चोदयद्रथम्॥

Then Vīrasena said to Śatruñjaya, "Oh Uncle! Did you see the gods trying to kill Sudhṛti who is carrying the bound Indra and is fighting all alone in the war. This is not the time to delay." Speaking thus he directed his chariot towards Sudhṛti. 33, 34

शत्रुञ्जयमुखाः श्रुत्वा वीरसेनस्य भाषितम्। शस्त्रवृष्टिं प्रकुर्वन्तो विविशुः शक्रवाहिनीम् ॥ ३५

Listening to the utterances of Vīrasena, Śatruñjaya and others attacked Indra's army by pouring weapons on them. 35

अथाऽभवद्घोरतरो रणः परमदारुणः। अमर्त्यानां च मर्त्यानां शस्त्राऽस्त्रबहुसङ्कुलः ॥ ३६ ॥
करवालप्रासशूलगदाचक्रपरश्वधैः। भुशुण्डीशक्तिपरिघशतघ्नीतोमरेषुभिः ॥ ३७ ॥

उच्चावचैः शस्त्रजालैरन्योन्यमभिहन्यताम्। पक्वतालफलानीव वायुना शिरसां गणः ॥ ३८॥
पतन्ति शस्त्रघातेन हस्तपादादिकं तथा। रथाऽश्वगजपदातिपदघातोद्गतं रजः ॥ ३९॥
आच्छाद्य ज्योतिषां राशिं गाढसन्तमसायितम्। तत्र केचिन्न पश्यन्ति परं वा स्वीयमेव वा॥ ४०
शब्दानुसारमार्गेण युध्यन्ति निपुणा रणे। अश्वेभ्यः पतिताः केचिद्गजेभ्योऽपि तथा परे ॥ ४१॥
गजैः सम्मृदितास्तत्र बहवोऽश्वाः पदातयः। तावच्छस्त्रौघसम्पातवेगनिर्यदसृक्स्रवैः ॥ ४२॥
परितः प्रोच्चलद्भिस्तु यन्त्रादिव विनिर्गतैः। रजः संशान्तमभवदभ्रनिर्गमवत्क्षणात् ॥ ४३॥

Then a ruthless fierce war ensued between gods and humans thronged with weapons. In the process of attacking each other with mighty weapons like the sword, the trident, the spear, the mace, the disc, the axe, the missile, the pad-lock, the iron-club and the arrow, the heads and limbs of the host of soldiers dropped like ripe palm fruits by the wind. A dense darkness set in because the constellation was covered by the dust generated by the chariots, by the feet of the horses, the elephants and the soldiers. Then none could recognise each other and the skilled continued to fight following the sounds. Some fell down from horses, some from elephants and many horses and soldiers were trampled upon by elephants. The blood emerging from such a pounding by the weapons flowed all over as if from a machine and thereafter the dust subsided like after rain. 36 to 43

प्रकाशे सति ते शूराः भ्रष्टवाहाः समागमन्। वाहनैर्विविधैः स्वीयैरन्यैरपि भृगूद्वहैः ॥ ४४॥
रथिनो गजसंस्थाना गजिनश्चाऽश्ववाहनाः। अश्वारोहा रथारूढा एवं व्याकुलितं भवत् ॥ ४५॥

When the darkness vanished it was seen that those whose vehicles were lost had climbed different vehicles. The earlier charioteer was on an elephant, the one who was on an elephant was on a horse, the one on the horse on a chariot and thus there was utter confusion. 44, 45

यथाप्राप्तं समारूढा भ्रष्टवाहा विशङ्किनः। युद्धायैव सुसन्नद्धा न विदुर्वाहनं स्वकम् ॥ ४६॥

Those who had lost their vehicles and got on to whichever vehicle they came cross were fighting forgetting their own vehicles. 46

एवमत्यन्तसंमर्दैः प्रादुरासीदसृग्वहा। नदी फेनाऽऽवर्तयुता महावेगा भयङ्करा ॥ ४७॥
अनेकक्षुद्रसरितां योगेनेव महानदी। क्षुद्रशोणितधाराभिर्युता साऽसृग्वहा नदी ॥ ४८॥

द्वीपप्रायमृतकरी निरोधप्रतिवाहिनी। कङ्कवायसहंसाढ्यदीर्घकेशान्त्रशैवला ॥ ४९ ॥
हस्तिहस्तग्राहवती खेटकूर्मौघसंवृता। नृजङ्घोरुमहामत्स्या क्षुद्रमत्स्याऽङ्गुलाऽवलिः ॥ ५० ॥
महाघोषवती भीरुहृदयोत्कंपकारिणी।

By that intense combat was generated a terrific river of blood full of froth and vortices that flowed with great speed. Like a great river joined by its tributaries the huge river of blood along with its smaller streams, had dead elephants as islands obstructing its flow, was infested with eagles, crows and swans, had long hair and veins as its mosses, had the trunk of elephants as crocodiles, had the shields as tortoises, had the limbs of soldiers as sharks, had the fingers of the dead as small fishes and was gushing creating tremor in the hearts of the cowards. 47 to 50

युध्यमाना भटास्तत्र परस्परजिघांसवः ॥ ५१ ॥
नष्टशस्त्रा मुष्टितलनखदन्ताऽऽयुधा भवन्। विस्फारिताक्षा भ्रुकुटीकुटिला दष्टदृक्छदाः ॥ ५२ ॥

In such a battle field, fighting to kill each other, the soldiers having lost their weapons used their fist, palm, nails and teeth as weapons. Their eyes were wide open with injured lashes and crooked brows. 51, 52

शस्त्राण्युद्यम्य धावन्तश्छिन्नबाहूदराः परे। क्वचिन्मस्तकहीनाश्च युयुधुः शस्त्रपाणयः ॥ ५३ ॥

Some soldiers were running away with raised weapons. The arms and stomach of some were severed. Some were without head. Some fought holding weapons. 53

एवं प्रवृत्ते समरे मर्त्याऽमर्त्यसमाकुले। शत्रुञ्जयाद्या नृपतिपुत्रास्तत्सूनवोऽपि च ॥ ५४ ॥
विविशुर्देवसेनायां महाबलपराक्रमाः। चिरं ते देवसेनाभिर्युध्वा संक्षोभ्य चाऽमरान् ॥ ५५ ॥
आसेदुः सुधृतिं सेनापतिं बद्धसुराधिपम्। बद्धं सुरेशं वामेन गृहीत्वेतरहस्ततः ॥ ५६ ॥
गदया समयुध्यन्तं दृष्ट्वा ते विस्मिता भवन्।
साधु शूर रणश्लाघ्य इति स्तुत्वा नृपाऽऽत्मजाः ॥ ५७ ॥
संजघ्नुर्देवसेनां ते बलवद्युद्धदर्पिताः।

When such a war was going on between gods and humans, Śatruñjaya and the children of the king and their children too who were brave

entered the army of gods and tormented them and reached their army chief Sudhṛti who had bound Indra. They were surprised to see Sudhṛti who was holding in his left arm the bound Indra and fighting with his mace in his right hand. Praising him saying "Well done. You are worthy of praise in war", the sons of the king arrogantly punished the army of gods. 54 to 57

तैर्हन्यमाना विबुधाः सोढुमप्रभविष्णवः ॥ ५८ ॥
त्यक्त्वा शस्त्राणि हाहेति चुक्रुशुश्चाऽभिविद्रुताः। तदा कुबेरो वरुणो यमो गन्धर्वराडपि ॥ ५९
मिलित्वा युयुधुस्तत्र वायुसोममुखैर्युताः। तान्युध्यमानान् सुचिरं ते युध्वा राजनन्दनाः ॥ ६०॥
बबन्धुस्ते कुबेरादीन् बलाद्युद्धेन निर्जितान्। शत्रुञ्जयो धनपतिं शत्रुहा वरुणं तथा ॥ ६१॥
चित्रसेनं तथा भीमो यमं समरतापनः। जयन्तं वीरसेनश्च वीरभानुः समीरणम् ॥ ६२॥
वीराग्रगो वसूंस्तद्वत् शशाङ्कं वीरविक्रमः। बद्ध्वा सेन्द्रान् सर्वदेवान्नेतुं समुपचक्रमुः ॥ ६३॥

Unable to withstand the blows, the gods discarding their weapons ran away crying in dismay. Then Kubera, Varuṇa, Yama and Citrasena supported by Vāyu, Moon and others jointly fought for a long time but were defeated and bound by the sons of the king. Śatruñjaya captured Kubera, Śatruhā caught Varuṇa, Bhīma bound Citrasena and Samaratāpana arrested Yama. Vīrasena took Jayanta into custody and Vīrabhānu captured Vāyu. The Vasus were held by Vīrāgraga and Vīravikrama caught the Moon. Taking all the gods including Indra into custody they started taking them away. 58 to 63

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे अष्टादशोऽध्यायः

End of the eighteenth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकोनविंशोऽध्यायः

Chapter 19

एवमिन्द्रमुखान् बद्ध्वा यदा नेतुं प्रचक्रमुः। तदा कामो धनुर्दिव्यं तान् रुरोध विकर्षयन्॥ १॥

When Indra and others were being taken away under custody, Kāma prevented the kings by pulling his sacred bow. 1

विद्रुता विबुधाः केचित्केचित्तत्र निपातिताः। बिडौजः प्रमुखा देवप्रवृद्धा बन्धनं गताः ॥ २॥
देवगन्धर्वदाराद्याश्चुक्रुशुर्भयपीडिताः। तदा कामो विकर्षन् स्वं धनुर्मर्त्यानरुन्धत ॥ ३॥
विमुञ्चन् शस्त्रवर्षाणि शरजालेन संवृणोत्।

Some gods ran away and some others had fallen down. The wives of the gods and Gandharvas yelled with fear since Indra and other prominent gods were captured. Then Kāma pulling his bow stopped the human beings and enveloped them by raining arrows and weapons. 2, 3

तदा सुधृतिमुख्यास्ते न्यस्य बद्धान् दिवौकसः ॥ ४॥
युयुधुः सर्व एवैते कामेनाऽतिबलीयसा। पञ्चहायनको बाल एकः सर्वानयुध्यत ॥ ५॥
कामः शस्त्रास्त्रकुशलस्तदद्भुतमिवाऽभवत्।

Then Sudhṛti and others putting aside the bound gods, jointly fought with the powerful Kāma. The five-year young Kāma, skilled in weapons opposed alone all of them which caused wonder. 4, 5

विस्मयं परमं जग्मुः मर्त्या देवास्तथेतरे ॥ ६॥
सर्वेषामस्त्रजालानि शस्त्राण्यपि पृथक्पृथक्। छित्त्वा जघान प्रत्येकं सायकैः सितशल्यकैः॥ ७
हताः सुधृतिमुख्यास्ते स्यन्दनं संश्रिताः पृथक्। सर्वप्राणैरयुध्यन्त कामेन बलवत्तराः ॥ ८॥
तदा ते निशितैर्बाणैः कामं विव्यधुरेकशः।
कामस्तानपि चिच्छेद मध्ये प्राप्तान् शरैः पृथक् ॥ ९॥

The humans, gods and others were extremely astonished. Kāma using arrows with sharp bright tips destroyed one by one all the weapons and missiles of the opponents. Thus beaten Sudhṛti and others riding separate chariots again fought with Kāma with all their might.

Simultaneously they discharged sharp arrows at Kāma and Kāma destroyed each one of them midway by means of arrows. 6 to 9

कामस्य दृष्ट्वाऽतिबलं सुधृतिः प्रावदत्तदा। भो राजपुत्राः श्रुणुत वर्धनेन पुरोदितम् ॥ १०॥
एकः कुमारस्तेनाऽत्र हता राष्ट्राधिपाः क्षणात्। कोटिशोऽतिबलास्तेन दैवं बलमिदं भवेत्॥ ११
इति तत्सत्यमेवाऽद्य पश्यामः कामपौरुषम्। एकः कुमारः सर्वान् नो रुरोध समितिञ्जयान् ॥
अद्याऽपि नाऽगच्छति नो राजा वीरव्रतो विभुः। कामो न जेतुमस्माभिः शक्यो वीरव्रतादृते ॥
सोऽपि राजा महादेवं संतोष्य तपसा यदि। भूयात्प्राप्तवशे नो चेत्कामोऽस्मान् जयतिक्षणात् ॥

Witnessing the great valour of Kāma, Sudhṛti said "Oh, Sons of the king! Listen. Vardhana had earlier said that this boy had killed crores of kings and that he must be having divine power. We are today seeing the truth in that statement through Kāma's strength that single-handed he has hindered all of us of immense power. If our Lord and King Vīravrata does not return from his penance even now, we will be unable to conquer Kāma without him. If our king after getting the grace of Mahādeva does not join us, Kāma will surely defeat us soon. 10 to 14

वदन्त्येवमनीकेशे कामः शीघ्रतरक्रियः। सुधृतेरायुधं तीक्ष्णशरेणाच्छिनदञ्जसा ॥ १५॥
अन्येन हृदि विव्याध गाढं बाणेन पत्रिणा। सुधृतिर्हृदि संविद्धः कृत्तमूल इव द्रुमः ॥ १६॥
पपात भुवि निष्प्रज्ञो विभिन्नहृदयस्तदा। शत्रुञ्जयं शत्रुहणं भीमं समरतापनम् ॥ १७॥
विजेययुद्धकुशलो विध्वा मर्मसुसायकैः। तीक्ष्णैराशीविषप्रख्यैः मूर्च्छितानकरोद्भृशम् ॥ १८॥

As Sudhṛti the chief of the army was speaking thus, the quick Kāma immediately cut off his weapons by a sharp arrow and injured him in his chest by another feathered arrow. Pierced in his heart Sudhṛti fell unconscious on the ground like a tree whose root is cut. Then Kāma of unconquerable war skills rendered unconscious Śatruñjaya, Śatruhaṇa, Bhīma and Samaratāpana, by hurting their vital organs with sharp poisonous arrows. 15 to 18

ते हताः कामबाणौघैर्जर्जरीभूतविग्रहाः। हित्वा प्रज्ञामायुधं च प्रेयसीमिव कामुकः ॥ १९॥
संश्लिष्य भूमिं सर्वाङ्गैर्नविदुर्बाह्यमान्तरम्।

Hurt and shattered by the arrows of Kāma, they, without weapon and consciousness totally embraced the ground like a lover his fiancee and were unaware of in and out. 19

वीरविक्रममुख्यास्ते पुत्रा दृष्ट्वा तथाविधान् ॥ २० ॥
पितॄन् शोकसमाक्रान्ताः परिदेवितुमारभन्। हा तातास्मान्परित्यज्य क्व गतोऽनाथतां गतान् ॥
तव ताते च किं ब्रूमो सोऽपि त्यक्ष्यति जीवितम्। विना भवद्भिर्निमिषमपि नो भविता नृपः ॥

Vīravikrama and others and the sons of Śatruñjaya and others, seeing the condition of their fathers, overwhelmed by sorrow started wailing thus "Oh father! Where have you gone leaving us helpless. What shall we say to your father who will also die being unable to withstand your separation even for a minute? 20 to 22

एवं विलपमानान् तान् दृष्ट्वा सुधृतिनन्दनः। रणधीरः प्राह तदा वचो मे शृणुतादरात् ॥ २३ ॥
पराक्रमस्य कालोऽयं न च वै परिदेवितुम्। शत्रुरत्येति सर्वान् नो भवेच्छोको हि वीर्यहा ॥
योद्धव्यं क्षत्रियैर्युद्धं यावत्प्राणस्य धारणम्। तस्माच्छोकं परित्यज्य युद्ध्यामोऽत्र यथाबलम् ॥
राज्ञे निवेदनायैष वीरसेनः प्रयात्वितः। भवतां देवितं दृष्ट्वा सैनिकाः सर्वतो दिशम् ॥ २६ ॥
प्रयान्ति भीता हाहेति रटन्तस्त्यक्तहेतयः। निवर्तयध्वं शोकात्स्वं चित्तं धैर्यसमाश्रयात् ॥ २७ ॥

Seeing their misery Raṇadhīra the son of Sudhṛti said "Listen to me with confidence. This is the time to show our strength and not sorrow. Depression destroys our valour and the enemy will win over all of us. A soldier should fight till his death. Hence renouncing sorrow let us fight our best. Let Vīrasena go from here to report to the king. Seeing your sad state the soldiers will disperse screaming with fear, discarding their weapons. Turn your mind away from grief by embracing courage." 23 to 27

निशम्यैवं सुधृतिजवाक्यं धैर्यं समाश्रिताः। युद्धाय निर्ययुः सर्वे वीरविक्रममुख्यकाः ॥ २८ ॥

Hearing the words of the son of Sudhṛti, Vīravikrama and others gained courage and proceeded to battle. 28

राज्ञे निवेदनायाशु वीरसेनः सुनिर्गतः। शत्रुञ्जयसुताद्यास्ते कामस्याभिमुखे स्थिताः ॥ २९ ॥
एतस्मिन्नन्तरे देवा दृष्ट्वा कामात्पराभवम्। इन्द्रादीन्मोचितुं सर्वे धृतधैर्याः समाक्रमन् ॥ ३० ॥

After Vīrasena left for reporting to the king, the children of Śatruñjaya and other faced Kāma. Then all the gods seeing the defeat of human beings by Kāma, boldly approached to set free Indra and others. 29, 30

रणधीरोऽथ तान् सर्वान् निवार्य शरवृष्टिभिः। विद्रुतानाह्वयत्सर्वान् सैनिकान्मर्त्यपक्षगान्॥ ३१॥
हे हे शूरा नोचितं वः पलायनमशंसितम्। पलाय्य समराद्यूयं भर्तृपिण्डविनिर्यम् ॥ ३२॥
अकृत्वा गच्छथाऽत्यन्तमघशंसनिकां गतिम्। भर्तृपिण्डस्य निर्योगो युद्धे देहसमर्पणम् ॥ ३३॥
पलाय्याभ्यागतं वीरपत्न्यश्चोपालभन्ति वै। अलं प्राणपरित्राणाल्लोकद्वितयनाशनात् ॥ ३४॥
निवर्तध्वं निवर्तध्वं धैर्यमालम्ब्य सत्वरम्। इति तद्वचनं श्रुत्वा निवृत्ताः सर्व एव ते ॥ ३५॥

Then Raṇadhīra prevented all the gods by raining arrows on them and invited all the human soldiers who were running away. He said "Oh brave soldiers, your unworthy receding is not proper and you will face heinous hell being ungrateful to your king. Sacrificing your life is the way to clear your debt to the king. Even your wives will not accept you who have fled from war. Do not take to life-saving which ruins you here and hereafter. So be brave and return soon, return soon." Hearing Raṇadhīra, the soldiers returned. 31 to 35

पुनः समभवद्युद्धं देवमानवसेनयोः। मुहूर्तमात्रमभवद्रणः परमदारुणः ॥ ३६॥

Again the fight between men and gods resumed and went on cruelly for a muhūrta (48 minutes). 36

तदन्तरे तु मनुजान् कामः सायकवृष्टिभिः। विधमन्मारुत इव मेघवृन्दं नभस्थले ॥ ३७॥

In between Kāma by a rain of arrows blew off the human army like the clouds in the sky by a wind. 37

ते हन्यमानाः समरे कामस्य शरवृष्टिभिः। न शेकुः सम्मुखे स्थातुं वायोरग्रे घना इव ॥ ३८॥

Hit by the rain of arrows of Kāma the human soldiers were unable to stand before him like clouds before the wind. 38

तदन्तरे सुधृतिजः शत्रुञ्जयसुतं बली। प्राह तत्कालसदृशं रणधीरो महाधृतिः ॥ ३९॥

Then Raṇadhīra the valiant and highly intelligent son of Sudhṛti spoke suitably to the son of Śatruñjaya. 39

राजपुत्र शृणु वचो भ्रातृभिः सेनयाऽपि वै। यतस्त्वं देवसेनाभ्यो रक्षेन्द्रादीन्पितृनपि ॥ ४०॥
अहं कामं योधयिष्ये पश्यमेऽद्य पराक्रमम्। इत्युक्त्वा रथमारूढः धनुर्विस्फारयन्महत् ॥ ४१॥
कामस्य सम्मुखं प्रागात् सायकैरभिवर्षयन्।

"Oh Son of the king! Along with your brothers and the army, safeguard the gods and the manes from the army of gods. See my strength, fighting with Kāma." Speaking thus and twanging his bow he went in a chariot to Kāma pouring arrows on him. 40, 41

अथ कामोऽपि तं वर्षं शरस्य शरवृष्टिभिः ॥ ४२ ॥
विनिवार्य सुनिशितान् प्रायुङ्क्तसायकान् तदा। तानप्राप्तानेव मध्ये चिच्छेद सायकैस्त्रिभिः॥ ४३
छित्वा द्रुतं मुष्टिदेशे मन्मथस्य महेषुणा। जघान रणधीरोऽपि तदा कामकराद्धनुः ॥ ४४ ॥
प्रापतद्भुवि तद्दृष्ट्वा शशंसुः साधुसाध्विति। कामोऽपि विक्रमं दृष्ट्वा रणधीरस्य संयुगे ॥
साधु वीर श्लाघ्यतम स्तुत्वैवं निशितं शरम्। चापमादाय सन्धाय रणधीरस्य पश्यतः ॥ ४६ ॥
चिच्छेद चापं शरौघं लघुहस्तः प्रतापवान्।

Then Kāma warding off that down-pour of arrows by opposing arrows, shot highly sharp arrows at Raṇadhīra. Before those arrows could reach him, Raṇadhīra destroyed them midway employing three arrows and by another mighty arrow injured Manmatha's fist by which the bow of Kāma dropped from his hand. Seeing that everyone appreciated Raṇadhīra. Even Kāma recognising the valour of Raṇadhīra in the war praised him thus "Oh Strong one, you are worthy of praise" and placing a sharp arrow in his bow, the quick and strong Kāma broke off the bow and arrows of Raṇadhīra. 42 to 46

तेन क्रुद्धः सुधृतिजः चापमन्यत्समाददे ॥ ४७ ॥
अथ कामस्तस्य रथमश्वान् सूतं शरासनम्। चिच्छेद युगपद्बाणैः शीघ्रं लघुपराक्रमः ॥ ४८ ॥

The furious Raṇadhīra picked up another bow. Then the powerful Kāma simultaneously destroyed his chariot, the horses, the charioteer and the bow by arrows in no time. 47, 48

अथादाय गदां सर्वलोहामशनिसन्निभाम्। प्राद्रवन्मदनं हन्तुं क्रोधेनाग्निरिव ज्वलन् ॥ ४९ ॥
रणधीरं तथायान्तं दृष्ट्वा कामः सुवेगतः। चकार वर्षं निशितशराणां घनराडिव ॥ ५० ॥

Then Raṇadhīra blazing with anger ran towards Kāma to kill him with his mace made of all metals which was looking like a thunderbolt. Seeing Raṇadhīra thus approaching him, Kāma created a down-pour of sharp arrows like a dense cloud. 49, 50

रणधीरोऽपि तां वृष्टिं सर्पानिव खगेश्वरः। ग्रसन् जघान गदया सर्वप्राणेन मन्मथम् ॥ ५१॥
गदया ताडितो मूर्ध्नि भ्रमन्नेव पपात ह। गाढमूर्च्छामवाप्तोऽथ रणधीरोऽपि तत्क्षणम् ॥ ५२॥
कामसायकवर्षेण चालनीभूतविग्रहः। पपात मूर्च्छितोऽत्यन्तं वज्राहत इवाद्रिराट् ॥ ५३॥

Raṇadhīra also consuming that rain of arrows like snakes by the Garuḍa, hit with all his might Manmatha on his head with the mace and Kāma giddily fell unconscious. At the same time Raṇadhīra too unable to move being hit by Kāma's arrows dropped unconscious like a mountain hit by a thunderbolt. 51 to 53

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकोनविंशोऽध्यायः॥

End of the nineteenth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

विंशोऽध्यायः

Chapter 20

तदन्तरे वीरसेनो मार्गे राजानमैक्षत। प्रणम्य चरणौ मूर्ध्ना विमना इव संस्थितः ॥ १॥

Then Vīrasena saw on the way the king and after touching his feet with his head stood dejected. 1

तथाविधं प्रियतमं पौत्रं राजा निरीक्ष्य तु। आशीर्भिरनुयोज्याऽथ मूर्ध्न्युपाघ्राय चावदत् ॥ २॥
वत्स किं दीनभूतोऽसि कच्चित्ते कुशलं तनौ। नगरे भ्रातृषु तथा पितृषु स्त्रीगणेषु च ॥ ३॥
सेनासु भृत्यवर्गेषु कोशेषु गुरुमन्त्रिषु। वद शीघ्रं समीक्ष्य त्वां दीनं शुष्यति मे मनः ॥ ४॥

Seeing the depressed beloved grandson, the king with blessings smelt his head and said "My child! Why are you miserable? Are you doing fine? Is everyone in the city including your brothers, fathers, ladies, soldiers, servants, treasury, priests and ministers safe? Tell me soon because my mind is sad seeing you pitiable. 2 to 4

इति श्रुत्वा तदा वीरसेनः प्राञ्जलिरब्रवीत्। राजंस्त्वन्निर्गमदिनाच्चतुर्थेऽह्नि पुरा श्रुतः ॥ ५॥
कामो गीर्वाणसेनाभिरिन्द्राद्यैरपि संवृतः। समागतः सुतुमुलं युद्धं चक्रुर्बुधा नरैः ॥ ६॥
अथास्माभिः सुधृतिना सेनया सह संयुगे। युध्वा विनिर्जिता देवा बद्धा इन्द्रमरुन्मुखाः ॥ ७॥
अथ कामः क्षणेनैव महाबलपराक्रमः। शत्रुञ्जयादीन् सुधृतिं पातयामास संयुगे ॥ ८॥
अक्षौहिणीनां पञ्चाशद्धतास्तेन दिनार्धतः। भ्रातरो रणधीरेण तदाऽऽश्वस्ताः सुदुःखिताः ॥ ९॥
सांप्रतं योधयत्येको रणधीरः स्व सेनया। मन्ये निपतितः सोऽपि कामेन सह संगरे ॥ १०॥
सुधृतिप्रमुखा येन क्षणाद्युद्धे निपातिताः। तत्कथं योधयेदेको रणधीरो महाबलम् ॥ ११॥
इति प्रोक्तं सर्ववृत्तं भवानग्रे परायणम्।

Hearing that Vīrasena narrated the events with folded hands. "Oh King! On the fourth day after you went, Kāma about whom you had spoken earlier, along with Indra and the army of gods came and fought a fierce war with men. Then the gods fighting with Sudhṛti were defeated and Indra, Maruts and others were captured by us. Again the powerful Kāma quickly defeated Śatruñjaya, Sudhṛti and others. In half a day he destroyed our fifty akṣauhiṇī army. The depressed brothers were then consoled by Raṇadhīra who is presently fighting alone. May

be, by now, he is also won by Kāma who had quickly subdued Sudhṛti and the other eminent persons. How can Raṇadhīra battle all alone with the mighty Kāma? Thus I have told you the incidents. Further action is yours." 5 to 11

तच्छ्रुत्वा पौत्रवचनं मा भैरिति समीरयन् ॥ १२॥
आजगाम युद्धभुवि धनुर्विस्फारयन्मुहुः। क्षणेन तावत्कामोऽपि मूर्च्छितः प्रत्यबुध्यत ॥ १३॥

Hearing his grandson and asking him to be bold Vīravrata entered the battle field repeatedly twanging his bow. Then Kāma also quickly gained consciousness. 12, 13

राजानं पुरतो दृष्ट्वा कामः शरसुवृष्टिभिः। अवाकिरन्मेरुगिरिं पर्जन्य इव वृष्टिभिः ॥ १४॥

Seeing the king in front, Kāma showered arrows like the downpour from the clouds on Meru mountain. 14

राजाऽपि प्रतिवर्षेण शरवृष्टिं व्युदस्य ताम्। नीहारपटलान्मुक्तः चण्डांशुरिव सम्बभौ ॥ १५॥

The king also destroyed that rain of arrows by a retaliating shower of arrows and looked like the Sun freed from a veil of mist. 15

अथ राजाऽपि निशितैर्गीर्धपत्रैः सुतेजितैः। विव्याध मदनं भूयः सोऽपि तान्मध्य आच्छिनत् ॥

Then the king shot Kāma with bright sharp arrows that were cut off midway by Kāma. 16

आच्छिद्याकर्णपूर्णेन राजानं ताडयद्भृशम्। राजाऽपि तं शरं मध्ये चिच्छेदाप्राप्तमाशुगैः॥ १७॥

After destroying those arrows, Kāma hit the king with a high-speed arrow and the king broke it half-way through. 17

एवं युद्धमभूत्कामराज्ञोरत्यन्तदारुणम्। राजानं वीक्ष्य सम्प्राप्तं सैनिकाः सहसोत्थिताः ॥ १८॥
सुधृतिप्रमुखाश्चाऽपि मूर्च्छामुक्ताः समन्ततः। तन्वः प्राणमवाप्येव राज्ञा सर्वेऽभिसङ्गताः ॥ १९॥

Thus a fierce battle ensued between the king and Kāma. Seeing the king in the war field all the soldiers, Sudhṛti and others relieved of their swoon rose up quickly rejuvenated and joined the king. 18, 19

प्रणेमुः सर्व एवैते शत्रुञ्जयमुखा नृपम्। युध्यमानो नृपः प्राह सुधृते शृणु मद्वचः ॥ २०॥
कामेन युद्ध्वाऽतिचिरं खिन्नाः श्रान्ताश्च सम्प्रति।

इन्द्रादीन् रक्षत भृशं सुरेभ्यः सर्वतो दिशम् ॥ २१॥
योद्धाऽस्म्यहं मन्मथेन भवन्तः प्रेक्षका मम। इत्युक्त्वा युयुधेऽत्यन्तं राजा कामेन संयत॥ २२॥

Śatruñjaya and others saluted the king. The king who was fighting said, "Oh Sudhṛti! Listen. All of you are tired and worried after battling with Kāma for a very long time. Now you guard very well from all sides Indra and others, from the gods. You will keep on watching me fight with Kāma." Saying this the king fought furiously with Manmatha. 20 to 22

तयोर्युद्धं समभवत् विष्णुकैटभयोरिव। उच्चावचैरस्त्रगणैः शस्त्रैरपि सुतेजनैः ॥ २३॥
अस्त्राण्यस्त्रेण शस्त्राणि शस्त्रेण विनिवार्य च। चक्रतुर्युद्धमत्यन्तं परस्परजयैषिणौ ॥ २४॥
अभेद्यकवचौ तद्वदच्छेद्यदृढकार्मुकौ। अक्षय्यतूणयुगलौ धनुर्विद्याविशारदौ ॥ २५॥
लाघवेन च वीर्येण बभूवतुरतिक्रियौ। एवं तयोर्विक्रमतोरतिक्रान्तं दिनत्रयम् ॥ २६॥

The war between them was like the one between Viṣṇu and Kaiṭabha. Both used many mighty weapons and missiles. Both of them wanting to win, fought fiercely by nullifying weapons with weapons and missiles with missiles. Both these masters of archery had impervious shields, unbreakable bows, inexhaustible quivers. They were mutually displaying skill and valour for three days. 23 to 26

युध्यतोस्तुर्यदिवसे युद्धमासीन्महत्तरम्। अस्त्राऽग्निभिः सर्वलोका व्याप्ताः समभवन् तदा॥ २७
राजा तदा हीयते यच्छ्रान्त्या कामोऽभिवर्धत। ज्ञात्वा राजा हीयमानमात्मानं शङ्करं तदा॥ २८॥
सस्मार मनसा शीघ्रं तदा देवस्त्रिलोचनः। त्रिशूलं प्रेषयामास तद्राज्ञस्तु शरासने ॥ २९॥
सन्निविष्टं सायकवत्तद्राजा पाणिनाऽऽददे। तं शरं सारभूतं स मेने गुरुतरं यतः ॥ ३०॥
नन्वेष सायकोऽत्यन्तं भारभूतोऽशनिप्रभः। कुत एवं निषङ्गे मे नाऽसीत्पूर्वं कदाचन ॥ ३१॥
अथवाऽहं श्रान्त इति स्यादेवमपि वा शिवः। कुलेशः कामविजये सन्निधानं गतो भवेत्॥ ३२

The war on the fourth day was violent with the fire from the missiles pervading the worlds. Then the king was dwindling in strength and Kāma was growing with strength. Understanding his weakness the king remembered and prayed to Lord Śaṅkara and the three-eyed God quickly sent his trident. The king picked it up from his quiver like an arrow and thought it to be a heavy powerful one. He also wondered as to how that heavy thunderbolt-like arrow which was never there before came

into his quiver. He also guessed that it may be Śiva the Lord of his clan who has come in that form thinking that he was tired. 27 to 32

चिन्तयन् चिन्तितं बाणं कार्मुके समयोजयत्। तदाऽर्चिषः समुत्पेतुः शरादशनिसन्निभात् ॥ ३३
तदाऽपसव्यं कामस्य चक्रुः शकुनयो मृगाः। दिशः प्रजज्वलुर्भूमिश्चकम्पे रज आततम् ॥ ३४

Thinking thus the king fixed in his bow that thunderbolt-like arrow from which portentous fire sparks emerged. Then Kāmā's left side shook and birds and animals made sounds of ill-omen. The directions were ablaze, the earth trembled and the atmosphere was covered with the dust. 33, 34

तद्दृष्ट्वा विपरीतं स कामः सस्मार मातरम्। लक्ष्मीं सा प्रेषयत् दूतान् रक्षणार्थं मनोभुवः ॥

Looking at that unfavourable condition Kāma remembered and prayed to his mother Śrī Lakṣmī who sent guards for his protection. 35

तावच्छिक्षेप राजा तं शरमग्निशिखोपमम्। पश्यतां सर्वलोकानां शरः कालाग्निसन्निभः ॥ ३६
दहन्निव त्रिलोकीं स पपात मदनोपरि। हाहेति चुक्रुशुर्देवा दृष्ट्वा शरनिपातनम् ॥ ३७ ॥
सम्प्राप्य स शरः कामं ददाहानलवत्तृणम्। धनुस्तूणयुगं शस्त्रं सर्वं भस्मीभवत्क्षणात् ॥ ३८ ॥
कामोऽपि विगतप्राणो दग्धाऽङ्गारसमाङ्गकः। निपपात क्षितितले क्षीणपुण्यो यथाऽम्बरात् ॥ ३९

At that time the king despatched that blazing arrow. Even as the entire world was looking on that arrow resembling the fire of dissolution dropped on Kāma as if burning the three worlds. Seeing that all the gods cried in agony. That arrow consumed Kāma like a straw by the fire. The bow, the pair of quivers and all his weapons were reduced to ashes in a moment. Kāma charred to death, dropped on the ground like a person from heaven with exhausted merits. 36 to 39

तदन्तरे च ते दूता लक्ष्म्या ये प्रेषिताः पुरा। आगता ददृशुः कामं भूमौ निपतितं व्यसुम् ॥ ४०
ते गृहीत्वा विसंज्ञं तं जग्मुः पद्मासमीपतः।

Then the servants who were sent earlier by Śrī Lakṣmī arrived there and saw the lifeless Kāma fallen on the ground. They carried his unconscious body to Śrī Lakṣmī. 40

अथ राज्ञा हतं कामं दृष्ट्वा सुधृतिमुख्यकाः ॥ ४१ ॥
अत्यन्तं जह्रुषुः सर्वे महारिपुनिपातनात्। सैनिका जयभेर्यादीन्यभिजघ्नुः समन्ततः ॥ ४२ ॥

Seeing Kāma killed by the king, Sudhṛti and all others were extremely happy at the subjugation of the great enemy. All the soldiers beat kettle-drums to mark the victory. 41, 42

हर्षव्याकुलिताः सर्वे प्रोत्सिक्ता अब्धिवज्जनाः। राजानमभिसङ्गम्य वर्धयामासुरुच्चकैः॥ ४३॥
प्रणेमुरपरे तत्र परिरम्भन्ति चापरे। पश्यन्ति सप्रणयतोऽप्यन्ये भाषन्ति केचन ॥ ४४॥

Every one overwhelmed with joy swelled like an ocean on high tide and went near the king shouting slogans of triumph. Some prostrated before the king, some embraced him; some looked at him with love and some conversed with him. 43, 44

एवं प्रवृत्ते सेनायां सम्मर्दे हर्षसम्भवे। सुधृतिं प्राह नृपतिः कालोचितवचस्तदा ॥ ४५॥
सुधृते सत्वरं सेनां सन्नह्य चतुरङ्गिणीम्। प्रयाणं नगरायादौ कृत्वा पश्चाच्च सैनिकाः ॥ ४६॥
ये क्षताः शस्त्रघातेन तान् भैषज्येन योजय। साम्परायेण कृत्येन मृतानग्रक्षतेन तु ॥ ४७॥
पृष्ठक्षतान्निखातेषु सह पश्वादिभिः कुरु। इत्याज्ञाप्य क्षितिपतिः समारोहत स्यन्दनम् ॥ ४८॥

When the army was thus jubilant the king talked to Sudhṛti suitably. "Oh Sudhṛti! Collecting the four types of army proceed first to the city. Then arrange medical treatment to those who are injured by weapons. Perform suitable death rites to those who have sacrificed their lives. Bury the other cowards who were hit in their back while fleeing and died, along with the animals". Ordering thus the king climbed the chariot. 45 to 48

तावद्भटाः सैनिकाश्च नायका नायकाधिपाः। वाहनानि विचित्राणि संरुह्य हेतिपाणयः॥ ४९॥
इन्द्रादिविबुधेशानान् बद्धानादाय सर्वतः। परिवार्य महीपालं नगरायाभिचक्रमुः ॥ ५०॥

At the same time the guards, soldiers, chiefs and generals moved towards the city riding varieties of vehicles and holding weapons and dragging along the captured Indra and other gods and surrounding the king. 49, 50

बन्दिवृन्दैः स्तूयमानः शस्यमानस्तथा भटैः। प्रयातो नगरायाऽशु महीपालः श्रिया ज्वलन्॥ ५१

The king glowing with victory quickly reached the city praised by panegyrists and soldiers. 51

भूपतेर्विजयं श्रुत्वा मन्त्रिणो नगरं द्रुतम्। अलञ्चक्रुश्च विजयं घोषयामासुरुच्चकैः ॥ ५२॥

Hearing about the victory of their king the ministers speedily decorated the city and loudly declared the triumph. 52

वर्धनो मन्त्रिराट् तत्र दूतान् शीघ्रगमान् बहून्। आख्यातुं विजयं राज्ञो बन्धुप्रियजनेषु च ॥ ५३
प्रस्थाप्य राजमार्गेषु साकं तोरणबन्धनैः। कदलीपूगवृक्षैश्च दीपपाञ्चालिकागणैः ॥ ५४॥
समादिशदलंकर्तुं तथा देवालयेषु च। पूजनाय कुलगुरोश्चन्द्रमौलीश्वरस्य तु ॥ ५५॥
विशेषेण बहुविधानुपचारान्प्रकल्पयत्।

Vardhana the prime-minister sent many fast messengers to many relatives and friends to inform the victory of the king. As ordered by him, the royal roads were decorated with arches, plantain stems, betel stems and idols holding lamps. Similarly many offerings were made ready for worship at the temple of Śrī Candramauḷīśvara, their family deity. 53 to 55

कन्याः सुरूपाः भूषाढ्याः श्वेतकौशेयवासिनीः ॥ ५६॥
दध्यक्षतकराश्चान्याः पूर्णकुम्भफलग्रहाः। अन्या विविधपात्रेषु विचित्रा इति दीपकान् ॥ ५७॥
आददानाः सङ्घशस्ताः समादिशत वै द्रुतम्।

He ordered beautiful ladies dressed in white silk garments and wearing jewels, to go in groups, some holding curd and sacred rice, some with sacred jars, some holding many special types of lamps to receive the king. 56, 57

विद्यापतिः कुलगुरुः विप्रैर्विद्याविशारदैः ॥ ५८॥
जयाभिषेकसामग्रीं कल्पयद्विधिदृष्टतः।

The family Guru Vidyāpati along with learned brahmins arranged according to custom, the materials required for sprinkling on the victorious king. 58

प्रकल्प्यैवं मन्त्रिगणैर्वर्धनप्रमुखैर्वृतः ॥ ५९॥
विद्यापतिः स्यन्दनं स्वं समारुह्य पुराद्बहिः। जगाम सहविप्रैर्वर्धनो हयमारुहत् ॥ ६०॥

After such an arrangement Vidyāpati along with Vardhana and brahmins proceeded in a chariot to the outskirts of the city. Vardhana rode his horse. 59, 60

गजं रथं समारूढाश्चान्ये मन्त्रिमुखा ययुः। क्रमेण निर्गताः सर्वे नगरद्वारतो बहिः ॥ ६१॥

Other ministers riding on elephants and chariots proceeded. Gradually every one reached the city gate-way. 61

तदन्तरे भूमिपतिः कुलरत्नाभिधं गजम्। चतुर्दन्तं श्वेतवर्णमैरावतकुलोद्भवम् ॥ ६२॥
अलङ्कृतं समारुह्य नगराभिमुखो ययौ। शत्रुञ्जयाऽद्यास्तनुजास्तत्पुत्राश्च पृथक्पृथक् ॥ ६३॥
हस्तिश्रेष्ठान् समारुह्य राजानमनुसंययुः। रणधीरो रथारूढो राज्ञ आसीत्पुरस्सरः ॥ ६४॥
निर्वर्त्य नृपतेराज्ञां सेनया सह पृष्ठतः। प्रययौ देवराजादीन्बद्धानादाय संयुतः ॥ ६५॥
सुधृतिर्गजमारूढो गदापाणिः प्रतापनः।

Meanwhile the king, riding the decorated white-hued elephant by name Kularatnā which had four tusks and was born in the Airāvata clan, moved towards the city. Śatruñjaya and other sons of the king and grandsons followed the king on their separate excellent elephants. Raṇadhīra in his chariot was in front of the king. Complying with the orders of the king, the courageous Sudhṛti riding an elephant and holding his mace went behind the king with the army along with the bound Devendra and other gods. 62 to 65

अविदूरे पुरद्वाराद्राजा गुरुमवैक्षत ॥ ६६॥
ततोऽवरुह्य करिणो विद्यापतिमुपाऽऽययौ। रणधीरो राजपुत्राश्चाऽन्ये सर्वे निशम्य तु ॥ ६७॥
राजानमवरूढं स्वाद्वाहनाद्गुरुदर्शनात्। अवतेरुः स्ववाहेभ्यो राजानमनुसंययुः ॥ ६८॥

The king as he approached the city gate saw the guru nearby and alighted from his elephant and reached Vidyāpati. Beholding the king getting down from his vehicle on seeing the guru, Raṇadhīra, the sons of the king and everyone alighted from their respective vehicles and followed the king. 66 to 68

राजा गुरुं समासाद्य पस्पर्श शिरसा पदम्। शत्रुञ्जयाद्यास्तदनु प्रणेमुर्गुरुपुङ्गवम् ॥ ६९॥

Going near, the king touched the feet of the Guru with his head. Then Śatruñjaya and others saluted the great Guru. 69

विद्यापतिश्चापि नृपमाशीर्भिरनुयोज्य तु। राजानमवदत्पश्चात्सर्वविद्याविशारदः ॥ ७०॥
राजन्निमं मुहूर्तं वै प्रवेशे ह्यवरं विदुः। विश्राम्याऽग्रिममौहूर्ते प्रशस्ते नगरे विश ॥ ७१॥

Vidyāpati, the expert in all branches of Knowledge, after blessing the king spoke to him. "Oh King! The present time is said to be not suitable to enter the city. Hence relax now and enter the city during the next auspicious time." 70, 71

तच्छ्रुत्वा प्राह नृपतिः नमस्कृत्य तथाऽस्त्विति। ततोऽवतीर्य स गुरुः स्यन्दनादविदूरतः॥ ७२॥
तरुच्छायां समाश्रित्य निषसादाऽऽसने शुभे। तदाज्ञया क्षितिपतिर्निषण्णो नातिदूरतः ॥ ७३॥
शत्रुञ्जयाद्याः सर्वेऽपि निषेदुर्गुर्वनुज्ञया।

Listening to this, the king prostrated before him and said "Be it so". Then the Guru alighting from the chariot sat on a good seat under the shade of a nearby tree. As ordered by the Guru the king sat not far from the guru. Commanded by the guru, Śatruñjaya and all others also sat. 72, 73

विद्यापतिस्ततोऽपश्यद्रथसंस्थान्दिवौकसः ॥ ७४॥
दृष्ट्वा पप्रच्छ नृपतिं क इमे बन्धनं गताः। इति वाक्यं गुरोः श्रुत्वा प्राञ्जलिः प्राह भूमिपः॥
एते शक्रादयो देवाः शत्रुपक्षसमाश्रयाः। सुधृतिप्रमुखैर्युद्धे निर्जिता बन्धनं गताः ॥ ७६॥

Then Vidyāpati saw the gods in the chariot and asked the king thus, "Who are these in custody". Listening to the Guru the king said with folded hands. "They are Indra and other gods who were with our opponents. Being defeated by Sudhṛti they have been captured." 74 to 76

तच्छ्रुत्वा वचनं राज्ञो विद्यापतिरुदारधीः। असम्यगिव तन्मत्वा वचनं प्राह भूमिपम् ॥ ७७॥

Hearing the words of the king, the generous Vidyāpati thinking that deed as improper spoke to the king. 77

हे राजन् शृणु मत्प्रोक्तं नैतदौपयिकं तव। एते हि देवाः पूज्या नो मर्त्यदिष्टैकहेतवः ॥ ७८॥
कारणेन हि संबद्धास्त्वजेया मानवैः सदा। मोचयेमान् प्रार्थयस्व शीघ्रं पूजय पूजनैः ॥ ७९॥

"Oh King! Listen. Your act of taking the gods under custody does not befit you. These gods are venerable to us because they are responsible for our fate. Bound for some reason, indeed, they are always unconquerable by men. Release them soon and solicit by worshipping them suitably. 78, 79

इति श्रुत्वा गुरोर्वाक्यं राजा सुधृतिमैक्षत। नृपतेरिङ्गितं ज्ञात्वा सुधृतिः सत्वरं सुरान् ॥ ८०॥
विमुच्य राजसविधमानयन्मानपूर्वकम्। इन्द्रादीनागतान् दृष्ट्वा प्रोत्थितो नृपतिर्द्रुतम् ॥ ८१॥
क्रमेण नत्वा शक्रादीनासनाद्यैः सभाजयत्। क्रमेण सम्पूज्य सुरान् राज्यं कोशं च वाहनम् ॥
पुत्रदारादिकं सर्वं स्वंचाऽपि विनिवेद्य वै। अज्ञानकृतमेतन्मे क्षमध्वमिति सोऽब्रवीत् ॥ ८३॥

Hearing the guru, the king looked at Sudhṛti who caught the intention of the king and quickly released the gods and brought them with respect near the king. Seeing them come to him the king soon got up and saluted them in order and honoured them with seats and worshipped them. Then the king submitted himself along with his kingdom, treasury, vehicles, sons and all and asked pardon for his ignorant act. 80 to 83

तद्दृष्ट्वेन्द्रमुखा देवा राज्ञो दाक्षिण्यमुत्तमम्। प्रोचुः शुभतरां वाचं तत्कालसदृशीं तदा ॥ ८४
धन्योऽसि नृपतिश्रेष्ठ यस्य ते भक्तिरीदृशी। श्रीगुरौ दुर्लभा लोके कथं हास्यति ते प्रियम् ॥
अनयैव हि भक्त्या ते सर्वं सिध्येत् समीहितम्। राजन्निष्टं साधयस्व साधयामो वयं दिवम् ॥
इत्युक्त्वाऽन्तर्हिता देवाः शक्रमुख्यास्ततः परम्। राजा प्रयातो नगरं गुरुणा सम्प्रचोदितः ॥

Seeing the politeness of the king, the gods spoke good words suitable for the occasion. "Oh best among kings! You are blessed. With such a devotion to the Guru, how can prosperity forsake you? By that devotion alone you will obtain all your wants. May you achieve your desires. We will proceed to the heaven." Speaking thus, Indra and other gods disappeared. Directed by the Guru, the king entered the city. 84 to 87

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे विंशोऽध्यायः॥

End of the twentieth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकविंशोऽध्यायः

Chapter 21

काममादाय ते दूताः कमलासविधं गताः। न्यवेदयन् युद्धवृत्तं देवानां च पराभवम् ॥ १॥

Those messengers carried Kāma near Lakṣmī and narrated the story of the war and the defeat of the gods. 1

श्रुत्वा लक्ष्मीर्जगन्माता दृष्ट्वा कामं गताऽऽयुषम्। ईषच्छोकसमाक्रान्ता धैर्यमालम्ब्य वै पुनः॥
त्रिपुरां परमेशानीं ध्यात्वा निश्चलमानसा। निमील्य नेत्रयुगलं तन्मयी संस्थिता क्षणम् ॥ ३॥
उन्मील्य नेत्रयुगलममृतांशुप्रवर्षणम्। अपश्यन्मन्मथं लक्ष्मीस्तत्क्षणादेव मन्मथः ॥ ४॥
उत्तस्थौ निद्रित इव युद्धोत्सुकितमानसः। सम्प्रेक्ष्य परितः स्वं च निरायुधमवेत्य सः ॥ ५॥
लज्जितः प्रेक्ष्य जननीं ववन्दे तत्पदाम्बुजम्।
वन्दित्वाऽतिविषण्णाऽऽस्यो लक्ष्मीं प्राह तदा वचः ॥ ६॥

Hearing that and seeing the dead Kāma, Lakṣmī the mother of the world was sad for a moment but gaining courage again closed Her eyes and was engrossed in unperturbed meditation on Śrī Tripurasundarī the Supreme Devī. Then opening Her eyes that showered ambrosia, She cast her glances on Manmatha who got up immediately as if from sleep. Wanting to fight, he looked around and could not find his weapons. With disgrace he looked at his mother and fell prostrate at Her lotus feet and addressed Lakṣmī thus: 2 to 6

मातः कुतो मे समरे मर्त्यैरासीत् पराभवः। अहं ते मानससुतो विष्णुपत्न्याः समुद्गतः ॥ ७॥
देवता विजयार्थं ते संकल्पादभवं शिवे। मोघः कथं ते सङ्कल्पो देवानां चाऽपि बन्धनम् ॥ ८
वद मातर्द्रुतं ह्येतच्छोको मां दहतीश्वरि। फल्गुभूतो मृतो युद्धे किमर्थं जीवितस्त्वया ॥ ९॥
अल्पीयसैः पराभूतो मनसस्ते सुतोऽप्यहम्। मम नौपयिकं लोके जीवनं सर्वनिन्दितम् ॥ १०॥
श्रुत्वाऽत्र कारणं मातर्हास्यामि खलु जीवितम्।

"Oh Auspicious Mother! Born from your mind who are the consort of Viṣṇu, how did I lose the battle with men? I was born with your intention of bringing victory to gods. How is it that your resolve has failed and the gods are captured? Answer me quickly since this worry is burning me. For what purpose I who failed and died in war have

been brought back to life? Although I am your mind-born son, I am defeated by small people. My life which is defamed has become worthless in this world. Oh Mother! after knowing the cause for this I will discard my life." 7 to 10

श्रुत्वैवं कामवचनं शोकोद्गारसमन्वितम् ॥ ११ ॥
प्रोवाच पद्मा पद्माऽऽस्या तत्कालप्रतिमं वचः। वत्स काम शोकमेतं जहि कापुरुषाऽऽश्रितम्॥
पुरुषा न हि शोचन्ति धीराः क्वाऽपि महाशयाः। आपदम्भोधिनिर्मग्ना अपि धैर्यमहाप्लवम् ॥
समासाद्य प्रयान्त्येव तीर्त्वा सम्पत्तटं द्रुतम्। आपत्सु ग्लानिमायान्ति जनाः फल्गुस्वभावजाः ॥
शृणु त्वं कारणं वक्ष्ये येन त्वं निर्जितो रणे। न मर्त्यवीर्यात् त्वं युद्धे केवलं निर्जितः खलु ॥
राजा वीरव्रतः साक्षान्महादेवमुपाश्रितः। तत्प्रसादेन युद्धे त्वं निर्जितोऽसि मनोभव ॥ १६ ॥
तद्गच्छाऽऽराधय शिवं महादेवमधीश्वरम्। जेताऽसि समरे सर्वान् प्रसादात्तस्य शूलिनः ॥ १७ ॥

Hearing such grief-stricken words of Kāma, the lotus-faced Lakṣmī spoke aptly. "Oh Kāma! My child! Abandon that grief which is resorted to by low people. Brave and great people are never sad. Even drowning in the ocean of difficulties they would reach the shore of prosperity with the help of the great ship of bravery. Only the weak people lament during distress. Listen to the reason for your defeat in war. Oh Mind-born! You were not won in the war really by the human valour. King Vīravrata had worshipped Lord Mahādeva and by His blessings you were defeated. Hence go and propitiate Śiva who is the Great God and the Great Lord, and you will conquer everyone by the grace of the Trident-wielder." 11 to 17

तच्छ्रुत्वा श्रीवचः कामो जगाद क्रोधमूर्च्छितः। मा वदैवं महादेवि शत्रुपक्षसमाश्रयम् ॥ १८ ॥
देवं वा मनुजं वाऽपि तादृशं जगतीतले। कथं नु शरणीकुर्यादीनः सन् जगदीश्वरि ॥ १९ ॥
ततोऽन्यं वद देवेशं यत्प्रसादादहं द्रुतम्। जेता भवेयं सर्वेषां देवानामपि वै रणे ॥ २० ॥
महादेवं विजेष्यामि प्रथमं तदनन्तरम्। देवान् मर्त्यान् दानवादीन् सर्वानेव क्रमेण तु ॥ २१ ॥

Hearing the words of Lakṣmī, Kāma overpowered by anger spoke thus—"Oh Great Devī! Do not tell me to take the help of the supporter of the enemy. Oh Universal Devī! In this world how can I helplessly seek shelter under such a god or a human being. Therefore suggest another god by whose grace I can soon conquer the host of gods in the

war. To start with I will vanquish Mahādeva and then the gods, the humans and the demons one by one." 18 to 21

तच्छ्रुत्वा कामवचनं प्राह पद्मालया तदा। वत्स देवं न जानीषे महादेवं त्रिलोचनम् ॥ २२॥
सर्वदेवाऽधिदेवेशं हित्वा कोऽन्यो महांस्ततः। यथा जलानां जलधिः ज्योतिषां च नभोमणिः॥
पर्वतानां सुमेरुश्च तथा देवेषु शङ्करः। प्राणिनां जङ्गमाः श्रेष्ठास्तेषु मर्त्यास्ततस्सुराः ॥ २४॥
तेभ्यो ब्रह्मा चतुर्वक्त्रः स्रष्टा लोकस्य चोत्तमः। ततो विष्णुः पालयिता यन्नाभिकमलाद्विधिः॥
सञ्जातः प्रलयस्याऽन्ते स भवेत् पुरुषोत्तमः। ततोऽपि त्र्यम्बकः श्रेष्ठः सर्वदेवाऽधिदेवराट् ॥
यस्य संहरणं कृत्यमंशभूता महेश्वराः। रुद्राः कुर्वन्ति सर्वेशा मन्युरूपाः सुभीषणाः ॥ २७॥
स देवः सर्वदेवेशः सदाशिव इति स्मृतः। यल्लिङ्गस्य पुरा विष्णुरन्तं नाऽपश्यदच्युतः॥ २८॥
यदंशेन विधेर्मानं भङ्क्त्वा छिन्नं शिरो महत्। नाऽस्ति तस्माच्छ्रेष्ठतरस्तस्मात्तं शरणं व्रज ॥

Hearing the words of Kāma, Lakṣmī said—"My child! You do not know about the three-eyed Great God. Who else other than Him the Lord of all gods is superior? Just as the ocean among the waters, the Sun among the stars, the Sumeru among the mountains, Śaṅkara is great among gods. Among animals the moving ones are superior and among them the human beings and among these the gods and among gods Brahmā, the creator of the worlds is superior. More than Brahmā, Viṣṇu the protector, from whose naval lotus was Brahmā born, is the Supreme-Puruṣa. Even greater is the Three-eyed God who is the Lord of all gods. Born out of His power the fierce Rudras representing anger destroy the creation. That God, the Lord of all gods is known by the name Sadāśiva. Earlier Viṣṇu was unable to trace the base of His Liṅga form. By His power Brahmā's pride was destroyed by chopping off his big head. Thus there is no one to excel Śiva and so surrender to Him." 22 to 29

निशम्य जननीवाक्यं पुनः प्राह स मन्मथः। मातः सर्वोत्तममपि शिवं त्रिभुवनेश्वरम् ॥ ३०॥
नाऽऽराधयाम्यहं यस्माच्छत्रुसंश्रयणो हि सः। वद मातः शिवो यस्मान्महिमानमवाऽऽप्तवान् ॥
तं समाराध्य जेताऽस्मि महादेवमपीश्वरि। नैसर्गिको वा महिमा यस्य देवस्य मे वद ॥ ३२॥

Listening to his mother, Manmatha spoke again. "Oh Mother! Though Śiva is the Lord of the three worlds and is superior to all, I cannot pray to Him because He is favourable to my enemy. Oh Mother! tell me

from whom Śiva acquired such supremacy so that I can please that god and conquer even Mahādeva, or let me know that god who has natural greatness." 30 to 32

आकर्ण्य कामवचनं तदा लक्ष्मीः महेश्वरी। ध्याननिष्ठा समभवन्निमील्य नयनद्वयम् ॥ ३३॥
क्षणं ध्यात्वा महादेवीं त्रिपुरां परमेश्वरीम्। प्रार्थयामास कामस्य सौभाग्यप्राप्तये तदा ॥ ३४॥
विज्ञाय प्रार्थनं देवी लक्ष्म्याः कामस्य सिद्धये। गौरीं नियोजयामास सा तत्राऽविर्बभूव ह॥ ३५

Listening to Kāma, the Great Devī Lakṣmī closing Her eyes meditated for a while on Tripurā the Supreme Great Devī and prayed for the prosperity of Kāma. Knowing the intention of Lakṣmī which was for the fulfilment of Kāma's desire, Tripurādevī deputed Gaurī who made her appearance. 33 to 35

दृष्ट्वा गौरीं महालक्ष्मीः सहसोत्थाय सन्नता। भूत्वा गौरीं समादाय करेण विनिवेशयत् ॥ ३६
रत्नाऽऽसने ततः पूजां विधाय कमलोद्भवा। स्तुत्वा मधुरया वाचा प्राह गौरीं महेश्वरीम् ॥ ३७

Seeing Gaurī, Mahālakṣmī quickly got up and holding Her hand with reverence had Gaurī seated on a gem-set chair and after worshipping Her and praising Her in a sweet voice addressed Her, the Great Devī. 36, 37

देवि धन्याऽस्मि यत्तेऽहं कृपया ह्यवलोकिता। त्वं साक्षादेवदेवस्य महादेवस्य प्रेयसी ॥ ३८॥
त्वद्दर्शनं न सुलभं ब्रह्मादीनामपीश्वरि। अद्य मे त्रिपुरा प्रीता यत्त्वां द्रक्ष्यामि चक्षुषा ॥ ३९॥
अनुजां वासुदेवस्य पत्नीं पशुपतेः प्रियाम्।

"Oh Devī! I am blessed having come under your compassionate glances. You are the dear wife of Mahādeva. Seeing you is not easy even to Brahmā and others. Today Devī Tripurasundarī is pleased with me by which I am seeing You who are the sister of Vāsudeva and the consort of Paśupati." 38, 39

इति तद्वचनं श्रुत्वा गौरी प्रोवाच सस्मितम् ॥ ४०॥
किं पद्मे नेत्रयुगलं निमील्य ध्यानमास्थिता। किं चिन्तयसि मे ब्रूहि द्रुतं कमलवासिनि॥ ४१॥

Hearing those words Gaurī said with a smile. "Oh Padmā! Why were you meditating with closed eyes. Oh Kamalavāsinī! Tell me quickly about what you are thinking." 40, 41

निशम्य गौरीवचनं प्राह साऽमृतपेशलम्। गौरि ते वच्मि वृत्तान्तं शृणु यच्चिन्तयाम्यहम् ॥ ४२
अयं कुमारः कामाख्यः सुतो मे मानसः शिवे। देवानामिष्टसिध्यर्थमुद्भावित इहेश्वरि ॥ ४३॥
स निर्जितो रणे वीरव्रतेन धरणीतले। स राजा परमेशस्य तव पत्युः प्रसादतः ॥ ४४॥
अजेयमपि मे पुत्रं जितवान् संयुगे शिवे। विषण्णो निर्जितस्तेन सर्वान् जेतुमिहेच्छति ॥ ४५॥
शिवमाराधयेत्युक्तो न शृणोति वचो मम।

Hearing the words of Gaurī, Lakṣmī uttered nectarian words. "Oh Gaurī! I will narrate my thoughts to you. This boy named Kāma is my son born out of my mind for accomplishing the needs of the gods. In the war he was defeated by Vīravrata on the earth. Oh Śive! Vīravrata by the blessings of your husband has conquered in the battle my son who is really invincible. Depressed by the defeat he wants to vanquish every one. He is deaf to my advice of worshipping Śiva." 42 to 45

इति श्रुत्वा रमावाक्यं ददर्श काममन्तिके ॥ ४६॥
स्मितपूर्वं वत्स काम एहीति प्राह शङ्करी। श्रुत्वा गौरीवचः काम उपसृत्य शिवां तदा॥ ४७॥
दण्डवत्प्रणिपत्याऽथ बद्धाञ्जलिपुटः स्थितः। प्राह गौरी वत्स किं ते कर्त्तुं व्यवसितं वद॥ ४८

Hearing Ramā, Gaurī saw Kāma who was close by and with a smile said "My child, Kāma! Come to me". Upon the words of Gaurī, Kāma going near Her fell prostrate before Her and stood by Her side with folded hands. Gaurī said thus. "My Child! Tell me what is it that you want to do?" 46 to 48

कामः प्राह ततो मातः शृणु मे यच्चिकीर्षितम्।
युद्धे सर्वान् विजेष्यामि तपस्तप्त्वा सुदुष्करम् ॥ ४९॥
तत्र देवं न जानामि यस्तुष्टो वाञ्छितप्रदः।

Then Kāma spoke thus "Oh Mother! Hear my desire. After severe penance I would defeat every one. For that, I do not know the god who will grant my wishes if pleased." 49

इति श्रुत्वा गिरं तस्य प्रोवाच शिववल्लभा ॥ ५०॥
व्यवसायो महानेष न शिवाऽऽराधनं विना। भविष्यति ततः काम शिवमाराधय द्रुतम् ॥ ५१॥
न कश्चिन्मत्प्रियाल्लोके शिवादन्यो हि विद्यते। दुर्लभार्थप्रदानाय तस्माद्भज महेश्वरम् ॥ ५२॥
इत्युक्त्वा मदनं गौरी प्राह लक्ष्मीं ततो वचः।

प्रेषिताऽस्मि महादेव्या त्वच्छ्रये त्रिपुराऽऽख्यया ॥ ५३ ॥
चिन्तां परित्यज तव पुत्रः प्राप्नोति वाञ्छितम्। इति तस्या निगदितुं सन्देशमहमागता ॥ ५४ ॥
प्रसादयतु देवेशं शिवं कामोऽर्थलब्धये।

Listening to his words, the consort of Śiva spoke thus. "Oh Kāma! Such a great task of yours will not be possible without the worship of Śiva. Therefore immediately adore Him. In this world there is none other than my husband Śiva who can grant rare wants. Hence seek Maheśvara." Having said that to Madana, Gaurī spoke to Lakṣmī thus—"I have been sent by the Great Devī Tripurasundarī to convey Her message—"Stop worrying. Your son will achieve his desires"—Let Kāma propitiate Śiva the Lord of the gods, to reach his goal." 50 to 54

एवं वदन्त्यां गौर्यां स कामः प्राह रुषाऽन्वितः ॥ ५५ ॥
शृणु शर्वाणि मद्वाक्यं शत्रुपक्षसमाश्रयम्। शिवं कदाऽप्यहं नैव शरणं यामि शङ्करि ॥ ५६ ॥
शिवादप्यधिकं देवं प्रसाद्य प्राप्य चेहितम्। शिवं तदाश्रितांश्चाऽपि विजेष्याम्यहमोजसा ॥ ५७ ॥
त्यजामि वा देहमिमं न शिवं संश्रये क्वचित्।

Then Kāma angrily said to Gaurī who was talking in this manner. "Oh Śarvāṇī! Śaṅkarī! Listen. I will never anytime surrender to Śiva who protects my enemy. I will propitiate a god superior to Śiva and have my wants. With my strength I will conquer Śiva and His followers. I would rather die than seeking Śiva's help anytime." 55 to 57

श्रुत्वैवं कामवचनं क्रुद्धा प्राह महेश्वरी ॥ ५८ ॥
यस्मान्मद्वचनं पथ्यमपि त्वं न शृणोष्यतः। शिवं युद्धे समासाद्य भस्मशेषत्वमृच्छसि ॥ ५९ ॥
शशापैवं तदा लक्ष्मीः श्रुत्वा शापं सुतस्य तम्।
क्रुद्धा शशाप गौरीं सा रोषाऽऽरुणितलोचना ॥ ६० ॥
यस्मात् कुमारे मे शापो दत्तस्तस्मात्त्वयाऽधुना। भर्तृनिन्दाश्रुतिवशात् भस्मशेषी भविष्यसि ॥

Hearing Kāma, the angry Maheśvarī cursed him thus—"Because you do not heed my good advice, you will be reduced to ashes while fighting with Śiva". Then Lakṣmī hearing the curse on her son became angry and with reddish eyes cursed Gaurī thus. "For having cursed my son you shall soon be reduced to ashes by hearing ignominy about your husband." 58 to 61

ततोऽतिक्रोधसंयुक्ता गौरी प्राह हरेः प्रियाम्। कुमारे प्रेमभावेन विचाररहिता यतः ॥ ६२॥
ततस्त्वं भर्तृवियुता शोकं प्राप्स्यसि वै चिरम्। सपत्नीभिरपि क्लिष्टा भविष्यसि हरिप्रिये ॥ ६३

Then Gaurī getting extremely angry said to Lakṣmī thus "Oh Lakṣmī! Because of your thoughtless behaviour out of love towards your son, you will suffer a long separation from your husband and also harassment from his co-wives." 62, 63

इति शप्ता पुनर्लक्ष्मीः क्रुद्धा योद्धुं समुत्थिता। रुद्राण्यपि मृगेन्द्रं स्वं वाहनं समुपस्थिता ॥ ६४
धनुर्दिव्यं समादाय शरवर्षाणि चक्रतुः। विविधानि च शस्त्राणि तथाऽस्त्राणि च भार्गव ॥ ६५

"Oh Bhārgava! Thus cursed again the angry Lakṣmī rose to fight. Even Rudrāṇī got ready on Her Lion. Using shining bows both showered arrows, weapons and missiles on each other. 64, 65

एवं तयोः समभवत् युद्धमत्यन्तदारुणम्। गौर्या समागतास्तत्र प्रमथा युयुधुर्भृशम् ॥ ६६॥
लक्ष्मीस्तान् प्रमथानस्त्रैर्विव्याध बलवत्तरैः। हतास्तदा महाऽस्त्रेण प्रमथा भृशपीडिताः ॥ ६७॥
पलायिताः शिवं प्रोचुर्युद्धं देव्याश्च पद्मया। श्रुत्वा शिवो वृषाऽऽरूढः प्रययौ यत्र सङ्गरः॥ ६८

Thus a most fierce battle was on between them. The Pramathas (attendants of Śiva) who had accompanied Gaurī fought intensely. Lakṣmī injured them by mighty missiles. Severely hurt by the missiles, the Pramathas ran to Śiva and reported to Him the war between Gaurī and Padmā. Hearing that, Śiva riding his bull, came to the place of the war. 66 to 68

तदन्तरे युद्धवृत्तं श्रुत्वा विष्णुः समागतः। ब्रह्माऽपि युद्धसन्देशं प्राप्य देवैः समावृतः ॥ ६९॥
आजगाम सरस्वत्या समेतो युद्धमीक्षितुम्। सिद्धगन्धर्वविद्याध्राः सकिन्नरमहोरगाः ॥ ७०॥
आजग्मुर्युद्धमभवद्यत्र तत्र समीक्षकाः।

Meanwhile, hearing about the war, Viṣṇu made his appearance there. Getting the news about the war even Brahmā, along with Sarasvatī and other gods came there to witness the war. Siddhas, Gandharvas, Vidyādharas, Kinnaras, and great serpents came there to watch the fight. 69, 70

अभवत्तुमुलं युद्धं लक्ष्मीगौर्योः परस्परम् ॥ ७१॥
सृजतो विविधाऽस्त्राणि परस्परजयेच्छया। निवारयितुमायातौ शिवविष्णू समीपतः ॥ ७२॥

अस्त्राऽग्निना विनिर्दग्धौ मूर्च्छितौ सम्बभूवतुः।

A terrific war emerged between Lakṣmī and Gaurī with different missiles created by them to achieve victory. Śiva and Viṣṇu who went near them to prevent the war became unconscious being burnt by the fire of the missiles. 71, 72

अथ लक्ष्मीर्धनुर्दिव्यं गौर्याश्चिच्छेद सायकैः ॥ ७३॥

हृदि विव्याध निशितशरेणाऽऽनतपर्वणा। हृदयाच्छरसंविद्धाद्रुधिरं बहु निर्ययौ ॥ ७४॥

गाढविद्धा मूर्च्छिताऽभूद्गौरी तस्मिन्महारणे। शोणितं हृदयात्तस्या निर्गतं यद्रणाऽजिरे ॥ ७५॥

प्रलयाग्निरिवाऽत्यन्तं प्रजज्वाल समन्ततः। तज्ज्वालाभिः समाकीर्णं जगन्नाशोन्मुखं बभौ॥ ७६

Then Lakṣmī broke with arrows the bright bow of Gaurī and injured her chest with a sharp arrow having a bent tip. From that wound, a lot of blood gushed out and the severely injured Gaurī became unconscious. The flow of that blood in the battle field engulfed and blazed like the fire of annihilation by which the world started perishing. 73 to 76

तदा ब्रह्मा रमां स्तोतुमुपाऽक्रमत् कृताञ्जलिः। भीतो जगन्निधनतस्तां क्षमापयितुं विधिः॥ ७७॥

At that time Brahmā the creator, afraid of the dissolution of the world, with folded hands started praying Ramā (Lakṣmī) for pardon. 77

जय लक्ष्मि महादेवि जय सम्पदधीश्वरि। जय पद्मालये मातर्जय नारायणप्रिये ॥ ७८॥

"Oh Lakṣmi, the Great Devī, be victorious! Oh Devī of wealth, be victorious! Oh Mother seated on the lotus, be victorious! Oh Consort of Nārāyaṇa, be victorious! 78

त्वं गतिः सर्वजगतां भीतानां भयहारिणी। प्रणतार्त्तिहरे देवि नारायणि नमोऽस्तु ते ॥ ७९॥

You are the protector of the entire creation. You are the dispeller of the fear of those under fear. You destroy the distress of your devotees. Oh Nārāyaṇī! Let salutation be to you. 79

सकृत्सन्नतिमात्रेण भक्त्या दारिद्र्यनाशिनि। जगतो हर भीतिं त्वं नारायणि नमोऽस्तु ते ॥ ८०

A single salutation with devotion to you will dispel poverty. Ward off the fear of this world. Oh Nārāyaṇī! Let salutation be to you. 80

जगतां जनयित्री त्वं पालयित्री हरिप्रिया। संहारिणी रुद्ररूपा नारायणि नमोऽस्तु ते ॥ ८१॥

You are the beloved of Hari. You protect the world as its mother. In the form of Rudra You destroy this world. Oh Nārāyaṇī! Let salutations be to you. 81

पद्माऽऽस्ये पद्मनिलये पद्मकिञ्जल्कवर्णिनि। पद्मप्रिये पद्मपदे नारायणि नमोऽस्तु ते ॥ ८२॥

Your face is like the lotus. You reside in the lotus. Your hue is like the filaments of the lotus. You love the lotus. Your feet are like the lotus. Oh Nārāyaṇī! Salutation unto you. 82

त्राहि त्राहि कृपामूर्ते जगद्विध्वंसनादितः। कृपया जगतीं रक्ष नारायणि नमोऽस्तु ते ॥ ८३॥

You are the embodiment of compassion. With kindness protect the world from peril. Oh Nārāyaṇī! Salutation unto you." 83

इति स्तुत्वा चतुर्वक्त्रो दण्डवत् पतितो भुवि। इन्द्राद्या निखिला देवाः सिद्धविद्याधरादिकाः ॥
त्राहि देवि महालक्ष्मीत्येवमुच्चुक्रुशुर्भृशम्। महाग्नेर्विबुधान् दृष्ट्वा वित्रस्तान् शरणागतान् ॥
विधिस्तुत्या च तरसा प्रसन्ना चाऽभवत् क्षणात्।
मा बिभ्यथेति तान् देवानुक्त्वा सा परमेश्वरी ॥ ८६॥
तमग्निं रुधिरोद्भूतं भक्षयामास वै क्षणात्।
अग्निज्वालाविनिर्दग्धान् देवान्मर्त्यानपीतरान् ॥ ८७॥
दृष्ट्या पीयूषवर्षिण्या जीवयामास च क्षणात्।
अथ विष्णुशिवौ चाऽपि मूर्च्छामुक्तौ समुत्थितौ ॥ ८८॥

Praying thus, Brahmā fell prostrate on the ground. Indra and the other gods and Siddhas, Vidyādharas, and all of them loudly cried very much for protection by saying thus—"Oh Devī Mahālakṣmī! Protect us". Seeing the gods who had surrendered being troubled by the great fire, Mahālakṣmī pleased also by the prayer of Brahmā, was gracious immediately. Addressing the gods not to fear, the Great Devī in no time swallowed that fire generated by the blood. By the showers of Her ambrosial glances, She quickly brought back to life the gods, the human beings and others who were burnt by the fire. Then Viṣṇu and Śiva also woke up from their swoon. 84 to 88

ते सर्वे ददृशुर्लक्ष्मीं रुधिरोत्थाऽग्निभक्षणात्। ज्वालामालां विमुञ्चन्तीं रोमकूपेभ्य आतताम् ॥

All the gods saw Lakṣmī, from the roots of whose hair all over was emerging a row of blaze because of her swallowing the fire caused by the blood. 89

विमुक्ता मूर्च्छया साऽपि गौरी शङ्करवल्लभा। क्रोधादग्निं महाज्वालं वमन्तीं पर्युपस्थिता॥ ९०

Getting out of her unconscious state, Gaurī the consort of Śaṅkara approached Lakṣmī who out of anger was throwing out a great fire. 90

दृष्ट्वा लक्ष्मीं रमां चाऽपि क्रोधव्याकुलितेक्षणाम्।
तयोः समाधानहेतोः ब्रह्मविष्णुशिवास्तदा ॥ ९१॥
भारतीं प्रेषयामासुः प्रसाद्य विधिवल्लभाम्।

Seeing Lakṣmī who had a disturbed angry look, Brahmā, Viṣṇu and Śiva after pleasing Bhāratī the consort of Brahmā sent her for pacifying Lakṣmī and Gaurī. 91

सा समागत्य तरसा भवानीं च हरिप्रियाम् ॥ ९२॥
समादाय स्वपाणिभ्यामकरोन्मेलनं तयोः। हे रमे हे भवानि त्वं शृणु मद्वचनं शुभम् ॥ ९३॥
अनर्हमेतद्युवयोः क्रोधं लोकस्य नाशनम्। समाधानं विधास्येऽहं शापानां च परस्परम् ॥ ९४॥

Then Bhāratī quickly went to Bhavānī and Lakṣmī and joined their palms by holding them by her hands. She addressed them thus: "Oh Ramā! Oh Bhavānī! Listen to my good words. Anger which consumes the world does not befit either of you. I will clarify the nature of your mutual curses. 92 to 94

गौर्याः शापादेष कामः शिवाद्भस्मीभविष्यति। पुनरुज्जीवनं प्राप्य गौर्याः प्रियनिमित्ततः॥ ९५॥
शिवं जेष्यति हे गौरि तव देहान्तरे पुनः। भर्तृनिन्दाश्रवणतो भस्मीभावो भविष्यति ॥ ९६॥

By the curse of Gaurī, Kāma will be burnt up by Śiva and will again come alive for the sake of Pārvatī and will win Śiva. In your different form as Dākṣāyaṇī you will be reduced to ashes after hearing the insult to your husband 95, 96

रमे तवाऽपि सापत्न्यदुःखाच्छीघ्रं कलेवरम्। विनष्टं सन्पुनश्चारुतरं स्याच्च कलेवरम् ॥ ९७॥
अंशाऽवतारे च तव भर्ता स्याच्च वियुक्तता। मोहं परित्यज्य परं स्वरूपं परिचिन्तय ॥ ९८॥

Oh Ramā! Because of the grief caused by your co-wife you will lose

this existing form and get a more beautiful one. During the incarnation of your husband you will suffer separation from him. So give up confusion and think about the better form." 97, 98

इति वाणीवचः श्रुत्वा गौरी च हरिवल्लभा। प्रकृतिस्था तमोभावं त्यक्त्वा शान्तिं परां ययौ॥

Thus hearing the words of Vāṇī, Gaurī and Lakṣmī shedding their ignorance attained supreme peace. 99

इति ते राम सम्प्रोक्तं रमाऽऽख्यानं शुभोदयम्।
य एतच्छृणुयात्तस्य रमा स्याद्वाञ्छिताऽर्थदा ॥ १०० ॥

"Oh Rāma! I have narrated thus the story of Ramā which augurs prosperity. Devī Ramā will grant the wants of him who listens to this episode."

100

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकविंशोऽध्यायः॥

End of the twenty-first chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

द्वाविंशोऽध्यायः

Chapter 22

इति श्रुत्वा महाऽऽख्यानं जामदग्न्यो महाशयः। दत्तात्रेयं पुनः प्राह विस्मितोऽत्यद्भुतश्रुतेः॥ १॥
श्रीगुरो भवता प्रोक्तमाख्यानमतिशोभनम्। रमायाश्चित्रितं सर्वविस्मापनकरं तथा ॥ २॥
कथं लक्ष्मीः भर्तृरता वियोगाद्दुःखिताऽभवत्। सपत्नीकृतदुःखं वा देहाऽन्तकरणं महत् ॥ ३॥
गौर्याश्च भर्तृनिन्दातो भस्मताऽभूत् कथं वद। कृपया नाथ मयि तत् सर्वं वक्तुमिहाऽर्हसि॥ ४

After listening to the wonderful glorious story, the astonished great Paraśurāma again addressed Dattātreya thus—"Oh Venerable Guru! The auspicious story of the glories of Ramā narrated by you is wonderful to all. How did Lakṣmī devoted to Her husband, suffer separation from him? How did Her co-wife trouble Her? How did She discard Her body? How was Gaurī hearing the insult to Her husband reduced to ashes? Oh Lord! please tell me about all this. 1 to 4

इत्यर्थितो भार्गवेण प्रीतः प्राह दयानिधिः। शृणु राम पुरावृत्तमाख्यास्ये संयतो भव ॥ ५॥

Requested thus by Paraśurāma, the pleased kind Guru said thus—"Oh Rāma! I will tell you about the earlier event. Listen with concentration." 5

पुरा विष्णुर्महालक्ष्म्या वैकुंठे संस्थितोऽभवत्। वृन्दां भूमिञ्च सन्तुष्टः स्वीचकाराऽतिभक्तितः॥
ताभ्यां चिरं पूजितो वै लक्ष्म्याः कोपेन शङ्कितः। परोक्षं रमते ताभ्यामेवं चिरतरं ह्यभूत्॥ ७॥
लक्ष्म्याऽपि विदितं चैतत्पृष्ट आच्छादयद्धरिः। अथ कालेन महता कदाचित् पार्षदैर्युता ॥ ८॥
लक्ष्मी वाण्या समाहूता विष्णुनाऽऽज्ञापिता ययौ।
तदा लक्ष्मीविहीनः स भूवृन्दाभ्यां च सम्बभौ ॥ ९॥
क्रीडन् समास्थितस्ताभ्यां लालितोऽतितरां हरिः।

Some time ago Viṣṇu was residing in Vaikuṇṭha with Lakṣmī. Pleased by the devotion of Bṛndā and Bhūmī for a long time, He accepted them. Doubting the anger of Lakṣmī, He was secretly spending time with them which went on for quite some time. When questioned by Lakṣmī who had come to know of it, Viṣṇu concealed it. In the course of time while Lakṣmī was with Her attendants She was invited by Vāṇī and went

there permitted by Viṣṇu. In the absence of Lakṣmī, Viṣṇu sported with Bṛndā and Bhūmī who endeared Him. 6 to 9

तदाऽऽकस्माद्रमा देवी सम्प्राप्ता सत्यलोकत: ॥ १० ॥
भूवृन्दाभ्यां समालक्ष्य क्रीडन्तमतिकामुकम्। क्रोधाग्निना प्रजज्वाल हरिरालक्ष्य शङ्कित:॥ ११ ॥
निर्गता वैकुण्ठधाम्नो ययौ द्रुततरं रमा। अनुव्रज्य हरि: शीघ्रं हिमाद्रौ तां पराऽमृशत् ॥ १२ ॥
जग्राह दक्षहस्ते तां सान्त्वयामास वै तदा। क्रोधेन सा प्रज्वलन्ती वह्निना घृतपिण्डवत् ॥ १३ ॥
द्रवीभूता जलमयी सञ्जाता कमलाऽऽलया। अक्षयं सलिलं तच्च नदीरूपेण चाऽवहत्॥ १४ ॥
सैवं पद्माऽभिधा जाता नदी परमपावनी। नारदस्य तु शापेन शुष्कतोयाऽभवद्धि सा ॥ १५ ॥

Then Devī Lakṣmī who by chance returned from Satyaloka was ablaze with anger having seen the lustful Viṣṇu sporting with Bhūmī and Bṛndā. Alarmed by that Viṣṇu immediately followed Lakṣmī who rapidly left Vaikuṇṭha. Meeting Her in the Himālaya, Viṣṇu started consoling Her by holding Her right hand. Then Lakṣmī who was burning with wrath was liquified like a mass of ghee by fire and flowed like a perennial purifying river named Padmā which dried-up by the curse of Nārada. 10 to 15

भगीरथोऽपि राजर्षिस्तपस्तप्त्वा सुदुष्करम्। गङ्गां रथानुगां चक्रे रथस्तन्मार्गजो ययौ ॥ १६ ॥
गङ्गया सङ्गता पद्मा शापान्मुक्ता यदा बभौ। तदा पद्मा गङ्गया तु मिलिता प्रवहच्चिरम्॥ १७ ॥
कालान्तरे विभक्ता च प्राक्समुद्रेण सङ्गता। पद्मागङ्गाविभेदे तु स्नानात् स्वर्गमवाप्नुयात् ॥ १८

Bhagīratha the sagely king by performing arduous askesis made river Gaṅgā follow his chariot that drove on the course of river Padmā. Coming in contact with Gaṅgā, Padmā who was relieved of the curse mingled with Gaṅgā and flowed for a long time and broke off with Gaṅgā and joined the sea earlier than Gaṅgā. A bath at the place of the separation confers heaven. 16 to 18

इति श्रुत्वा गुरोर्वाक्यं राम: पप्रच्छ सादरम्। भगवन् नारदोऽत्यन्तशान्तचित्तो दयानिधि: ॥ १९
कस्मात्तेन नदी शप्ता विमुक्ता शापत: कथम्। एतन्मे शंस भगवन् संभिन्ना गङ्गया कुत: ॥

Listening to the words of the Guru, Paraśurāma eagerly questioned thus. "Oh Lord! How is it that the river Padmā was cursed by the extremely calm and compassionate sage Nārada? How was the curse

dismissed? How did the river Padmā part with Gaṅgā? Tell me about all this." 19, 20

एवं पृष्टो भार्गवेण प्राह दत्तो महामुनिः। शृणु राम पुरावृत्तं नारदस्याऽतिचित्रितम् ॥ २१॥

Thus inquired by Paraśurāma, the great sage Dattātreya said "Oh Rāma! Listen to the interesting past legend about Nārada." 21

कदाचिन्नारदो ब्रह्मलोके ब्रह्मसभागतः। तत्र प्रसङ्गो गान्धर्ववेदस्य समजायत ॥ २२॥
तत्र गन्धर्वमुख्याश्च देवा यक्षाश्च किन्नराः। गान्धर्वं समुपाऽक्रामत् प्रशस्तं चोत्तरोत्तरम् ॥ २३॥
वीणायां मूर्च्छयद्रागं नारदश्चाऽपि तं तदा। तद्रागस्य मूर्च्छनया सर्वे ब्रह्मसभासदः ॥ २४॥
नादब्रह्मणि संलीनाः प्रापुर्निर्वाणवत् सुखम्। प्रशंसुर्नारदं सर्वे साधु साध्विति वै तदा ॥ २५॥

Once Nārada arrived at the assembly in Brahmaloka where the Gandharvas, the Yakṣas, the Kinnaras and others were performing the Gandharva style of music, each one progressively excelling the previous artist. Then Nārada also played the rāgās (musical modes) on his Vīṇā. By his rāgās all who had assembled there were engrossed in the transcendental melody and were experiencing the bliss of emancipation and complimented Nārada as "Well done, very good". 22 to 25

अथ वाणी कच्छपीं स्वां रागमूर्च्छनकोविदा। अवादयत्तद्गतिं तु नारदाद्याश्च नो विदुः ॥ २६॥

Then Sarasvatī the exponent in melody played on her Vīṇā the Kacchapī. Nārada and others could not really grasp the intricacies of those rāgās (tunes). 26

अन्ते सभा विसृष्टाऽभून्नारदो निर्गतस्ततः। सरस्वत्या गतिं तां तु चिन्तयन् पथि संययौ ॥ २७॥
नारदेन न विदिता सा गतिः सर्वतोत्तमा। पद्मातीरे समागत्य नारदो निर्जने वने ॥ २८॥
तां गतिं मूर्च्छयामास सरस्वत्या सुमूर्च्छिताम्। अपश्रुतिं तत्र श्रुत्वा जहासोच्चैस्तदा नदी ॥ २९

At the end of the programme Nārada also departed from there and on his way he was thinking about the rāga by Sarasvatī which was the best and which he could not comprehend. Going to a solitary forest on the banks of the river Padmā, Nārada started to play on his Vīṇā the same rāga which Sarasvatī had splendidly performed. Hearing the discord in his rendering the river Padmā laughed loudly. 27 to 29

नारदः स्वोपहासेन लज्जितो मन्युनाऽऽवृतः। शशाप पद्मां सरितं यतोऽहं हसितस्त्वया ॥ ३० ॥
ततो नष्टजला त्वं वै भविष्यसि सरिद्वरे।

Put to shame and angered by the insult, Nārada cursed the river Padmā thus. "Oh great River! You will dry up for your insolence towards me." 30

इति शापं सुभीमं सा श्रुत्वा तं दण्डवन्नता ॥ ३१ ॥
प्रार्थयामास बहुधा शापस्याऽन्तं तदा नदी। प्रार्थितो नारदः शापस्याऽन्तमाह नदीं प्रति ॥ ३२ ॥
गङ्गया ब्रह्ममय्या भविष्यसि यदा सह। तदा त्वं शापतो मुक्ता भविष्यसि महानदि ॥ ३३ ॥

Hearing that frightening curse Padmā fell prostrate before Nārada and repeatedly begged for the termination of the curse. Upon her request Nārada said "Oh Great River! When you unite with the Supreme Gaṅgā, you will be free from the curse." 31 to 33

अथ पद्मा नारदं तं पप्रच्छ प्रणता सती। देवर्षे का हि सा गङ्गा कथं भूमिं प्रयास्यति ॥ ३४ ॥
कथं ब्रह्ममयी सा च वद मे कृपयाऽखिलम्। इति पद्मावचः श्रुत्वा हृष्टो देवर्षिसत्तमः ॥ ३५ ॥
प्राह गङ्गासुचरितं पद्मां प्रति महानृषिः। शृणु पद्मे कथां पुण्यां महापातकनाशिनीम् ॥ ३६ ॥

Then Padmā with reverence inquired Nārada thus "Oh Divine Sage! Where is that Gaṅgā? How will she reach the earth? How did she become the embodiment of Brahmā? Please let me know all these." Hearing her words, Nārada the best among the divine sages, happily narrated the excellent story of the Gaṅgā to Padmā. "Oh Padmā! Listen to this sacred story that cleanses abominable sins." 34 to 36

परस्य जगतः कर्त्तुर्ब्रह्मणः शिवरूपिणः। शक्तिः सर्वमयी तस्य सारभूता हृदात्मिका ॥ ३७ ॥
महाकाशमयी यस्यां प्राप्तान्यणुविधिं नदि। असङ्ख्यातान्यण्डकानि यत्राऽण्डे भुवनावलिः ॥
एवं स्थिता महाशक्तिर्ब्रह्माद्यास्तुष्टुवुश्च ताम्। महता तपसा युक्ता प्रसन्ना साऽभवत्तदा ॥ ३९ ॥
वरं वृणीध्वं भो देवा इत्यभून्नाभसं वचः। तच्छ्रुत्वा प्राऽवदन् देवा ब्रह्मविष्णुपुरःसराः ॥ ४० ॥
देवी त्वं वरदात्री चेन्मूढजीवा अपि द्रुतम्। अनायासेन परमां प्राप्नुयुर्येन सद्गतिम् ॥ ४१ ॥
तथा व्यक्तस्वरूपा त्वं भूत्वा तिष्ठेह सर्वतः।

Transcending Brahman who is in the form of Śiva, exists Śaktī who is His essence, His heart and all. She is the great space containing countless eggs bearing series of worlds. Brahmā and others prayed with

askesis to such a Great Power who was pleased by that. An incorporeal voice addressed them thus. "Oh Gods! Seek a boon". Hearing thus the gods led by Brahmā and Viṣṇu said. "Oh Devī! If you wish to grant a boon, you incarnate in such a visible form and pervade by which even the ignorant will easily attain the highest good." 37 to 41

निशम्यैवं विधिमुखवचनं प्रत्यभाषत ॥ ४२ ॥

देवाः शृणुध्वं वः प्रीत्यै व्यक्तरूपा भवाम्यहम्। यदा तु वाष्कलिर्नाम दानवेशो महाबलः ॥
त्रिलोकीं स्ववशे कुर्याज्जित्वेन्द्रादीन् स्वतेजसा। तदैष विष्णुरिन्द्रार्थं वटुरूपेण दानवम् ॥
भिक्षित्वा त्रिपदं स्थानं त्रिलोकीमाहरिष्यति। विष्णोरुत्क्षिप्तपादेन भिन्नोर्ध्वाण्डकटाहतः॥ ४५ ॥
तोयरूपाऽमृतमयी निर्गच्छामि महानदी।
तां मां दृष्ट्वा च स्पृष्ट्वा च पीत्वा वा सद्गतिं व्रजेत् ॥ ४६ ॥
गङ्गा त्रिपथगा चेति तदा सिद्धा वदन्ति माम्।
इत्युक्त्वा विरामाऽथ नभोरूपा महेश्वरी ॥ ४७ ॥

Hearing Brahmā and others the Devī replied. "Oh gods! For your delight I will take a visible form. When the powerful demon king by name Vāṣkali subjugates by his strength the three worlds by conquering Indra, then Viṣṇu for the sake of Indra incarnating as a lad (the dwarf Brahmacārī) begs from the demon a three-foot space and encroaches the three worlds. From the upper Universal sphere split by the raised foot of Viṣṇu, I will flow forth like a nectarian great river. By seeing me in the form of the river and touching me and drinking me, one would attain salvation. The realised address me as Gaṅgā and Tripathagā." Saying this, the incorporeal Maheśvarī became silent. 42 to 47

एवं सा विधिमुख्यानां वरं दत्त्वा महानदी। भविष्यति हि सा गङ्गा तत्सङ्गात्ते शुभोदयः॥ ४८ ॥

Then she, the sacred river, granting a boon to Brahmā and others, becomes Gaṅgā and by uniting with her, you will gain auspiciousness." 48

श्रुत्वैवं नारदवचः पुनः पप्रच्छ सा नदी। देवर्षे तद्वद मम कथं विष्णुपदक्षतात् ॥ ४९ ॥
गङ्गाऽवतीर्णा तत्पश्चाद्भुवं च कथमेष्यति। श्रोतुमिच्छामि तत्सर्वं भविष्यमपि सुस्फुटम् ॥ ५० ॥

Listening to Nārada, the river Padmā inquired again thus. "Oh Divine Sage! Let me know how Gaṅgā flowed from the sky rent by the foot of

Viṣṇu. Then how will she reach the earth. I want to hear all the future events very clearly." 49, 50

पद्मयैवं पुनः पृष्टः प्राह देवर्षिसत्तमः। शृणु पद्मे कथां पुण्यां गङ्गावतरणाऽभिधाम् ॥ ५१॥

Inquired again thus by Padmā, the eminent divine sage said. "Oh Padmā! Listen to the sacred story named Gaṅgāvataraṇa (The Descent of Gaṅgā). 51

इतस्त्रयोविंशतमे पर्याये दानवेश्वरः। त्रेतायां वाष्कलिर्नाम विष्णुभक्तोऽतिधर्मवित् ॥ ५२॥
तपसा तोषयित्वा तं ब्रह्माणं कमलासनम्। वरं लब्ध्वा स विपुलं युधि निर्जित्य वासवम्॥ ५३
भविष्यति त्रिलोकेशः सदा धर्मपरायणः। अथेन्द्राद्यैः सुरैर्विष्णुः प्रार्थितो मायया ऽभवत् ॥ ५४
विप्रभक्तं वाष्कलिं तं वञ्चितुं विप्रवेषतः। वटुः खर्वतरोऽगच्छद्भिक्षितुं दानवाधिपम् ॥ ५५॥

In the twenty-third Tretāyuga from now, the extremely righteous Demonic Lord by name Vāṣkali, a devotee of Viṣṇu will conquer in war, Indra by the many boons acquired by pleasing through penance Brahmā seated on the lotus and rule the three worlds with righteousness. Then requested by Indra and other gods, Viṣnū assumes by his powers the form of a dwarfish brahmin lad and goes begging the Demonic Lord Vāṣkali devoted to brahmins". 52 to 55

योगदृष्ट्या भार्गवस्तं गुरुः प्राह विदन् हरिम्। दानवेश न विप्रोऽयं विष्णुरिन्द्रार्थमागतः॥ ५६॥
वञ्चितुं त्वां विजानीहि नाऽस्मै त्वं दातुमर्हसि।

Śukrācārya knowing by his yogic power that the lad was Viṣṇu said "Oh Lord of Demons! He is not a brahmin. He is Viṣṇu who has come to deceive you to save Indra. You should not give Him anything." 56

अथ दृष्ट्वा समायान्तं विष्णुं वटुकरूपिणम् ॥ ५७॥
मुमोदाऽतितरां साक्षाद्विष्णुदर्शनतो हि सः। उत्थाय शीघ्रं प्रणतः स्वाऽऽसने सन्निवेशयत्॥ ५८
प्रक्षाल्य पादौ तोयेन तीर्थं मूर्ध्नि विधारयत्। सम्पूज्यभक्तिभावेन कृताञ्जलिरभाषत ॥ ५९॥

Then Vāṣkali was extremely delighted to see verily Viṣṇu who was there as a young boy. Quickly rising and bowing he made Viṣṇu sit on the throne. By cleansing Viṣṇu's feet he sprinkled that sacred water on his own head and after devoutly worshipping Viṣṇu spoke to Him.

57 to 59

भगवन् किं प्रियं तेऽद्य यदस्मत्तोऽभिवाञ्छितम्।
तत्प्रतीच्छ मया दत्तं जानीह्येवाऽविशङ्कितम् ॥ ६०॥

"Oh Lord! What is it that you desire from me? Take it as offered to you by me without any hesitation." 60

वटुराह दानवेशं राजंस्त्वं ब्रह्मचारिणे। मह्यं भूमिं प्रयच्छाऽऽशु पादत्रितयसम्मिताम् ॥ ६१॥

The boy said to the Lord of Demons "Oh King! Quickly give to me who is a Brahmacāri, land measuring three times my foot." 61

तच्छ्रुत्वा वाष्कलिः प्राह भगवन् गुरुणाह्यहम्। प्रतिषिद्धोऽपि ते दद्यां कथं सर्वाऽन्तरात्मने ॥
ईश्वराय भगवते न दद्यां याचितं किल। तां क्षमस्व गुरोर्वाक्यविहतिं पुरुषोत्तम ॥ ६३॥
इत्युक्त्वा तत्करतले पानीयं समवाऽसृजत्। प्रतिगृह्यतामिति वदन् वाष्कलिर्दृढभावनः॥ ६४॥

Listening to that Vāṣkali said. "Oh Bhagavan! Inspite of being prevented by my guru, I shall give. Requested by you the all pervading Lord how can I not give? Oh! Supreme Being! Pardon my disrespect to my guru." Saying this, the unswerving Vāṣkali poured water into the hands of the boy and said "Please accept". 62 to 64

विष्णुस्तदेश्वरीशक्तिमाविष्टोऽवर्धत क्षणात्। सव्येन भुवमाक्रम्य पादमन्यमथोत्क्षिपत् ॥ ६५॥
पादाङ्गुष्ठनखोद्भिन्नब्रह्माण्डोर्ध्वतलात्स्रुता। ब्रह्मद्रवा तदा गङ्गा सुधाविशदभासुरा ॥ ६६॥
तृतीयपादं निक्षेप्तुं स्थलं याचत दानवम्। एकेन भूमिः सङ्क्रान्ता द्वितीयेन नभस्तलम्॥ ६७॥
तृतीयपादविन्यासस्थानं वद नृपोत्तम।

Overpowered by Īśvarī Śakti, Viṣṇu immediately grew. With His right foot He covered the earth and raised His left foot. From the upper universal layer pierced by the nail of His toe, flowed the sacred Gaṅgā shining like pure nectar. Then Viṣṇu asked for the place to measure the third foot. He said "Oh Great King! By the first the earth is covered and by the second, the sky. Tell me the place for the third foot." 65 to 67

श्रुत्वा विष्णुवचः प्राह वाष्कलिर्दानवेश्वरः ॥ ६८॥
भगवन्नस्ति मूर्ध्ना मे स्थानं तत्ते दिशाम्यहम्।

Listening to Viṣṇu, Vāṣkali the Lord of the Demons said "Oh Lord! I will show that place which is on my head." 68

इति श्रुत्वा पदं मूर्ध्नि न्यस्यत भूतलेन यत् ॥ ६९॥
प्रसन्नो दानवेशाय सायुज्यं दिशदुत्तमम्।

Hearing thus Viṣṇu placed the foot, which was on the earth, on Vāṣkali's head and gladly gave him the liberation of union with the Absolute. 69

भिन्नोर्ध्वाण्डमहाभित्तेर्निर्गतां ब्रह्मरूपिणीम् ॥ ७०॥
गङ्गां कमण्डलौ ब्रह्मा ग्रहिष्यति महौजसा। अथ कालेन महता देवेन्द्रः सुमहत्तपः ॥ ७१॥
तप्त्वा प्रसाद्य ब्रह्माणं समानेष्यति वै दिवम्।

Brahmā, the creator, by his great strength will collect in a pot the divine Gaṅgā who emerged out of the pierced universal spatial pan. After a very long period Indra by performing great askesis will take Gaṅgā to heaven obtaining the blessing of Brahmā. 70, 71

ततः कालान्तरे सूर्यवंशे राजा भविष्यति ॥ ७२॥
सगराख्यो वाजिमेधसहस्रं स विधास्यति। हरिष्यति च तत्राऽश्वमिन्द्रः कपिलसन्निधिम् ॥ ७३
षष्टिसहस्रसंख्याताः सगरस्य तु ये सुताः। अश्वं च मृग्यमाणास्ते भेत्स्यन्ति त्वरितो भुवम् ॥
तत्र तेजः समासाद्य कापिलं भस्मतां गताः। सागरा अथ तत्पौत्रो भगीरथ इतीरितः ॥ ७५॥
भविष्यति स धर्मात्मा गतिं पैतामहीमथ। विचिन्त्य तप आतिष्ठदत्युग्रं च महत्तरम् ॥ ७६॥
तप्त्वा स्वर्गाद्द्रुतं गङ्गां पतन्तीं शिवमूर्धनि। पुनर्महत्तपस्तप्त्वा ततो भूमिं भगीरथः ॥ ७७॥
अवतारयिष्यति वै रथं साऽनुगमिष्यति। भगीरथो रथे स्थित्वा त्वन्मार्गेणाऽनुयास्यति ॥ ७८॥
तदा त्वं शापतो मुक्त्वा भविष्यसि सरिद्वरे।

Again after a long time a king by name Sagara taking birth in the Sūrya Dynasty will perform thousand Aśvamedha sacrifices. Indra will steal his horse and hide it near sage Kapila's place. The sixty thousand sons of Sagara searching the horse will dig the earth and there encountering the brilliance of Kapila will be reduced to ashes. Then the righteous grandson of Sagara, Bhagīratha by name, thinking about the salvation of his grandfathers takes to severe penance and Gaṅgā lands on the head of Śiva. By another great penance he makes Gaṅgā descend to earth. Gaṅgā will follow the chariot of Bhagīratha which moves in your course and then Oh great river Padmā, you will be freed from the curse." 72 to 78

एवं रमा सपत्नीजं दुःखं प्राप्ता महत्तरम् ॥ ७९॥
पुनः कालान्तरे राम रावणं राक्षसाधिपम्। रावणं सर्वलोकानां हन्तुं विष्णुरभून्नरः ॥ ८०॥
सूर्यवंशं समासाद्य चतुर्धा तं विभज्य तु। तस्य पत्नी महालक्ष्मीर्जानकी भूसमुद्भवा ॥ ८१॥
भूत्वा भर्तृवियोगं सा प्राप्ता गौर्यास्तु शापतः। गौरी चाऽपि पुरा राम महादेवेन कारणात् ॥
वियुक्ताऽभूद्दक्षकन्या तद्यज्ञे शिवनिन्दनम्। श्रुत्वा भस्मीभवत्क्रोधाल्लक्ष्मीशापेन भार्गव ॥ ८३
इति श्रुत्वा दत्तगुरोर्वाक्यं पश्चात् भृगूद्वहः। पुनः पप्रच्छ स गुरुं विस्तरेण कथां हि ताम्॥ ८४

Like this, Ramā suffered great distress from Her co-wife. Further "Oh Paraśurāma! After a long time, in the Sūrya Dynasty, Viṣṇu dividing Himself into four parts will take human birth to kill Rāvaṇa the Lord of the demons who harms the world. Mahālakṣmī born as Jānakī through the earth will suffer separation from Her husband Rāma because of the curse from Gaurī. Oh Bhārgava! Earlier even Gaurī was for some reason separated from Mahādeva and during the sacrifice by Dakṣa was reduced to ashes by hearing the insult to Śiva on account of the curse from Lakṣmī." After listening to Guru Dattātreya, Paraśurāma the scion of the Bhṛgu clan inquired the Guru about the detailed episode of Gaurī.
79 to 84

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे द्वाविंशोऽध्यायः

End of the twenty-second chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

त्रयोविंशोऽध्यायः

Chapter 23

श्रीगुरो श्रोतुमिच्छामि विस्तरेण कथामिमाम्। गौरी केन निमित्तेन वियुक्ता शङ्करेण वै ॥ १॥
कुतो दक्षात् समुत्पन्ना निन्दा केन कृता तदा। कुतो देवाऽधिदेवस्य निन्दा वै समजायत ॥ २
एतन्मे भगवन् शंस कृपया तव सेवके।

"Oh Venerable Guru! I would like to listen at length to this story. For what reason was Gaurī separated from Śaṅkara? How was She born to Dakṣa? Who insulted Śiva? Why had the Great Lord Śiva to face insult? Oh Lord! Please describe about all these to me who is your servant." 1, 2

सुपृष्टो भार्गवेणैवं प्राह प्रवदतां वरः ॥ ३॥
राम भार्गव वक्ष्यामि गौर्याः शापकथां शृणु। पुरा भस्मासुरो लोके तपस्तप्त्वा महत्तरम्॥ ४॥
शिवं संतोषयामास वरं प्राप ततोऽद्भुतम्। करं न्यसेद्यस्य मूर्ध्नि स यायाद्भस्मतां क्षणात् ॥ ५॥

Sweetly requested by Paraśurāma, Guru Dattātreya an eminent orator said thus. "Oh Bhārgava Rāma! Listen. I will tell you the story about the curse on Gaurī. In the past, a demon Bhasmāsura propitiated Śiva through severe penance and obtained a perplexing boon that the person on whose head he places his palm will be immediately reduced to ashes." 3 to 5

एवं लब्ध्वा वरं दैत्यः प्रत्येतुं शिवमूर्धनि। निक्षेप्तुं करमारब्धस्ततो देवः पलायितः ॥ ६॥
दैत्येनाऽनुद्रुतो भूयो भीत्याऽन्तर्धिं समाययौ। अथ देवी महादेवं मृगयित्वा तु सर्वतः ॥ ७॥
वियुक्ता देवदेवेन दुःखेनाऽत्यन्तभूयसा। देहं विलोपितवती ततो विष्णुरुपायतः ॥ ८॥
जघान तं महादैत्यमथ कालान्तरे भुवि। दक्षप्रजापतिर्देवीं तपसाऽतोषयच्छिवाम् ॥ ९॥

Having got that boon, the demon in order to test it proceeded to place his hand on the head of Śiva. Then the God started running. Pursued by the demon, Śiva out of fear disappeared. Searching everywhere for Mahādeva, the separated Devī with extreme sorrow abandoned Her body. Then Viṣṇu adopting a trick killed the great demon. Later Dakṣa Prajāpati pleased Devī Śivā by his penance. 6 to 9

तदा गौरी देहहीना गगनैकस्वरूपिणी। तुष्टा तं छन्दयामास वरेण वरदा सती ॥ १० ॥

Then the pleased bodiless Gaurī the vouchsafer of boons, only in Her incorporeal form urged him to seek a boon. 10

स वव्रे तनया भूत्वा गृहे मे वस शङ्करि। इति दत्वा समुत्पन्ना तनयोमाऽभिधानतः ॥ ११ ॥
दाक्षायणीं तां शिवाय ददौ दक्षः प्रजापतिः। अथाऽऽत्मानं महादेवश्वशुरत्वेन वै गुरुम् ॥ १२ ॥
मानयामास कस्मिंश्चित्काले ब्रह्मा शिवेन वै। सङ्गतः कार्यवशतः सहितो विष्णुमुख्यकैः ॥ १३
तत्राऽऽजग्मुर्बुधगणाः प्रजापतिगणा अपि। अपि दक्षः समाजगामाऽथ तं दृष्ट्वा देवतागणाः ॥
प्रत्युत्थिता ऋषिगणाश्चाऽन्ये ये तत्र संस्थिताः। ब्रह्मविष्णुहरेभ्योऽन्ये सर्वे तं प्रत्युपस्थिताः ॥ १५

He requested thus. "Oh Śaṅkarī! Live in my house as my daughter". Granting that boon She was born as Umā. Dakṣaprajāpati gave Dākṣāyaṇī in marriage to Śiva and felt elated being his father-in-law. On one occasion Brahmā along with Viṣṇu and others met Śiva. The group of gods and prajāpatis also arrived there. Even Dakṣa went there. Seeing him the group of gods, the seers and others stood up excepting Brahmā, Viṣṇu and Śiva. 11 to 15

अथ दक्षो मन्युयुतो महामानी शिवं प्रति। ज्वलन् क्रोधाग्निनैवाऽसौ प्रोवाच परुषं वचः ॥ १६
एष शम्भुर्मम गुरोः प्रत्युत्थानविवर्जितः। मानस्तम्भसमारूढः शिष्यभूतोऽतिमूढधीः ॥ १७ ॥
सच्चारित्रविहीनोऽयं नाऽत्र संस्थातुमर्हति।

Then the proud Dakṣa burning with the flame of anger uttered harsh words to Śiva. He said "This Śambhu who is like my disciple is standing atop the pillar of pride and bereft of good conduct by not standing and respecting me his elder, is unfit to be in this assembly." 16, 17

निशम्य दक्षवचनं पद्मभूर्जगदीश्वरः ॥ १८ ॥
मैवमज्ञ इव ब्रूहीत्येवं तं विनिवारयत्। दक्षस्तदा प्रभृति वै शिवं सर्वत्र निन्दति ॥ १९ ॥

Hearing the words of Dakṣa, Brahmā the Lord of the world said "Do not talk like a stupid person" and stopped him. From that time Dakṣa was insulting Śiva on all occasions. 18, 19

कदाचिद्दक्ष ईजानः सर्वान् देवानृषीन् मुनीन्। निमन्त्रयच्छिवमृते पूर्वविद्वेषहेतुतः ॥ २० ॥
दाक्षायणीमप्यात्मभवां शिवे रोषान्न चाऽऽह्वयत्।

Once, Dakṣa while performing a sacrifice invited all the gods seers and sages except Śiva because of the earlier enmity. Out of anger towards Śiva, he did not invite even Dākṣāyaṇī, his daughter. 20

प्रवृत्ते तु महायज्ञे वैमानिकगणात् सती ॥ २१॥
शुश्राव यज्ञं सुश्रेष्ठं पितुः सर्वसमर्हणम्। शङ्करं प्रार्थयामास पितृयज्ञदिदृक्षया ॥ २२॥
शिवेन प्रतिषिद्धाऽपि दर्शनोत्कण्ठिता सती। जगाम यज्ञसदनं दीक्षितो यत्र वै पिता ॥ २३॥
अथाऽवलोक्य पितरं प्रणयादब्रवीत्तदा। तात किं ते विस्मृताऽहं यज्ञे सर्वसमर्हणे ॥ २४॥
इमास्ते तनुजाः सर्वा जामातृसहिताः कुतः।
निमन्त्रिताः शिवः कस्मान्नाऽऽहूतः सहितो मया ॥ २५॥

When the yajña was going on, Dākṣāyaṇī heard from the celestial beings about the grand and praise-worthy yajña by Her father. She requested Śaṅkara to see that yajña. Although prevented by Śiva, She went to the place of yajña where Her father was involved. Seeing Her father She addressed him with love. "Dear father! Was I forgotten by you for this laudable yajña? You have invited other daughters along with their husbands. Why did you not invite me along with Śiva?" 21 to 25

इत्याकर्ण्य मृडाण्युक्तं दक्षो रोषाऽरुणेक्षणः।
शृणु वत्से न यज्ञेऽस्मिन् शिवः पूजां समर्हति ॥ २६॥
इति नाऽऽकारितस्त्वं तु न पूज्या तस्य योगतः।

Hearing Mṛḍāṇī, Dakṣa said with red angry eyes thus. "Oh Daughter! Listen, Śiva does not deserve worship in this yajña and because of your association with Him you have not been invited." 26

निशम्यैवं पितुर्वाक्यं सती प्राहाऽपमानिता ॥ २७॥
तात ते चित्तविभ्रंशो महानेषोऽशुभोदयः। म्रियमाणस्येव जन्तोर्विपरीताऽर्थदर्शनम् ॥ २८॥
शिवः परमकल्याणमयः सर्वसुपूजितः। पूज्यते यत्र नो यज्ञे न स यज्ञो भवेत् क्वचित्॥ २९॥
यज्ञस्तेऽयं सुसम्पन्नोऽप्येष नैवेह शोभते। विभूषिताऽपि युवतिर्व्यंशुका सुन्दरी यथा ॥ ३०॥
विद्याहीनो यथा विप्रो भर्तृहीना यथाऽबला। शौर्यहीनो यथा राजा कर्णहीनः प्लवो यथा ॥
चन्द्रहीना यथा रात्रिः सूर्यहीनं दिनं यथा। तथा क्रतुरयं तात शिवहीनो न राजते ॥ ३२॥

Hearing the insulting words of Her father, Satī said—"Oh father! You are suffering from the most inauspicious mental aberration even as

a person on death-bed sees everything topsy-turvy. Śiva is highly auspicious and venerable. The yajña, where he is not honoured will never be complete. Oh father! Your yajña,although replete with arrangements, without Śiva it lacks elegance just as a well-decorated woman without a garment, a brahmin without erudition, a lady without a husband, a king without strength, a boat without a navigator, the night without the Moon, and the day without the Sun." 27 to 32

श्रुत्वैवं वचनं तस्य प्राह दक्षोऽतिमर्षितः। धिगनार्ये वृथाजल्पे किं न पश्यसि वै पतिम् ॥ ३३
अशिवं शिवनामानं श्मशानाऽऽवासतत्परम्। नृकरोटिधरं चर्मवाससं सर्पभूषणम् ॥ ३४॥
भूतप्रेताऽनुगं त्वस्थिमालिनं जटिलं नटम्। एवंविधः कथं पूज्यः क्रतुषु स्याद्विनिन्दितः॥ ३५॥
गच्छ त्वं तत्र यत्राऽस्ति पतिस्ते ह्यशिवङ्करः।

Hearing the words of Dākṣāyaṇī, the angry Dakṣa said thus. "Fie upon you who are muttering uselessly. Are you blind as not to see your inauspicious husband called Śiva who dwells in burial ground, who wields a human skull, who is clothed in tiger skin, who is decorated with serpents, who has devils and spirits as followers, who has a garland of bones, whose locks are matted and who is a dancer (*naṭa* नट means actor also? How can such a reprehensible person be worthy of worship during a yajña? Get back to your unfortunate husband." 33 to 35

इति श्रुत्वा पितुर्वाक्यं सती पतिविनिन्दनम् ॥ ३६॥
पिधाय कर्णौ हस्ताभ्यां मन्युना ज्वलिता सती। असांप्रतं वचस्तेऽद्य देवदेवं विनिन्दसि॥ ३७॥
व्यर्थं तेऽतः क्रतुरयं विहितोऽस्तु पितस्तथा। भर्तुर्महेश्वरस्येत्थं निन्दकादेष देहकः ॥ ३८॥
सम्भूतो धारणाऽनर्हः संश्रुतं पतिनिन्दनम्। इत्युक्त्वाऽतिरुषा संवर्त्ताऽग्निधारणमास्थिता॥ ३९॥
क्षणं प्रजज्वाल ततो देहस्तस्या महाग्निना। ज्वालया सहितो देहो भस्मशेषीभवत् क्षणात्॥ ४०
एवं सा भस्मतां प्राप्ता लक्ष्म्याः शापेन भार्गव।
भर्तृनिन्दाश्रुतिवशात् क्रोधाग्नौ भस्मतां गता ॥ ४१॥

Hearing the words of Her father that were insulting Her husband, Dākṣāyaṇī closing Her ears with Her hands and burning with anger said. "Oh father! Your insolence towards the Great God is unbecoming. Because of your disrespect to my husband Maheśvara, your sacrifice will be futile. This body of mine having heard such an insult is unfit to exist." Saying thus, Dākṣāyaṇī jumped into the great sacrificial fire

and was reduced to ashes. "Oh Bhārgava! That was how Dākṣāyaṇī was burnt to ashes on hearing the insult to Her husband, because of the curse from Lakṣmī." 36 to 41

इति श्रुत्वाऽथ पप्रच्छ रामो भृगुकुलोद्वहः। कथारससमास्वादहर्षनिर्भरिताऽन्तरः ॥ ४२॥
भगवन् भवता प्रोक्ता गङ्गा शक्तिस्वरूपिणी। का सा शक्तिर्ब्रह्ममयी लोकानुद्धर्तुमिच्छया ॥
ब्रह्माद्यैः प्रार्थिता गङ्गारूपिणी समजायत। श्रोतुं मे तदतीवेच्छा वद मेऽनुग्रहाद्गुरो ॥ ४४॥

After hearing that story Paraśurāma filled with the joy of drinking its essence inquired thus. "Oh Bhagavan! Is this Gaṅgā the embodiment of Śakti? Prayed by Brahmā and others for the welfare of the world, who is she, the embodiment of Brahman, and how did she become Gaṅgā? I am very much interested to hear. Bless me and let me know about it." 42 to 44

इति पृष्टो भार्गवेण दत्तात्रेयः समब्रवीत्। शृणु राम शक्तिर्या तथा गङ्गारूपिणी स्मृता॥ ४५॥
सा पुरोक्तैव त्रिपुरा कुमारी च त्रिरूपिका। या सम्भूता सैव शक्तिर्गङ्गा भूलोकपावनी॥ ४६
यां ब्रह्मप्रमुखाश्चाऽपि पूजयन्त्यतिभक्तितः। सा परब्रह्ममहिषी गङ्गा मोक्षाऽत्मरूपिणी ॥ ४७॥
या दृष्टा चाऽथ संस्पृष्टा पीताऽपि कणमात्रतः। पुनाति सर्वदुष्कृत्यं गङ्गा सर्वोत्तमोत्तमा॥ ४८॥
त्रिपुरा च त्रिमार्गस्था त्रिपथेति श्रुता पुनः। स्थूला त्रिपथगा जाता स्थूलदृष्ट्यनुकम्पया ॥ ४९॥
तस्माद्गङ्गा रसमयी त्रिपुरैव समीरिता। एतत्ते सर्वमाख्यातं यत्पृष्टं भार्गव त्वया ॥ ५०॥

Inquired thus by Paraśurāma, Dattātreya narrated. "Oh Paraśurāma! Listen. It is Tripurā, Kumārī, the Triple-formed Śakti who is known as Gaṅgā who has manifested to purify the earth. She is the consort of Para-Brahman, the embodiment of liberated Consciousness who is worshipped with great devotion by Brahmā and others. By seeing, touching and even drinking a drop of the most excellent Gaṅgā, all sins will be absolved. This Tripurā takes three courses and hence known as Tripathā. She flows as a visible river because of compassion towards human beings. Therefore it is Tripurasundarī who is called as Gaṅgā in Her form as the river. Oh Paraśurāma! I have narrated everything about your inquiry." 45 to 50

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे त्रयोविंशोऽध्यायः॥

End of the twenty-third chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

चतुर्विंशोऽध्यायः

Chapter 24

इति श्रुत्वा जामदग्न्यः कथामृतरसाऽऽप्लुतः। पुनर्गुरुं पूर्वकथां प्रष्टुं समुपचक्रमे ॥ १॥
श्रीगुरो करुणासिन्धो त्वत्प्रोक्तरससेवनात्। शोकमोहभयाः सर्वे निश्शेषेण लयं गताः ॥ २॥
न तृप्यामि मनाक् क्वाऽपि कथासंश्रवणात्तव। एवं परास्ते मदने मनुष्येषु महीतले ॥ ३॥
देवानां प्रियकृद्यागः किं निमित्तमवर्त्तत। कामेनाऽपि कथं देवः शङ्करः खलु निर्जितः ॥ ४॥
भस्मीभूतः कथं भूयो जीवितो वद कृत्स्नशः।

Having listened to Dattātreya, Paraśurāma who was soaked in the ambrosial story, once again started to inquire the Guru about the earlier legend. "Oh Venerable Guru! Oh Ocean of compassion! After listening to your narration all my sorrow, attachment and fear have disappeared without any residue. My desire to listen to you is not in the least satisfied. That being so, please tell me completely how, after the destruction of Manmatha, the sacrifices dear to the gods came into practice? How was God Śaṅkara defeated by Kāma? How Manmatha, who was reduced to ashes, was restored to life? 1 to 4

एवं रामेणाऽनुयुक्तो दत्तात्रेयो गुरूत्तमः ॥ ५॥
उपामन्त्र्य जामदग्न्यं प्राह प्रवदतां वरः। जामदग्न्य महाबुद्धे शृणु प्रश्नान् यथाक्रमात् ॥ ६॥
इतिहासः पूर्वतनश्चित्रितोऽयं सुखोदयः। एवं विनिर्जिते कामे बन्धान्मुक्तो दिवस्पतिः ॥ ७॥
निर्जरोभिः समेतोऽगात्त्रिविष्टपपुरं प्रति। उवास तत्र देवेन्द्रः पूर्ववद्देवतादिभिः ॥ ८॥
यावद्वीरव्रतो राजा पृथिवीमधिसंस्थितः। तावद्देवपतिर्वीरव्रतेन कृतसंख्यकः ॥ ९॥

Thus inquired by Paraśurāma, Dattātreya the excellent among gurus and the best among speakers addressed Paraśurāma. "Oh supremely intelligent Paraśurāma! Listen to the answers to your questions one by one. The auspicious past is really wonderful. After Kāma was vanquished, Indra the Lord of the heaven who was set free went back to the city of gods and resided there as in the past along with all the gods. As long as king Vīravrata ruled the earth, Indra was friendly with him. 5 to 9

ततः कालान्तरे शक्रः प्रायाद्देवगणैर्वृतः। सत्यलोकं तत्र विधिं दण्डवत्प्रणतो बुधैः ॥ १०॥
तदालोक्य विधिः शक्रं संगतं सह दैवतैः। प्रोवाच कृपयाऽऽविष्टः स्निग्धगम्भीरया गिरा॥ ११
विबुधेश समुत्तिष्ठ किं ते समभिवाञ्छितम्। वद द्रुतं तद्दिशामि येन त्वं सुखमाप्स्यसि ॥ १२॥

After a long lapse of time, Indra went to Satyaloka along with the group of gods and prostrated before Brahmā. Seeing Indra, Brahmā filled with compassion uttered friendly and dignified words. "Oh Lord of the gods! Stand up and let me know your desire which I will fulfill and make you happy." 10 to 12

इति श्रुत्वा विधिवचो विबुधेश्वर उत्थितः। बद्धाऽञ्जलिः निगदितुं प्राक्रमद्विबुधैर्वृतः ॥ १३॥
पितामह पुराऽस्माभिर्भवता प्रेरितैः किल। प्रसादिता महालक्ष्मीस्तया कामो महाबली ॥ १४॥
अस्मदर्थस्य संसिद्ध्यै प्रेरितस्तेन वै सः। वीरव्रतात्पराभूतो बद्धो देवगणैः सह ॥ १५॥
कथञ्चिद्गुरुवाक्येन मुक्तो धर्मं विजानता। अथ तत्सखिभावेन कालोऽयमतिवाहितः ॥ १६॥
नाऽद्याऽपि मर्त्या भूलोके यजन्ते विबुधान् क्वचित्। इति विज्ञापनार्थाय देवैरत्र समागतः ॥
अग्रे यथा भवानाह तथा वर्त्ते सुरैः सह।

Listening to Brahmā, Indra along with the gods stood up and with folded hands started with these words "Oh Brahmā! In the past inspired by you we secured the blessings of Mahālakṣmī and She sent to fulfill our wants the very powerful Kāma who was defeated by Vīravrata and captured along with the gods and was released by the righteous Vīravrata upon the advise of his guru. Then all these days we have been friendly to Vīravrata. Even now the human beings are not worshipping the gods anywhere on the earth. I have come along with the gods to entreat you. I am with the gods in accordance with your earlier instructions." 13 to 17

इति श्रुत्वा शक्रवचः स्रष्टा ध्यात्वा क्षणं ततः ॥ १८॥
प्राह ब्रह्मा शतमखं देवेश शृण्वतीरयन्। न सम्प्रति मनुष्या वो यष्टुमर्हन्ति सर्वथा ॥ १९॥
निष्कामत्वात्तथाऽप्येकमुपायं शृणु वच्मि ते। पर्जन्यानामधिपतिं त्वां करोम्यथ देवप ॥ २०॥
यस्त्वां यजेत भूलोके तत्र त्वमभिवर्षय। अद्य यावत्स्वतन्त्रास्ते मेघाः पर्जन्यकारकाः ॥ २१॥
मदाज्ञयैव कालेषु वर्षन्तः सर्वतो दिशम्। ते सर्वे त्वदधीनाः स्युः अद्यप्रभृति देवप ॥ २२॥
एवं पर्जन्यराजाऽभूदिन्द्रस्तेन च हेतुना। जनाः पर्जन्यकामा ये तेषां याज्य अभूद्वृषा ॥ २३॥
एवं देवान् यजन्ति स्म क्वचिन्मर्त्याः कृषीवलाः। एवं तदा भूमिलोके यागः प्रावर्ताऽग्रतः ॥

Listening to Indra, the creator meditated for a while and said thus. "Oh Indra! Listen. Presently human beings will not perform any yajña because of the absence of desires in them. I will give you a plan. Listen. I will make you the Lord of the rain and you create showers on the earth where people perform yajña invoking you. Till now the rain-bearing clouds were independent and used to shower everywhere according to my instructions. From now on they will come under your control." Thus Indra became the Lord of the rain and hence people who desired rain had to take to yajña. Thus on the earth the agriculturists performed yajña and yajña was promulgated. 18 to 24

कामो यथा महादेवमजयत्तद्वदामि ते। एवं लक्ष्मीभवान्योश्च समाधाने तदुत्तरम् ॥ २५॥
कामो मातरमाचष्ट कृताञ्जलिपुटः स्थितः। मातर्मे ब्रूहि येनाऽहं शिवं जेताऽस्मि संयुगे॥ २६॥
तमुपायं न चेद्देहं विन्यसे तव सम्मुखे। मानिनां मानहानिर्वै मरणादतिरिच्यते ॥ २७॥
अद्य यावद्विजानन्ति लोका युद्धेऽमृतं हि माम्। प्रायस्तथैवाऽस्तु तच्च न मे जीवनमुत्तमम् ॥

Oh Paraśurāma! I will let you know how Kāma conquered Mahādeva. After Lakṣmī and Bhavānī were pacified, Kāma with folded hands asked his mother Lakṣmī thus, "Oh Mother! Advise me. How can I vanquish Śiva in the battle. If there is no plan for that, I will discard my body in your presence. For respectable people loss of honour is worse than death. Today people are thinking that I am alive. Let them think so. But it is not good that I should live." 25 to 28

निशम्यैवं कामवचो ध्यात्वा लक्ष्मीः क्षणं ततः। त्रिपुरायै नमस्कृत्य कामं प्रेक्ष्याऽब्रवीत्तदा ॥
काम तेऽहं ब्रवीम्यद्य रहस्यं सर्वतोऽधिकम्। येन सिद्धिस्तव भवेद्युद्धे सर्वांश्च जेष्यसि ॥ ३०॥
नैतत्त्वया क्वचिद्वाच्यं प्रमादेनाऽन्यथाऽपि वा। शिवादीनामपि ननु माहात्म्यं यद्वशादभूत् ॥ ३१
तस्याः श्रीत्रिपुरादेव्याः शीघ्रप्रीतिकरं महत्। यन्मयाऽऽसादितं पूर्वं कामेश्वर्याः सुसेवनात्॥ ३२
तत्ते ब्रवीमि श्रीदेव्या नामाऽष्टशतमुत्तमम्। संस्पृश्य विरजां शीघ्रमेहि मन्मथ मा चिरम्॥ ३३॥

Hearing Kāma, Lakṣmī meditated for a moment on Śrī Tripurasundarī and bowed to Her. Then looking at Kāma, said to him: "Oh Kāma! I will now let you know the highest secret by which you can win everyone in the battle. You should not disclose this to anyone even by mistake or otherwise. I will tell you the hundred and eight names of Śrī Tripurasundarī that were obtained by me by serving Kāmeśvarī, that

quickly pleases Her and that caused the greatness of even Śiva and others. Oh Manmatha! Without delay return to me after purifying yourself in the Virajā river." 29 to 33

इति श्रुत्वा रमावाक्यं हर्षसंफुल्ललोचनः। संस्पृश्य विरजातोयं शुचिर्नत्वा ह्युपस्थितः ॥ ३४॥
तावल्लक्ष्मीर्महादेवीं क्रमेणाऽभ्यर्च्य भक्तितः। संस्थापिते रत्नपीठे कामद्रव्योपचारकैः ॥ ३५॥
अथ कामं समाहूय दापयित्वाऽञ्जलिं क्रमात्। त्रिपुरायाः प्रसादं च संयोज्य तदनन्तरम्॥ ३६॥
नाम्नामष्टोत्तरशतं प्रोवाचाऽस्मै रमा तदा। श्रीदेव्याः प्राह यत्स्थूलं वपुस्तदपि सुन्दरम् ॥ ३७॥

With eyes booming with joy on hearing the words of Lakṣmī, Manmatha stood bowing by Her side after finishing ablutions in the Virajā waters. Meanwhile Lakṣmī in the prescribed method worshipped Mahādevī, who was installed on a gem-set pedestal, with desired materials of worship. Then calling Kāma, Lakṣmī conferred the blessings of Śrī Tripurasundarī to the folded palms of Kāma and then chanted the hundred and eight names of Śrī Devī and described the comprehensible beauty of the Devī. 34 to 37

एवं सम्प्राप्य कामोऽपि मातरं दण्डवन्नतः। आशीर्भिर्योजितो मात्रा प्रबद्धकरसम्पुटः ॥ ३८॥
मातरं प्राह मदनः स्वं जानन् कृतकृत्यकम्। मातर्ममाऽऽज्ञां वितर व्रजेऽहं तां प्रसादितुम्॥ ३९
त्रिपुरां परमेशानीं त्रिमूर्तीनां च संश्रयाम्। इति प्रार्थ्य तथाऽऽज्ञप्तो नमस्कृत्य च मातरम्॥ ४०
ध्यायन् श्रीत्रिपुरापादपद्मं हृदि सुभक्तितः। जगाम मन्दरगिरिकन्दरे सुरमन्दिरे ॥ ४१॥

After obtaining the secret names of Śrī Tripurā, Kāma prostrated before his mother and blessed by her, addressed Her with folded hands and with a sense of achievement. "Oh Mother! Grant me permission. I will proceed to propitiate the Supreme Devī Tripurā who is the protectress of the three gods viz., Brahmā, Viṣṇu and Śiva". Praying thus and bowing to her, Kāma meditating with devotion on the lotus feet of Śrī Tripurā moved to the divine caves of the Mandara mountain. 38 to 41

तत्र निर्मलसुस्वादुसलिलाऽऽस्रावकूलके। कदम्बतरुमूले वै निषसाद शुभे स्थले ॥ ४२॥
स्नात्वा तत्र समासीनो ध्यायन्मूर्तिं हृदम्बुजे। रमाप्रोक्तक्रमेणैव मानसैरुपचारकैः ॥ ४३॥
अभ्यर्च्य त्रिपुरामम्बां महाविभवविस्तरैः। अष्टोत्तरशतं नाम्नां जजाप परभक्तितः ॥ ४४॥

In that mountain, Manmatha sat under the auspicious Kadamba tree which was by the side of a limpid and luscious river. After bathing

there and sitting, he meditated in his heart on the form of the Devī and mentally worshipped Her in splendid detail as instructed by Lakṣmī and recited with supreme devotion the hundred and eight names of Śrī Tripurāmbā. 42 to 44

नामाऽष्टशतकाऽऽवृत्तिं प्रत्यहं तस्य कुर्वतः। ध्यानतत्परचित्तस्य प्रसन्ना श्रीः पराम्बिका॥ ४५॥
अथ स्वप्ने मन्मथस्य रमारूपेण सा परा। आगत्य प्राह मदनं मधुनिष्यन्दया गिरा ॥ ४६॥
वत्स काम किं बहुधा नाममात्रप्रपाठतः। अनवाप्यैव विद्यां मे कथं ते स्यात् समीहितम्॥ ४७

Pleased with Manmatha who was daily repeating with concentration the hundred and eight names, the auspicious Supreme Devī appeared in his dream in the form of Ramā and said words dripping with honey. "Oh Kāma, my child! How can you achieve your aim just by repeating many times the names alone and not obtaining My Mantravidyā? 45 to 47

इति श्रुत्वा प्रणम्याऽथ कामः प्राह कृताञ्जलिः। मातर्विद्यां न जानामि भवत्या न पुरोदिता ॥
कृपया तां ब्रूहि मह्यं प्रपन्नाय कृपामयि।

Hearing that, Kāma bowing with folded hands said thus. "Oh Mother! I do not know the mantra since you have not told me that earlier. Oh! Compassionate Mother! Please teach me that Mantra." 48

अथ सा परमेशानी प्राह कामं दयाऽन्विता ॥ ४९॥
वत्स नाऽद्याऽपि विदिता सा त्वयाऽन्ध इवोडुपम्। नामस्तोत्रे सुनिहिता गुप्ता पञ्चदशात्मिका॥
नवधा संस्थिता तत्र द्विषण्णामसमाश्रया। आद्यमाद्ये वसौ त्र्यके पञ्चमं वेद दिङ्मनौ ॥ ५१॥
षष्ठं रसाङ्कयोरन्त्यमश्वे सूर्ये च संस्थितम्। द्वितीययुक्तमेतावत्तृतीयं च चतुर्थकम् ॥ ५२॥
द्वितीये तत्परे स्थाने भूतरुद्रतिथौ स्थितम्। षष्ठसप्तमतुर्याणां योगमष्टमसंयुतम् ॥ ५३॥

Then the compassionate Great Devī said thus to Kāma. "My child! Even now you have not known in the same manner as a blind person the moon, the secret fifteen lettered mantra which is hidden in the prayer of hundred and eight names. 49 to 53

{Stanzas 51, 52, 53 contain the fifteen-lettered mantra of Devī in a codified manner which has to be understood in conjunction with the Saubhāgya Aṣṭottara given in Chapter 26, stanzas 11 to 25}

Please see page no. 248-249 for explanation.

Pañcadaśākṣarī derived by decoding stanzas 50-54 of Tripurārahasyam Chapter 24 in conjunction with stanzas 11-25 of Tripurārahasyam Chapter 26

नामस्तोत्रे सुनिहिता गुप्ता पञ्चदशात्मिका ॥ ५० ॥

नवधा संस्थिता तत्र द्विषण्नामसमाश्रया।
आद्यमाद्ये-वसौ-त्र्यके पञ्चमं वेददिङ्मनौ ॥ ५१ ॥

षष्ठं रसाङ्कयोरन्त्यमश्वे सूर्ये च संस्थितम्।
द्वितीययुक्तमेतावत्तृतीयं च चतुर्थकम् ॥ ५२ ॥

द्वितीये तत्परे स्थाने भूतरुद्रतिथौ स्थितम्।
षष्ठसप्तमतुर्याणां योगमष्टमसंयुतम् ॥ ५३ ॥

एतन्महाकारणं वै त्रिपुरारूपमद्भुतम्।

नामस्तोत्रे नवधा संस्थिता	क	अ	ए	ई	ल	ह	र	अं	स
Chapter 26, Stanzas 11 to 25 (Aṣṭottaraśatanāma)	1	2	3	4	5	6	7	8	9
द्विषण्नामानि (8 Names)	1	—	2	3	4	5	6	7	8

	आद्ये	द्वितीय	द्वितीय तत्पर	वेद	भूत	रस	अश्वे	वसौ	रस	दिक्	रुद्र	सूर्ये	त्र्यके	मनौ	तिथौ
Places/Position in Pañcadaśākṣarī	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
आद्यम् = क	क							क					क		
पञ्चमम् = ल				ल						ल				ल	
षष्ठम् = ह						ह			ह						
अन्त्यम् = स							स					स			
तृतीयम् = ए		ए													
चतुर्थकम् = ई			ई												
षष्ठ-सप्तम-तुर्याणां योगमष्टमसंयुतम् ह + र + ई + अम् = ह्रीम्					ह्रीं						ह्रीं				ह्रीं

एतन्महाकारणं वै त्रिपुरारूपमद्भुतम्। इत्युक्त्वाऽन्तर्हिता देवी क्षणेन परमेश्वरी ॥ ५४॥

This is indeed the great causal knowledge about the physical form of Tripurasundarī." Saying thus the Great Devī disappeared instantly. 54

अथ कामो नेत्रयुगमुन्मील्य समचेष्टत। न तां तत्र बहिर्दृष्ट्वा विमना: समपद्यत ॥ ५५॥
नूनं मया स्वप्न एष दृष्ट: परमशोभन:। न मे निद्रा समायाति ध्यायतो जगदम्बिकाम् ॥ ५६॥
एष मे याति षष्ठो वै मास: साधयतोऽन्वहम्। न कदाचिदगान्निद्रा रात्रावपि समाहित:॥ ५७॥
इति सञ्चिन्त्य भूयोऽपि स्वप्नदृष्टं विभावयत्। विभाव्यमानस्य तदा नाम स्तोत्रादुपस्थिता ॥ ५८
विद्या पञ्चदशार्णा या तस्यां संशयितोऽभवत्। स्वप्नत्वेन श्रमं मत्वा तदा प्राहाऽशरीरिणी॥ ५९

Then Manmatha opened his eyes and looked around. He could not see the Mother and was depressed. He thought within himself thus. "The dream which I saw was really very auspicious. Meditating on the Mother of the Universe, I am unable to sleep. Six months have passed while I am practicing daily. Even during nights I never slept because of meditation." Thinking thus, he recapitulated the dream and started surmising the fifteen lettered mantra derived from the prayer containing the names. Because it was a dream, he thought of that as an illusion. Then he heard an incorporeal voice. 55 to 59

काम नाऽत्र संशयितुमर्हसीति स्फुटं वच:। नाभसं काम आकर्ण्य विमृश्याऽथ पुन: पुन॥ ६०
नाऽन्तं समाययौ तेन सस्मार जननीं रमाम्।

Hearing the distinct incorporeal voice that said "Oh Kāma! You should not have any doubt regarding this". Kāma contemplated again and again and being unable to come to any conclusion, remembered his mother Ramā. 60

अथ कामस्मृता लक्ष्मी: सन्निधानं समेत्य सा ॥ ६१॥
काम किं ते संस्मृताऽस्मीत्येवमाह पुर: स्थिता।
दृष्ट्वा प्राप्तां रमां काम: प्रणम्याऽऽरचिताऽञ्जलि: ॥ ६२॥
स्वप्नवृत्तं नभोवाणीं प्राह मातु: यथातथम्। श्रुत्वाऽथ सा चिरं ध्यात्वा प्रसन्नवदनाऽब्रवीत् ॥
वत्स काम धन्यतमस्त्वं ते सिद्धमभीप्सितम्। त्रिपुरैव हि ते स्वप्ने प्रसन्ना प्राह सा परा॥ ६४॥
सन्देहं जहि तत्र त्वं यत्तयोक्तं हि तत्तथा। भूयस्तां साधयेत्युक्त्वा साऽन्तर्धानं ययौ क्षणात् ॥

Remembered by Kāma, Lakṣmī appeared and standing near him said "Oh Kāma! Why have you remembered me?" Seeing Ramā near him, Kāma bowed and with folded palms narrated his dream exactly and the voice from the sky. Hearing this Lakṣmī meditated for a long time and happily said "Oh Kāma, my child! You are the most fortunate. Your desires are fulfilled. It was the Transcendent Śrī Tripurasundarī who Herself addressed you in your dream. Discard that doubt and take Her words as truth and continue practising Śrīvidyā." Then Lakṣmī suddenly disappeared. 61 to 65

अथ कामश्च तां विद्यां जजाप्यैकाग्रमानसः। दिव्यं वर्षत्रयं पश्चादाविर्भूता महेश्वरी ॥ ६६ ॥

Then Kāma practised mentally that mantra for three divine years and the Great Devī appeared before him. 66

अपश्यन्मन्मथं तत्र संहताऽक्षगणं दृढम्। निश्चेष्टं निर्विकारं च समानप्राणनिर्गमम् ॥ ६७ ॥
तेजोराशिं समालोक्य कृपयाऽऽसाद्य वै तनुम्। रमोपदिष्टध्यानाऽनुरूपमूर्तिसमुज्ज्वला ॥ ६८ ॥
प्राह वत्स काम किं ते वाञ्छितं तत्प्रतीच्छ मे।

Seeing the brilliant Manmatha who had controlled his breath and senses, who was steadfast, immobile and unperturbed, the Devī compassionately assumed an effulgent form conforming to the teachings of Ramā and said: "Oh Kāma, My child! Ask me what you want." 67, 68

इति वाक्यं समाकर्ण्य चक्षुरुन्मील्य जाऽग्रतः ॥ ६९ ॥
ददर्श देवीं त्रिपुरां ध्यातरूपां मनोहराम्। महातेजोमयीञ्चाऽथ हर्षाब्धौ स न्यमज्जत ॥ ७० ॥

Hearing the words of Lakṣmī, Manmatha quickly opened his eyes and saw Devī Tripurasundarī who was extremely beautiful and resplendent, who had appeared in the same form on which he was meditating. He was drowned in the ocean of joy. 69, 70

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे चतुर्विंशोऽध्यायः॥

End of the twenty-fourth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

पञ्चविंशोऽध्यायः

Chapter 25

दृष्ट्वैवं त्रिपुरां देवीं कुरुविन्दसमप्रभाम्। मणिप्रवेकप्रत्युप्तचारुकोटीरशोभिताम् ॥ १॥

Manmatha saw Devī Tripurasundarī shining like a ruby, decorated with a beautiful gem-studded crown. 1

कोटीरप्रान्तविलसद्बालपीयूषदीधितिम्। ललन्तिकारत्नकान्तिसिन्दूरद्विगुणारुणाम् ॥ २॥

Her crown carried the bright crescent moon, Her forehead doubly red from the vermilion and Lalantikā—an ornament on the forehead. 2

विकसन्नीलकुमुदसुहृन्नेत्रत्रयोज्ज्वलाम्। मणिताटङ्कयुगलसङ्क्रान्ताऽपाङ्गसम्पदम् ॥ ३॥

Her three eyes were bright like bloomed blue lilies, Her aristocratic side glances were mingled with the diamond ear rings, 3

नासामुक्ताफलोष्ठाऽभापाटलीभूतदिक्तटाम्। दन्तपङ्क्तिपराभूतकुन्दकोरकडम्बराम् ॥ ४॥

The pink lustre generated from Her nose-pearl and red lips spread in all directions, and the row of Her teeth vanquished the pride of the jasmine buds, 4

ग्रीवाब्जशिखरोद्भूतमुखाम्बुजविचित्रिताम्। मृदुबाहुलताप्रान्तकोरकाभाङ्गुलावलिम् ॥ ५॥

Her wonderful face was like a lotus born out of the peak of the lotus-bud-like neck, and Her fingers at the end of the soft creeper-like arms were like a row of buds, 5

नखेन्दुकान्तिशबलकङ्कणोर्मिमणीगणाम्। मुक्ताहारमृणालोद्यत्कुचकञ्जसुकुड्मलाम् ॥ ६॥

the waves of rays from Her gem-set bangles were mixed with the lustre of Her moon like nails, Her breasts were like lotus buds sprouting from the stalk-like pearl necklaces, 6

नाभीह्रदकूलक्लृप्तसोपानाभवलित्रयाम्। हीरहारबिसाऽऽसक्तलोमपङ्क्तद्यात्मशैवलाम् ॥ ७॥

the three folds near Her naval pond were like the steps of the pond, the hair on Her stomach was like the moss settled on Her stalk-like diamond chain, 7

कौसुम्भांशुककूर्पासाऽन्तरसंशोभिभूषणाम्। कटिव्योममध्यमासद्रशनामणितारकाम् ॥ ८ ॥

Her ornaments were shining from within Her red silk blouse and dress, the waist-band around Her delicate waist was studded with star-like gems, 8

पाशाङ्कुशपुष्पबाणपुण्ड्रचापाऽऽयुधाऽन्विताम्। गुल्फाऽऽसक्तांशुकप्रान्तप्रोतरत्नगणोज्ज्वलाम् ॥

She was wielding the rope (noose), the goad, the flower arrows and striped sugarcane bow, Her silk garment that was touching her ankles was embroidered with shining gems, 9

रत्ननूपुरहंसाऽदिपादभूषणभूषिताम्। काश्मीरशशिकस्तूरीसमालेपसुवासिताम् ॥ १० ॥

Her feet were decorated with swan-shaped anklets and ornaments; She was fragrant from profusely smeared saffron, camphor and musk, 10

कर्णोत्तंसितकादम्बप्रसूनाऽऽमोदमिश्रिताम्। विकसत्पद्मवकुलमालतीहारधारिणीम् ॥ ११ ॥

She exuded the fragrance of the Kadamba flower that decorated Her ear and She was wearing a garland made of lotus, vakula and jasmine flowers, 11

रमावाणीवीज्यमानवालव्यजनशोभिनीम्। आनन्दसान्द्राऽन्तरऽङ्गो हर्षाऽश्रुभरितेक्षणः ॥ १२ ॥

She was looking grand, being fanned on either side by Ramā and Vāṇī with small fans. Seeing Her, Manmatha was filled with excessive joy and tears. 12

रोमाञ्चपीवरतनुः दण्डवत्प्रणतो भुवि। आनन्दसिन्धुनिर्मग्नो नेक्षितुं न च भाषितुम् ॥ १३ ॥
उत्थातुं वाऽसमर्थोऽभूत्तदा वीक्ष्य पराम्बिकाम्।

Horripilated, Manmatha fell prostrate before Her. Immersed in the ocean of bliss he was unable to see, speak or even rise after seeing the Great Mother. 13

एवं विधं मन्मथं तं दृष्ट्वा श्रीत्रिपुराऽम्बिका ॥ १४ ॥
उत्तिष्ठ काम सम्पश्य प्राप्तां मां तव भावतः। प्रसन्नां वरदां ब्रूहि वाञ्छितं किं ददामि ते ॥ १५

Seeing the state of Manmatha, Śrī Tripurāmbikā said "Oh Kāma! Stand up and see me in the same form as meditated upon by you. I am pleased with you. Tell me what you want. I will grant it to you." 14, 15

श्रुत्वा तत् त्रिपुरावाक्यमुत्थाय प्राञ्जलिः स्थितः। हर्षगद्गदया वाचा स्तोतुं समुपचक्रमे ॥ १६॥

Listening to what Śrī Tripurasundarī said, Manmatha stood up and with folded hands and a voice choked with joy started praising Her. 16

कलये करुणाऽपाङ्गीं कारणमूर्त्यैककारणीभूताम्।
कामेश्वरीं न हीतरदेवं किंचित् कदाचिदभियाचे ॥ १७॥

"I worship Kāmeśvarī who is the unique primordial cause of creation and whose glances are compassionate. I do not beg any other god any time even for a small favour. 17

एकामभियाचे तामङ्कुशपाशाप्रसूनचापकराम्।
अलमलमनुत्तराम्बाचरणादन्येन देवताऽऽख्येन ॥ १८॥

"I solicit that Unique Devī who wields the goad, the noose, the flower arrows and the bow. I need no others who are called gods but the Lotus feet of the Supreme Devī. 18

गृह्यन्ते त्रिपुरायाः करुणाकल्लोलवासितकटाक्षाः।
सर्वोपरि लोकेऽस्मिन् पश्याम्यम्बामिहैकरूपां ताम् ॥ १९॥

"The side-long glances of Śrī Tripurā that are soaked in the waves of compassion are supreme in the world. I see Her as the Unique Mother here. 19

ईप्सितमनीप्सितं वा ममाऽस्तु सततं त्रिमूर्तिजनयित्र्याः।
ईहाशून्याया नो करोमि शरणं ततोऽन्यदेवगणम् ॥ २०॥

"Let me have desired or undesired results from the continuous worship of the desireless Mother of the Trinity of gods, but I will never seek other hosts of gods. 20

ललतु हृदि सैव देवी मम नित्यं या महेशसंसेव्या।
ललिता राज्ञी मान्या कदाऽपि सेव्याऽस्तु देवता माऽन्या ॥ २१॥

"Let that Lalitā alone, the Empress, the Venerable, the One who is served by Maheśa sport in my heart daily. Let not other gods be propitiated by me. 21

हर्षयतु मामजस्रं हरिहरमुख्यैः समाश्रिताऽङ्घ्रियुगा।
या च हयारूढाऽख्या सेनानेत्री नमामि तां ब्रूयाम् ॥ २२॥

"May Devī Tripurā, whose feet are sought by Hari, Hara and others bestow eternal happiness to me. I bow and appeal to Her the Hayārūḍā who leads the army and rides the horse. 22

रक्षतु मामिक्षुधनुःपुष्पशराढ्यकृपेक्षया सततम्।
कामेश्वराऽभिरामा नाऽन्या ममेश्वरी भवति ॥ २३॥

"May the charming Kāmeśvarī who wields the sugar-cane bow, the flower arrows protect me always through Her compassionate looks. No other deity is my Devī. 23

अङ्कुरयतु हृदि भक्तिं निजपदयुगले सदा महेशानी।
अम्बा कामाक्षी नैवाऽन्यस्यां ममाऽस्तु तल्लेशः ॥ २४॥

"May the Great Devī Kāmākṣī, my Mother, sprout in my heart, everlasting devotion to Her feet. Let me not be devoted even a little to other gods. 24

सम्मनुते मम हृदयं वस्तुं तस्याः पदाब्जयोः सततम्।
सर्वज्ञाया देव्या घटयतु तन्मे महेश्वरी मनसः ॥ २५॥

"My heart's desires are to always dwell in the Lotus feet of the Omniscient Devī. May Maheśvarī bring about that in my heart." 25

इति संस्तुत्य मदनो देवीं तां त्रिपुराम्बिकाम्। ननाम दण्डवद्भूयो भक्तिनिर्भरमानसः ॥ २६॥

After praising the Devī Tripurāmbikā thus, Manmatha filled with devotion again and again prostrated before Her. 26

अथ सा त्रिपुरेशानी प्राह मञ्जुलया गिरा। वत्सोत्तिष्ठ प्रसन्नाऽस्मि वरं ब्रूह्यभिवाञ्छितम् ॥ २७
ददामि दुर्लभमपि नाऽलभ्यं तव विद्यते।

Then Devī Tripurā, uttered sweet words thus: "My Child! Rise. I am pleased with you. Ask for your desired boon. I shall grant that to you even if it is a rare one. There is nothing that you cannot get." 27

श्रुत्वैवं लोकजननीवाक्यमुत्थाय मन्मथः ॥ २८॥
श्रीदेवीदर्शनादेव नष्टाऽविद्यातमोगुणः। उपलभ्य स्वात्मशक्तिमयीं त्रिपुरसुन्दरीम् ॥ २९॥

आप्तकामः प्रसन्नाऽऽत्मा प्राह देवीं कृताञ्जलिः। त्रिपुराऽम्ब त्वत्पददर्शनाऽमृतसेवनात् ॥ ३०॥
शान्ततृष्णोऽस्मि किं याचे नाऽलब्धमिह किञ्चन। पीताऽमृतस्य क्षारोदपानवद्वरयाचनम्॥ ३१॥
पश्यतस्त्वां मम भवेदुपहासाय केवलम्। मातर्यदाज्ञापयसि तन्मूर्ध्नाऽभिवहाम्यहम् ॥ ३२॥

Listening to the words of the Universal Mother, Manmatha whose dark ignorance had vanished by a mere look at the Devī and whose desires were fulfilled having sighted Śrī Tripurasundarī who was none other than his own Self-Power, stood up and addressed with satisfaction and folded hands to the Devī.

"Oh Tripurāmbā! My thirst has been quenched by drinking the nectar of sighting Your feet. What do I beg from You? There is nothing more to be achieved. Asking for a boon would be like drinking salt-water after tasting ambrosia. My asking for a boon after seeing You would be just ridiculous. Oh Mother! I will simply obey Your instructions." 28 to 32

इति श्रुत्वा परा प्रोचे दयमाना स्मिताऽऽनना। वत्स काम न ते किञ्चित् प्राप्तव्यमवशिष्यते ॥
विज्ञाताऽत्मत्स्वरूपस्य ब्रह्मत्वमपि वै तृणम्। तथाऽपि साऽभिप्रायेण यतस्त्वं मामुपस्थितः॥ ३४
न तन्मोघं भवेज्जातु न कृतं हीयते यतः। तवाऽजेयो न भूम्यां वा पाताले दिवि वा भवेत् ॥
गृहाण चापं बाणांश्चेत्युक्त्वा सा जगदम्बिका।
स्वीयाच्चापाच्छरेभ्यश्च चापं बाणांश्च तत्समान् ॥ ३६॥
ददौ कामाय भूयस्तं प्राह तुष्टा महेश्वरी। सौभाग्यमुत्तमं लोके सर्वतोऽस्तु रमात्मज ॥ ३७॥
त्वया दृष्टा जनास्सर्वे धैर्यमभ्युत्सृजन्तु वै। लोकेषु सुभगा ये स्युः सर्वसौभाग्यसम्पदः ॥ ३८॥
दृष्टान्तभूतस्त्वं भूया मद्भक्तेष्वग्रगस्तथा। स्वप्ने मया समादिष्टा या विद्या साऽपि मन्मथ॥ ३९॥
त्वन्नाम्नैवाऽस्तु विख्याता सर्वविद्योत्तमोत्तमा। यतस्त्वमाद्यः सर्वेषामस्या भूत उपासकः ॥ ४०॥
यत्तुभ्यं रमया प्रोक्तं नाम्नामष्टोत्तरं शतम्। यच्च त्वया संस्तुताऽहं श्लोकैर्नवभिरुत्तमैः ॥ ४१॥
विद्यावर्णनामयुतैर्भक्त्युद्गारसमन्वितैः। तदेतत् स्तोत्रयुगलं विद्या साऽपि च मन्मथ ॥ ४२॥
तव सौभाग्यजननात्सौभाग्यप्रदमस्तु वै। सौभाग्यविद्या सा ख्याता सौभाग्याऽष्टोत्तरं च तत् ॥
सौभाग्यनवरत्नाऽऽख्यं स्तोत्रं स्याद्भुवि विश्रुतम्।
एतत् स्तोत्रं प्रपठतां प्रीता शीघ्रं भवाम्यहम् ॥ ४४॥
विद्यार्थिनां भवेद्विद्या धनं स्याच्च धनार्थिनाम्। पुत्रार्थिनां पुत्रलाभः पत्नी भार्यार्थिनां नृणाम् ॥
एतत्स्तोत्रं पठद्भिस्तु यद्यत्स्यात् चिन्तितं भुवि। तत्सर्वं प्राप्यते सत्यं न तेषां हीयते क्वचित् ॥
एतत्स्तोत्रं सर्वपूर्तिकरं प्रपठतां नृणाम्। प्रसन्नाऽहं शीघ्रतरं भवामि शृणु मन्मथ ॥ ४७

इत्युक्त्वा त्रिपुरादेवी नामाऽष्टशतकस्य च। विद्यायाश्चाऽपि माहात्म्यं तत्राऽन्तर्धानमागता ॥ ४८

Hearing Manmatha, the compassionate and smiling Transcendental Devī said thus: "Oh Kāma, My child! There is nothing left for you to be achieved. For him who has understood the knowledge about the Self, even the status of Brahmā will be equal to a straw. Even then, the purpose for which you have approached Me should not be defeated because no action will go waste. There will be no one on the earth, in the nether world or in the heaven whom you cannot conquer. Take this bow and these arrows.". Saying thus the Universal Mother gave from Her bow and the arrows equally powerful bow and arrows to Kāma and pleased with Manmatha again said: "Oh Son of Ramā! May you be blessed with excellent auspiciousness in all your endeavours in this world. Seen by you, may all people lose courage. May you be an example for prosperity in the world and be the foremost among My devotees. Oh Manmatha! The most excellent fifteen-lettered mantra taught to you in your dream will become famous by your name because you are the first person to have practised it. The hundred and eight names taught to you by Ramā and the nine stanzas sung by you which contain the letters of the Śrīvidyā and which are the devotional outbursts; may these two prayers and the Śrīvidyā which will make you prosperous become the source of prosperity to everyone. In this world, let this Mantra be known as Saubhāgya Vidyā, let the hundred and eight names be called Saubhāgyāṣṭottara and let the nine stanzas get the name Saubhāgyanavaratna. I will be quickly pleased with those who read these hymns. Persons desiring education will become educated, those desiring wealth will become wealthy, those wanting progeny will beget children, those seeking wives will get married. All the desires of the persons who read this prayer will be fulfilled. They will never face misfortune. Oh Manmatha! Listen. I will very soon bless the persons who chant this prayer which can entirely grant the wants." Saying thus the glory of the hundred and eight names and the Śrīvidyā, Devī Tripurasundarī disappeared. 33 to 48

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे पञ्चविंशोऽध्यायः ॥

End of the twenty-fifth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

षड्विंशोऽध्यायः

Chapter 26

निशम्यैतज्जामदग्न्यो माहात्म्यं सर्वतोऽधिकम्। स्तोत्रस्य भूयः पप्रच्छ दत्तात्रेयं गुरूत्तमम्॥ १॥
भगवन् त्वन्मुखाम्भोजनिर्गमद्वाक्सुधारसम्। पिबतः श्रोत्रमुखतो वर्धतेऽनुक्षणं तृषा ॥ २॥
अष्टोत्तरशतं नाम्नां श्रीदेव्या यत्प्रसादतः। कामः सम्प्राप्तवान् लोके सौभाग्यं सर्वमोहनम्॥ ३॥
सौभाग्यविद्यावर्णानामुद्धारो यत्र संस्थितः। तत्समाचक्ष्व भगवन् कृपया मयि सेवके ॥ ४॥

Listening to the unsurpassed glory of the prayers, Paraśurāma again inquired Guru Dattātreya. "Oh Lord! My thirst for listening is increasing every second while I am drinking through my ears the elixir of speech flowing out of your lotus visage. Please compassionately teach me, your servant, the hundred and eight names of Devī that conferred enticing prosperity on Kāma and which expounds the letters of the 'Saubhāgya Vidyā'. 1 to 4

निशम्यैवं भार्गवोक्तिं दत्तात्रेयो दयानिधिः। प्रोवाच भार्गवं रामं मधुराऽक्षरपूर्वकम् ॥ ५॥
शृणु भार्गव यत् पृष्टं नाम्नामष्टोत्तरं शतम्। श्रीविद्यावर्णरत्नानां निधानमिव संस्थितम् ॥ ६॥
श्रीदेव्या बहुधा सन्ति नामानि शृणु भार्गव। सहस्रशतसंख्यानि पुराणेष्वागमेषु च ॥ ७॥
तेषु सारतमं ह्येतत्सौभाग्याऽष्टोत्तराऽष्टकम्। यदुवाच शिवः पूर्वं भवान्यै बहुधाऽर्थितः ॥ ८॥
सौभाग्याऽष्टोत्तरशतनामस्तोत्रस्य भार्गव। ऋषिरुक्तः शिवश्छन्दोऽनुष्टुप् श्रीललिताऽम्बिका॥ ९
देवता विन्यसेत्कूटत्रयेणाऽऽवर्त्य सर्वतः। ध्यात्वा सम्पूज्य मनसा स्तोत्रमेतदुदीरयेत् ॥ १०॥

Hearing the words of Paraśurāma, the munificently merciful Dattātreya addressed him with sweet words. "Oh Bhārgava! Listen to the hundred and eight names that are the repository of the gem-like letters of Śrīvidyā about which you have inquired. The Purāṇas and the Āgamas contain a myriad of names of the Devī. Among them this 'Saubhāgyāṣṭottara' which was revealed to Śrī Bhavānī by Śiva after many requests, contains the essence of it all. For this Aṣṭottara prayer Śiva is the Ṛṣi, the prosody is anuṣṭup, and Śrī Lalitāmbikā is the Devī. The process of installation or imbibing is through the three sections (Kūṭas) of the mantra. The prayer should be recited after mentally meditating and worshipping the Devī." 5 to 10

कामेश्वरी[१] कामशक्तिः[२] कामसौभाग्यदायिनी[३]।
कामरूपा[४] कामकला[५] कामिनी[६] कमलाऽऽसना[७] ॥ ११ ॥

She is—

1. Kāmeśvarī—the Consort of Kāmeśvara,
2. Kāmaśaktiḥ—Devī controlling the desires,
3. Kāmasaubhāgyadāyinī—who blessed Manmatha with prosperity,
4. Kāmarūpā—She has Herself manifested as Kāma,
5. Kāmakalā—Śrīvidyā,
6. Kāminī—Lovely,
7. Kamalāsanā—seated on a lotus (or Brāhmī), 11

कमला[८] कल्पनाहीना[९] कमनीया[१०] कलावती[११]।
कमला-भारतीसेव्या[१२] कल्पिताऽशेषसंसृतिः[१३] ॥ १२ ॥

8. Kamalā—the manifestation of Kamalā (Lakṣmī),
9. Kalpanāhīnā—beyond mental comprehension,
10. Kamanīyā—extremely attractive (charming),
11. Kalāvatī—the embodiment of all arts,
12. Kamalā-Bhāratī-sevyā—attended by Lakṣmī and Sarasvatī,
13. Kalpitāśeṣasaṁsṛtiḥ—has created the entire family of the world by Her volition 12

अनुत्तरा[१४] ऽनघा[१५] ऽनन्ता[१६] ऽद्भुतरूपा[१७] ऽनलोद्भवा[१८]।
अतिलोकचरित्रा[१९] ऽतिसुन्दर्य[२०]तिशुभप्रदा[२१] ॥ १३ ॥

14. Anuttarā—no one excels Her,
15. Anaghā—devoid of demerit (or sanctifying),
16. Anantā—limitless,
17. Adbhutarūpā—marvellously manifested,
18. Analodbhavā—born from fire,
19. Atilokacaritrā—of supernatural adventure,
20. Atisundarī—most beautiful,
21. Atiśubhapradā—bestower of the highest auspiciousness, 13

अघहन्त्र्य[२२]तिविस्तारा[२३] ऽर्चनतुष्टा[२४] ऽमितप्रभा[२५]।
एकरूपै[२६]कवीरै[२७]कनाथै[२८]कान्ताऽर्चनप्रिया[२९] ॥ १४ ॥

22. Aghahantrī—destroyer of sins,
23. Ativistārā—of extremely vast form,
24. Arcanatuṣṭā—pleased with worship,
25. Amitaprabhā—infinitely effulgent,
26. Ekarūpā—of unique form,
27. Ekavīra—of unique valour,
28. Ekanātha—unique protectress,
29. Ekāntārcanapriyā—likes to be worshipped in secrecy, 14

एकैकभावतुष्टै[३०]करसै[३१]कान्तजनप्रिया[३२]।
एधमानप्रभावै[३३]धद्भक्तपातकनाशिनी[३४] ॥ १५ ॥

30. Ekaikabhāvatuṣṭā—pleased with single minded devotion,
31. Ekarasā—the undifferentiated Bliss,
32. Ekāntajanapriyā—likes secluded or detached persons,
33. Edhamānaprabhāvā–of ever increasing brilliance,
34. Edhadbhaktapātakanāśinī—destroys the rampant sins of Her devotees, 15

एलाऽऽमोदमुखै[३५]नोऽद्रिशक्रायुधसमस्थितिः[३६]।
ईहाशून्ये[३७]प्सिते[३८]शादिसेव्ये[३९]शानवराङ्गना[४०] ॥ १६ ॥

35. Elāmodamukhā–a mouth fragrant like cardamom seed,
36. Enodriśakrāyudhasamasthitiḥ—a thunderbolt unto the mountain of sins,
37. Īhāśūnyā—the desireless,
38. Īpsitā—sought by the devotees,
39. Īśādisevyā—attended by Īśāna and others,
40. Īśānavarāṅganā—devoted wife of Īśvara, 16

ईश्वराऽऽज्ञापि[४१]केकारभाव्ये[४२]प्सितफलप्रदा[४३]।
ईशाने[४४]तिहरे[४५]क्षे[४६]धदरुणाऽक्षी[४७]श्वरेश्वरी[४८] ॥ १७ ॥

41. Īśvarājñāpikā—controls (commands) Īśvara,
42. Īkārabhāvyā—meditated on Her seed letter 'Ī',
43. Īpsitaphalapradā—grants the wants,
44. Īśānā—the ruler of the universe,

45. Ītihara—destroyer of distress,
46. Īkṣā—the universal witness,
47. Īśadaruṇākṣī—with slightly red eyes,
48. Īśvareśvarī—the Devī of even Īśvara, 17

ललिता[४९] ललनारूपा[५०] लयहीना[५१] लसत्तनुः[५२]।
लयसर्वा[५३] लयक्षोणि[५४] र्लयकर्णी[५५] लयात्मिका[५६] ॥ १८ ॥

49. Lalitā—delights the mind,
50. Lalanārūpā—of attractive form,
51. Layahīnā—inperishable,
52. Lasattanuḥ—brilliant form,
53. Layasarvā—brings an end to everything
54. Layakṣoṇiḥ— platform of destruction,
55. Layakarṇī—supporter of dissolution,
56. Layātmikā—the embodiment of dissolution. (i.e., Kālikā) 18

लघिमा[५७] लघुमध्याऽऽढ्या[५८] ललमाना[५९] लघुद्रुता[६०]।
हयाऽऽरूढा[६१] हताऽमित्रा[६२] हरकान्ता[६३] हरिस्तुता[६४] ॥ १९ ॥

57. Laghimā—the manifestation of Laghimā power (i.e., the power to contract),
58. Laghumadhyāḍhyā—with a slender waist,
59. Lalamānā—sportive,
60. Laghudrutā—moves briskly,
61. Hayārūḍhā—rides a horse,
62. Hatāmitrā—killer of foes,
63. Harakāntā—consort of Śiva,
64. Haristutā—praised and sung by Hari (Viṣṇu) 19

हयग्रीवेष्टदा[६५] हालाप्रिया[६६] हर्षसमुद्धता[६७]।
हर्षणा[६८] हल्लकाऽभाङ्गी[६९] हस्त्यन्तैश्वर्यदायिनी[७०] ॥ २० ॥

65. Hayagrīveṣṭadā—fulfiller of the wants of Hayagrīva,
66. Hālāpriyā—who revels in the Vāruṇī drink. (cf: Lalitā Triśatī name 120),
67. Harṣasamuddhatā—elated with joy,
68. Harṣaṇā—confers joy (bliss),

69. Hallakābhāṅgī—with a body resembling red lotus,
70. Hastyantaiśvaryadāyinī—who grants riches heaped to the height of an elephant, 20

हलहस्ताऽर्चितपदा[७१] हविर्धानप्रसादिनी[७२]।
रामरामाऽर्चिता[७३] राज्ञी[७४] रम्या[७५] रवमयी[७६] रतिः[७७] ॥ २१॥

71. Halahastārcitapadā—whose feet are worshipped by the wielder of the plough (i.e., Balarāma),
72. Havirdhānaprasādinī—blesses those who offer oblations to the fire,
73. Rāmarāmārcitā—worshipped by Śrīrāma and Balarāma
74. Rājñī—the Empress,
75. Ramyā—enchanting,
76. Ravamayī—the embodiment of sound (Śabda Brahma),
77. Ratiḥ—Manifest as Ratīdevī, 21

रक्षिणी[७८] रमणी[७९] राका[८०] रमणीमण्डलप्रिया[८१]।
रक्षिताऽखिललोके[८२]शा[८३] रक्षोगणनिषूदिनी[८४] ॥ २२॥

78. Rakṣiṇī—protectress (protector),
79. Ramaṇī—sports with Her devotees and attendants,
80. Rākā—shines like the full-moon,
81. Ramaṇīmaṇḍalapriyā—fond of the congregation of lovely ladies,
82. Rakṣitākhilalokā—protector of the entire universe,
83. Īśā—the Supreme,
84. Rakṣogaṇaniṣūdinī—destroyer of the gang of demons, 22

अम्बा[८५]ऽन्तकारिण्यं[८६]भोजप्रिया[८७]ऽन्तकभयङ्करी[८८]।
अम्बुरूपा[८९]ऽम्बुजकरा[९०]ऽम्बुजजातवरप्रदा[९१] ॥ २३॥

85. Ambā—the Mother,
86. Antakāriṇī—the destroyer during deluge,
87. Ambhojapriyā—fond of lotus,
88. Antakabhayaṅkarī—frightens even Yama the God of death,
89. Amburūpā—manifests as water,
90. Ambujakarā—holds the lotus in Her hands,
91. Ambujajātavarapradā—grants boons to the lotus-born Brahmā, 23

अन्तःपूजाप्रिया[९२]ऽन्तःस्वरूपिण्य[९३]न्तर्वचोमयी[९४]।
अन्तकाऽरातिवामाङ्कस्थिता[९५]ऽन्तःसुखरूपिणी[९६] ॥ २४॥

92. Antaḥpūjāpriyā—likes inward worship,
93. Antaḥsvarūpiṇī—the inner Self,
94. Antarvacomayī—the inner voice,
95. Antakārātivāmāṅkasthitā—seated on the left thigh of the destroyer of Yama,
96. Antaḥsukharūpiṇī—the inner Bliss, 24

सर्वज्ञा[९७] सर्वगा[९८] सारा[९९] समा[१००] समसुखा[१०१] सती[१०२]।
सन्ततिः[१०३] सन्तता[१०४] सोमा[१०५] सर्वा[१०६] साङ्ख्या[१०७] सनातनी[१०८] ॥ २५॥

97. Sarvajñā—the Omniscient One,
98. Sarvagā—the Omnipresent One
99. Sārā—the Essence of all,
100. Samā—The Impartial One,
101. Samasukhā—the undifferentiated Bliss of Śiva,
102. Satī—the eternal companion of Śiva,
103. Santatiḥ—the uninterrupted progeny,
104. Santatā—the Eternal one,
105. Somā—the Moon (the inner Energy),
106. Sarvā—the One in All,
107. Sāṅkhyā—the science of Universal Soul,
108. Sanātanī—the primeval One (or Durgā). 25

एतत्ते कथितं राम नाम्नामष्टोत्तरं शतम्। अतिगोप्यमिदं नाम्नः सर्वतः सारमुद्धृतम् ॥ २६॥
एतस्य सदृशं स्तोत्रं त्रिषु लोकेषु दुर्लभम्। अप्रकाश्यमभक्तानां पुरतो देवताद्विषाम् ॥ २७॥
एतत् सदाशिवो नित्यं पठन्त्यन्ये हरादयः। एतत्प्रभावात्कन्दर्पस्त्रैलोक्यं जयति क्षणात् ॥ २८॥

"Oh Paraśurāma! I have told you the hundred-and-eight names that are the essence of all the names and are to be kept extremely secret. A prayer equal to this is very difficult to find in the three worlds. This should not be disclosed to atheists who are not devoted to Devī Tripurāmbikā. Sadāśiva, Hara and others daily recite this prayer. By the power of this prayer, Manmatha conquers quickly the three worlds. 26 to 28

सौभाग्याऽष्टोत्तरशतनामस्तोत्रं मनोहरम्। यस्त्रिसन्ध्यं पठेन्नित्यं न तस्य भुवि दुर्लभम् ॥ २९॥

"For that person who recites this beautiful Saubhāgyāṣṭottara-śatanāma prayer at the three sandhis (i.e., sun rise, midday and sunset) there is nothing unattainable on the earth. 29

श्रीविद्योपासनवतामेतदावश्यकं मतम्। सुकृदेतत्पठतां नाऽन्यत्कर्म विलुप्यते ॥ ३०॥

"Recitation of this prayer is considered as a must for the worshippers of Śrīvidyā. A single reading of this will take care of the deficiencies in their other actions. 30

अपठित्वा स्तोत्रमिदं नित्यं नैमित्तिकं कृतम्। व्यर्थीभवति नग्नेन कृतं कर्म यथा तथा ॥ ३१॥

"The daily and special rites performed without reciting this prayer would be a waste similar to the rites performed by a nude person. 31

सहस्रनामपाठादावशक्तस्त्वेतदीरयेत्। सहस्रनामपाठस्य फलं शतगुणं भवेत् ॥ ३२॥

"A devotee who is unable to read the thousand names and the like, will reap hundred-fold benefit by reading this prayer of hundred and eight names. 32

सहस्रधा पठित्वा तु वीक्षणान्नाशयेद्रिपून्। करवीररक्तपुष्पैर्हुत्वा लोकान् वशं नयेत् ॥ ३३॥
स्तम्भयेत् श्वेतकुसुमैर्नीलैरुच्चाटयेद्रिपून्। मरीचैर्विद्वेषणाय लवङ्गैर्व्याधिनाशने ॥ ३४॥

"By reciting this one thousand times, one can destroy the enemy by a stare. One can command the worlds by offering oblations of red Karavīra flowers; one can stupefy the enemy by oblations of white flowers and extripate through blue flowers. Oblations of pepper destroys the enemies and of Lavaṅga (clove) cures diseases. 33, 34

सुवासिनीर्ब्राह्मणान् वा भोजयेद्यस्तु नामभिः। यश्च पुष्पैः फलैर्वाऽपि पूजयेत् प्रतिनामभिः॥ ३५
चक्रराजेऽथवाऽन्यत्र स वसेच्छ्रीपुरे चिरम्। यः सदाऽऽवर्तयन्नास्ते नामाऽष्टशतमुत्तमम् ॥ ३६॥
तस्य श्री ललिता राज्ञी प्रसन्ना वाञ्छितप्रदा। एतत्ते कथितं राम शृणु त्वं प्रकृतं ब्रुवे ॥ ३७॥

"The person, who feeds married ladies and brahmins after reciting these names or worships the Devī with flowers or fruits for each name, will permanently dwell in the Abode of the Devī. Śrī Lalitā, the Empress will bless and grant the desires of the person who continuously repeats

these hundred and eight names. "Oh Paraśurāma! I have thus told you about the prayer. Now listen to the relevant story. 35 to 37

अथैवं मदनः प्राप्य वरं देव्या महत्तरम्। मर्त्यानमर्त्यानसुरान् यातुधानांश्च किन्नरान् ॥ ३८ ॥
यक्षान् किंपुरुषादींश्च चकार स्ववशे द्रुतम्।

"Kāma after obtaining the great boon from the Devī, immediately subdued human beings, gods, demons, kinnarās, yakṣas, kimpuruśas and others. 38

अथ कालान्तरे कामो महादेवजिगीषया ॥ ३९ ॥
गत्वा क्रोधाग्निमासाद्य भस्मीभूतः पतङ्गवत्। तत्कथां तेऽभिधास्यामि शृणु राम समाहितः ॥

"After a lapse of time Kāma who went with a desire to conquer Mahādeva was reduced to ashes like a moth, by facing the fire of anger. I will tell you this story. Oh Rāma! Listen patiently. 39, 40

गौरी दाक्षायणी भूत्वा पितुर्दक्षस्य बर्हिषि। श्रुत्वा निन्दां महेशस्य पत्युर्भस्मत्वमागता ॥ ४१ ॥
आकाशमात्ररूपा सा गौरी जगति संस्थिता। अथ काले चिरतरे समतीते नगेश्वरः ॥ ४२ ॥
हिमवान् ब्रह्मपुत्रेण नारदेनाऽभिसङ्गतः। प्रत्युत्थाय देवमुनिं सभाजयत भक्तितः ॥ ४३ ॥
पाद्याऽर्घ्यमाल्यहाराऽद्यैरालेपैर्वस्त्रभूषणैः। पूजयित्वा स्वादुतरैरभोजयत भोजनैः ॥ ४४ ॥
एवं सम्पूजितं देवमुनिं परमशोभनम्। समासीनं सभामध्ये प्राह पर्वतभूपतिः ॥ ४५ ॥

"Devī Gaurī born as Dākṣāyaṇi was reduced to ashes in the yajña of her father after hearing the insult to Her husband Maheśa. Then Gaurī remained in the incorporeal form. After a very long time, Himavān the Lord of the Mountains, seeing Nārada approaching him, stood up and worshipped with devotion the divine sage by offering him water, garland, eatables, scented unguents, clothes and ornaments and fed him with a tasty meal. Then Himavān addressed the highly auspicious divine sage who was seated in the assembly. 41 to 45

देवर्षे त्वत्समालोकाद्धन्योऽहं सम्प्रति क्षितौ। यत्त्वया ब्रह्मपुत्रेण दीनोऽहं सेवकीकृतः ॥ ४६ ॥
भगवन् ब्रूहि भुवनात् कस्मात्त्वं समुपागतः। दुर्लभं दर्शनं तेऽद्य गमनेच्छाऽपि कुत्र ते ॥ ४७ ॥

'Oh Divine Sage! Seeing you I am blessed today on this earth because a small person like me has been allowed to serve you the son of Brahmā.

Oh Lord! Let me know from which world you came and with what purpose. Rarely can one see you. What is your next desired destination?' 46, 47

एवं पृष्टो नारदोऽथ मधुप्रस्यन्दनं वचः। बभाषे पर्वतश्रेष्ठं स्ववृत्तान्तविवक्षया ॥ ४८ ॥
पर्वतेश समायातः सत्यलोकादहं ननु। त्वां दिदृक्षुर्धन्यतमं व्रजामि शिवसन्निधिम् ॥ ४९ ॥

Thus inquired Nārada with words like dripping honey, spoke to Himavān to inform him about his journey. 'Oh Lord of Mountains! I came from the Satyaloka to see the fortunate ones like you and I will proceed to the abode of Śiva.' 48, 49

श्रुत्वैवं नारदवचो हिमवान् प्राह सन्नतः। भगवन् वद कस्मात्ते धन्य इत्यहमीरितः ॥ ५० ॥
अनपत्यत्वशोकेन वराकः कृपणो भृशम्।

Listening to Nārada, Himavān addressed him humbly thus: 'Oh Lord! How are you calling me fortunate? With the agony of childlessness I am extremely pitiable and unfortunate.' 50

इति श्रुत्वा गिरिवचो नारदः प्राह सान्त्वयन् ॥ ५१ ॥
शृणु भूभृद्राज यतो धन्यस्तत्ते वदाम्यहम्। त्वं सम्प्रति पराशक्तिपदभक्तियुतो यतः ॥ ५२ ॥
अतः प्रोक्तो मया धन्य इति त्वं प्रीतिहेतुतः। नह्यल्पपुण्यैर्लोकेऽस्मिन् पराभक्तिः प्रजायते ॥
यां ब्रह्मविष्णुरुद्राद्याः पूजयन्ति दिवानिशम्। सा शक्तिः परमा लोके यस्यां सर्वं प्रतिष्ठितम्॥
यत्ते प्रपूर्वदिवसे वामदेवो मुनीश्वरः। अनुजग्राह तदहं वेद्मि वै योगचक्षुषा ॥ ५५ ॥
स मुनिः शाक्तमूर्धन्यस्तेन त्वमनुदेशितः। अतस्त्वत्तो धन्यतमो भवेत् क इह तद्वद ॥ ५६ ॥

Hearing Himavān, Nārada consoled him and said thus: 'Oh! King of Mountains! Listen. I will tell how you are fortunate. Presently because you are devoted to the feet of Parāśakti, I called you blessed. In this world persons with low righteous merit cannot have such great devotion. That Śakti, who is worshipped day and night by Brahmā, Viṣṇu, Rudra and others, is universally Supreme in whom dwells the entire creation. I have known by yogic vision what the sage Vāmadeva taught you day before yesterday. That sage who preached to you is the exponent of goddess worship. Therefore, tell me who else other than you can be fortunate in the world?' 51 to 56

श्रुत्वैवं नारदोक्तं हि हिमवान् पुनरब्रवीत्। ब्रह्मंस्त्वं योगनेत्रेण भूतं भव्यं च पश्यसि ॥ ५७॥
न तेऽस्त्यविदितं किञ्चित् कालत्रितयगर्भके। पृच्छामि किञ्चिदाचक्ष्व कृपया मयि सेवके ॥
अपत्येन विना ब्रह्मन् न सुखं विद्यते क्वचित्। तन्मेऽपत्यं यथा भूयात्तमुपायं विचारय ॥ ५९॥

Listening to Nārada, Himavān said again thus: 'Oh Brahman! Through your yogic vision you can see the past and the future. There is nothing within the triple time-frame that is unknown to you. I will ask you something. Please tell me who is your servant. Oh Brahman! There is no happiness in this world without having children. Hence let me know the means by which I will have an offspring.' 57 to 59

श्रुत्वैवं हिमवद्वाक्यं क्षणं ध्यात्वाऽथ नारदः। प्रोवाच गोत्रपतये नारदो दिव्यदर्शनः ॥ ६०॥
शृणु पर्वतराजन्य तवाऽपत्यं न विद्यते। नाऽत्रोपायोऽपि सन्दृष्टः कन्यैका ते भविष्यति ॥ ६१॥
शृणु तच्चाऽपि ते वक्ष्ये दुःखायैव हि सन्ततिः।
न हि लोकेऽपत्ययुताः सन्दृष्टाः सुखिनः क्वचित् ॥ ६२॥
तत्राऽपि कन्या दुःखानां निदानमवधारय। यदि सा परमाशक्तिरनुगृह्णाति ते नग ॥ ६३॥
तदा सुखाय कन्याऽपि भविष्यति न संशयः।

Hearing Himavān, Nārada endowed with spiritual vision meditated for a moment and addressed the Lord of the Mountains thus: 'Oh! Mountain King! I know you have no children. I see no way out. But you will beget a daughter who will cause pain to you. Let me tell you that progeny will bring misery. There is no one in this world who is happy with children. More so, understand that a daughter is the source of distress. If the Supreme Devī blesses you, then even a daughter will bring happiness.' 60 to 63

श्रुत्वेत्थं नारदवचः प्राह पर्वतराट्पुनः ॥ ६४॥
भगवन् सा परा शक्तिर्वामदेवमुखाच्छ्रुता। वर्णरूपा ह्यवगता न सा चिन्तयितुं क्षमा ॥ ६५॥
अतस्तद्रूपमत्यन्तनिगूढं वागगोचरम्। ततः कथं मे भवति तस्याश्चाऽनुग्रहो वद ॥ ६६॥

Hearing those words of Nārada, Himavān said again thus: 'Oh Lord! I heard from Vāmadeva that the Parāśakti is alphabetical in nature and it is not possible to comprehend Her. Thus when Her form is extremely hidden and beyond speech, tell me, how can I have Her grace?' 64 to 66

इति श्रुत्वा नारदोऽथ समाचष्टे विचक्षणः। शृणु शैलकुलाऽधीश सा हि सूक्ष्मा परात्परा ॥
वागाद्यगम्या महती त्रिपुरा सर्वकारणम्। तस्या यत्परमं रूपं सर्वाऽन्तरतया स्थितम् ॥ ६८॥
योगिश्रेष्ठा विजानन्ति स्वाऽबहिष्ट्वेन नेतरे। तस्या यदपरं रूपं स्थूलं तत्सर्वगोचरम् ॥ ६९॥
तदुपास्याऽभिलषितं प्राप्नुह्याचिरमद्रिप। तदप्यनन्तं भक्तानां भावनापथि संस्थितम् ॥ ७०॥
तत्र गौरी मृडानी या विद्यारूपा परात्परा। तां भजाऽऽशु महादेवीं वाञ्छितप्राप्तये नग॥ ७१॥

Hearing thus, the intelligent Nārada said thus: 'Oh Himavān! Indeed She is Subtle, Trans-transcendental, Inexpressible, Supreme, Tripurā, the universal Cause. Only great yogis know Her who dwells in all, within their being and none else. So, Oh Himavān! Meditate on Her alternative gross form which is visible to all and get your wants. Even the visible forms are infinite that are meditated by devotees. Among them meditate soon on Gaurī, Mṛḍānī the intellectual and transcendent form of Mahādevī and obtain your wishes." 67 to 71

श्रुत्वेत्थं नारदप्रोक्तं पुनः पप्रच्छ पर्वतः। भगवन् सा हि का देवी या गौरीति समीरिता॥ ७२
किंरूपा किंसमाचारा किंवीर्या शंस मे मुने।

Hearing Nārada, Himavān inquired again thus: 'Oh Lord! Oh Sage! Who is the Devī known as Gaurī? What is Her form? What is Her story? What is Her power? Let me know.' 72

निशम्य पर्वतवचो निजगाद ततो मुनिः ॥ ७३॥
शृणु पर्वतराजन्य गौर्या रूपादिकं शुभम्। सा सम्भूता पराशक्तेर्विष्वंशेन महेश्वरी ॥ ७४॥
नीलाभा सिंहसंस्थाना त्रिनेत्रा चन्द्रशेखरा। खड्गं च खेटकं शूलं मुद्गरं पाणिपङ्कजैः ॥ ७५॥
दधाना शङ्करसती यस्याः संश्रयणाद्भवः। संहृतिं रचयन् कल्पस्याऽन्ते न ग्लायति क्वचित् ॥
एवंविधसमाचारा कारणाद्देहनाशतः। दक्षात्तनुं समासाद्य पतिनिन्दनसंश्रुतेः ॥ ७७॥
स्वं देहं भस्मसात् कृत्वा व्योमरूपतया स्थिता। सम्प्रार्थ्यमाना विबुधैर्नदेहमभिवाञ्छति॥ ७८॥
तां विना त्र्यम्बकोऽत्यन्तदुःखितो नगभूपते। तां समाराध्य परमां याचस्व प्रियमात्मनः ॥ ७९॥
कन्या भव ममेत्येवं ततस्त्वं पर्वताधिप। तथा कन्यारूपया त्वं युतः परमशोभनः ॥ ८०॥
लोके पूज्यतमश्चाऽपि देवैः स्तुत्यो भविष्यसि। महादेवस्य श्वशुरस्ततः ख्यातिं गमिष्यसि॥ ८१
तनयां च परां शक्तिं गौरीं प्राप्य नगोत्तम। सौख्यं यशो महत्वं च लोके तव भविष्यति॥ ८२

Hearing Himavān, Sage Nārada then said thus: 'Oh! Lord of mountain! Listen to the auspicious form of Gaurī. She the Great Devī

has manifested from the Vaiṣṇava aspect of Parāśakti. Blue in colour, seated on the Lion, having three eyes, wearing the Moon on Her head, wielding in Her Lotus-like hands the sword, the shield, the trident and the club, She is the consort of Śiva (Śaṅkara) who having been under Her protection does not suffer while destroying the creation. This Devī after discarding Her causal form was born to Dakṣaprajāpati and upon hearing the insult to Her husband got burnt up and took ethereal form and is not willing to have a physical form even upon the request from the gods. Without Her, Śiva is unhappy. Oh Himavān! Propitiate Her and request Her to be born as your daughter. Having Her as your daughter you will shine and become venerable in the world and lauded by gods. You will also have the fame of becoming the father-in-law of Mahādeva. With Parāśakti as your daughter you will attain happiness, fame and glory in this world." 73 to 82

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे षड्विंशोऽध्यायः॥

End of the twenty-sixth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

सप्तविंशोऽध्यायः

Chapter 27

नगराज शृणु कथां गौरीचरितसंयुताम्। पुरा रथन्तरे कल्पे तारकेयो महासुरः ॥१॥
तपसा तोषयामास महादेवं त्रिलोचनम्। वरं बहुविधं लब्ध्वा बबाधेऽतितरां जगत् ॥२॥
सृष्टौ स्थितौ संहरणे तस्मै शक्तिमदाद्भवः। सम्मुखस्थस्य सामर्थ्यमवकर्षति च क्षणात् ॥३॥
एवं वरेण सहितो दर्पितः स महासुरः। ससर्जाऽण्डान्यनेकानि ब्रह्मविष्णुशिवानपि ॥४॥
इन्द्रादीनखिलान् देवान् स्वयं सर्वाधिपोऽभवत्। तेन सृष्टा ब्रह्ममुखाः पूजयन्ति महासुरम् ॥५॥
स्वयं यज्ञाऽधिपो जातः स्वसृष्टाण्डेषु सर्वतः। वेदा विनिर्मितास्तेन विद्याश्च विविधास्तथा ॥६॥

'Oh Himavān! Listen to the story containing the deeds of Gaurī. Long ago in the 'Rathantara-kalpa', the great demon Tārakeya propitiated through penance the three-eyed Mahādeva and got many boons and extremely harassed the world. Śiva granted him the powers of creation, protection and destruction. He was able to seize immediately the valour of the opponent. Arrogant with such boons, that strong demon created many worlds along with Brahmā, Viṣṇu, Śiva, Indra and other gods and became their overlord. Brahmā and others created by him worshipped him. He became the Lord of sacrifices in his creation. He created his own Vedas and varieties of knowledge. 1 to 6

अथाऽऽगत्य तारकेयो ब्रह्मादीनाह सोऽसुरः। मां यजन्तु सुराः सर्वे मम वेदान् पठन्तु च ॥ ७
अहं सर्वेश्वरो देवः प्रणमन्तु च मां सदा।

Then the demon Tārakeya going to Brahmā and others said thus "Let all the gods worship me and recite my Vedas. I am the god and lord of all. All of you should bow to me always." 7

इति तद्वचनं श्रुत्वा न स्वीचक्रुर्यदा सुराः ॥ ८॥
तदा देवान्विनिर्जित्य बद्ध्वा स्वाण्डे विनिक्षिपत्। आदित्यांश्च वसून् रुद्रानश्विनौ मरुतस्तथा ॥
बद्ध्वा निजाण्डे निक्षिप्य ब्रह्मादीन् भेत्तुमाययौ ॥ १०॥
दृष्ट्वाऽसुरं समायान्तं स्वान्नेतुं विधिमुख्यकाः। योद्धुमभ्युद्यतास्ते वै स्वपरीवारसंयुताः ॥ ११॥
युद्ध्वा चिरं तेन विधिमुखा दृष्ट्वा महाऽसुरम्। अजेयं वरदानेन तिरोभूतास्तदेश्वराः ॥ १२॥

अन्तर्धानं प्रयातेषु तेषु पश्चान्महासुरः। विधिं हरिं शिवं चाऽन्यं सृष्ट्वा लोके न्यवेशयत्॥ १३
सृष्ट्वेन्द्रादीनपि सुरान् स्वर्गादिषु निवेश्य च। सर्वैः पूजां समासाद्य बभौ सर्वेश्वरोऽसुरः॥ १४

Hearing his words, which the gods did not accept it, he conquered, captured and imprisoned them in his universe. Then he bound the Ādityas, the Vasus, the Rudras, the Aśvins and the Maruts and imprisoned them. Then he proceeded to destroy Brahmā and others. Seeing the demon coming to capture them Brahmā and others along with their retinue started to battle and after a long fight, realising his invincibility because of the boon, disappeared. After Brahmā and others disappeared, the great demon created alternative Brahmā, Viṣṇu and Śiva and positioned them. He created Indra and other gods and placed them in heaven and became the universal Lord being worshipped by all of them. 8 to 14

अथ कालान्तरे भूयोऽपश्यन्नण्डान्यनेकशः। स्वर्गे शचीं समालोक्य तत्सौन्दर्येण मोहितः॥ १५
दूतं निशठनामानमानेतुं तां समादिशत्। गत्वा दूतः शचीं प्राह नत्वा स्वस्वामिनेरितम्॥ १६॥
इन्द्राणि तारकेयेन प्रेषितोऽहं समागतः। प्राह त्वामसुरेशानः सर्वलोकेश्वरो विभुः॥ १७॥
मम पार्श्वं प्रयाह्याशु प्रणयेन शुचिस्मिते। अखिलाऽण्डमहाराज्यं भुंक्ष्व त्वं मत्परिग्रहात्॥ १८॥
एवं सम्मानितश्चाहं भवामि वशगस्तव। अन्यथा त्वं बलाऽऽकृष्टा मानहीना भविष्यसि॥ १९॥

After a long time while Tārakeya was surveying the worlds, he saw Śacīdevī in the heaven and was infatuated with her beauty. He ordered his servant by name Niśaṭha to bring Śacīdevī. The messenger went and bowed to Śacī and gave her the message of his lord thus: "Oh Indrāṇī! Sent by Tārakeya I have come here. The Lord of the Universe and the Lord of the demons conveys to you thus—'Oh lady with pure bright smile! Come soon with love to me and enjoy universal sovereignty by marrying me. Thus honoured I will become obedient to you. If not you will lose your dignity being dragged here forcibly.' 15 to 19

इति श्रुत्वा दूतवचः शची चिन्तासमाकुला। किं करोमि न चाऽन्यो मे रक्षको विद्यतेऽधुना॥
इन्द्रो जयन्तो देवाश्च बद्ध्वा नीताः सुदूरतः। तेषां वृत्तं न जानामि न कश्चिद्रक्षिता मम॥ २१
उपायेनाऽसुरपतिं वारयामि च सम्प्रति। आपदि प्रौढधिषणैरशक्तैः सर्वयत्नतः॥ २२॥
क्षणं तदर्धं वाऽपोह्य प्राप्यते सुखमुत्तमम्। बलवद्व्यवधानेन स्वात्मानं मोचयाम्यहम्॥ २३॥

इति निश्चित्य मनसा शची दूतमचक्षत। शृणु दूत तारकेये मत्सन्देशं च प्रापय ॥ २४॥
विष्णुर्देवेषु परमः श्रीस्तत्पत्नी मनोहरा। वयं तस्याऽनुचर्यस्तां त्वं समानेतुमर्हसि ॥ २५॥
ततो वयमनाहूता भवामः परिचारिकाः।

Listening to the messenger Śacī got worried and thought thus: "What shall I do? Presently there is no one to protect me. Indra, Jayanta and other gods have been captured and moved far away. I have no news about them. I have none to save me. I shall for the time-being keep away the demon-king by a clever strategy. In times of danger the weak with all effort and intelligence will be happy by putting off the event even half-way. By gaining more time, I will release myself from the situation." Deciding thus Śacī said to the messenger. "Oh servant! Listen. Give my message to Tārakeya—'Lord Viṣṇu is the Supreme God. His wife Śrī Lakṣmī is charming. We are Her maids. It is appropriate that you take Her and then we will all be your maids uninvoked." 20 to 25

एवं शच्या समादिष्टो दूतः प्रोवाच सन्नतः ॥ २६॥
तच्छ्रुत्वा तारकेयोऽपि तथ्यमित्यनुमन्यत। अथ दूतं विष्णुपत्न्यै प्रेषयामास सोऽसुरः ॥ २७॥

'Of this proposal by Śacī, the messenger humbly informed Tārakeya. Hearing that the demon Tārakeya felt that to be true and sent the messenger to Śrī Lakṣmī. 26 to 27

वैकुण्ठे दूत आगत्य लक्ष्म्यै चाऽसुरभाषितम्। न्यवेदयदथ रमा श्रुत्वा दूतस्य भाषितम्॥ २८॥
साऽवहेलं दूतमाह हे दूत शृणु मद्वचः। नाऽहं कामयितुं योग्या तारकेयस्य दुर्मतेः ॥ २९॥
प्रार्थयत्यात्मनाशं सः गच्छ शीघ्रमितो बहिः।

Going to Vaikuṇṭha the messenger submitted to Lakṣmī the message of the demon. Hearing that Lakṣmī contemptuously said thus: "Oh Messenger! It is not good for the wicked Tārakeya to desire me. By this he is requesting self-destruction. Get out soon from here." 28, 29

इत्थं निरस्तो दूतोऽथ गत्वोवाचाऽसुराधिपम् ॥ ३०॥
प्रतिषेधं श्रियः श्रुत्वा समन्युस्तारकेयकः। आगत्य सेनया सार्धं रुरोध श्रीनिकेतनम् ॥ ३१॥

Thus expelled, the messenger went and reported to the Lord of demons. Hearing the denial by Lakṣmī, the furious Tārakeya seized the dwelling of Lakṣmī with his army. 30, 31

अथ लक्ष्मीर्युता स्वीयशक्तिभिः शतकोटिभिः। निर्गत्याऽसुरसेनां तां नाशयामास सत्वरम् ॥

Then Lakṣmī set out along with Her hundred crores of Śaktis and quickly destroyed the army of the demons. 32

तारकेयः समालोक्य लक्ष्म्या वीर्यं महत्तरम्। स्वयं युयोध बलवान् तया शस्त्राऽस्त्रकोविदः ॥
तयोः समभवद्युद्धं तारकेयश्रियोस्तदा। भयदं सर्वलोकानां विष्णुशङ्करयोरिव ॥ ३४॥
युध्यतोश्च तयोरेवमत्यगाद्वर्षपञ्चकम्। नाशितं रमया सैन्यं दैत्यः संसृजति क्षणात् ॥ ३५॥
एवं पुनः पुनर्नष्टसैन्यं सृष्ट्वा युयोध सः। अथ लक्ष्मीः समालक्ष्य चाऽजयं दैत्यपुङ्गवम्॥ ३६॥
सस्मार विष्णुं मनसा भर्तारं पुरुषं परम्।

Seeing the great prowess of Lakṣmī, the mighty Tārakeya, an expert in handling weapons and missiles battled himself with Her. The war between them which was as if Viṣṇu is fighting with Śaṅkara, created fear in the Universe. Their war continued for five years. The demon used to create afresh his army that was being destroyed by Lakṣmī.

'He was thus again and again creating his lost army and continuing the battle. Then Lakṣmī understanding the heroic demon as invincible, remembered Her husband Viṣṇu, the Supreme Being. 33 to 36

अथ नारायणः श्रीमान् वैनतेयं समास्थितः ॥ ३७॥
आविर्बभूव समरे पार्षदैः परिवारितः। एवं कालोऽदिताऽनेकचण्डांशुसमभास्वरः ॥ ३८॥
लक्ष्मीं ददर्श समरे श्रान्तां त्रस्यन्मुखाम्बुजाम्। क्रुद्धोऽत्यन्तं ययुधाऽऽजौ दैत्यराजेन यत्नतः ॥

Then the glorious Nārāyaṇa who was glowing like many simultaneous Suns at deluge, seated on Garuḍa and followed by His servants appeared in the battlefield. He saw Lakṣmī tired and dull and with great anger fought with all His might with the king of the demons. 37 to 39

तदा स दैत्यः स्वं रूपं द्विधा कृत्वा क्षणेन तु। प्रत्येकं युयुधे लक्ष्म्या विष्णुना युगपत् बली ॥

Then the powerful demon immediately turned into two forms and fought with both Lakṣmī and Viṣṇu simultaneously. 40

अथ विष्णुः प्रकुपितः चक्रं यद्वै सुदर्शनम्। अमोघं तत् प्रचिक्षेप दैत्यनाशाय तत्क्षणे ॥ ४१॥
चक्रं तद्दैत्यमासाद्य ददाहाऽग्निरिवाऽलयम्। तदा लक्ष्म्या युद्धयमानः ससर्जाऽन्यं महासुरम् ॥
पुनः स विष्णुना युद्धं चक्रे घोरं महत्तरम्। एवं भूयो हतो दैत्यः ससर्जाऽऽत्मानमात्मना॥ ४३

दृष्ट्वा दैत्यमजेयं तं वरदानान्महेशितुः। रमया सह देवेशस्तिरोभूतो रणाऽजिरे ॥ ४४॥

Then the angry Viṣṇu discharged the unfailing Sudarśana disc to kill the demon. That disc burnt the demon just as a fire burns a house. Then the mighty demon who was battling with Lakṣmī created another demon who again fought an extremely fierce war with Viṣṇu. Thus the demon, who was being destroyed again and again, was creating himself out of his self and fighting. Then seeing the demon unconquerable because of the boon from Maheśvara, Viṣṇu along with Lakṣmī disappeared from the battlefield. 41 to 44

अथ मत्वा दैत्यपतिः पराऽस्तं रमया हरिम्। जगाम स्थानमात्मीयमसुरैः परिवारितः ॥ ४५॥
तदन्तरे तु गन्धर्वमुखच्छ्रुत्वा पराभवम्। विष्णोर्लक्ष्मीसमेतस्य शची सस्मार वै गुरुम् ॥ ४६॥
स्मृतमात्रे गुरुस्तत्र शचीसविध आगतः। तं दृष्ट्वाऽऽङ्गिरसं चाग्रे शची प्रत्युत्थिताऽभवत् ॥
अथ तं सा पूजयित्वा प्रणम्य भक्तियोगतः। मुञ्चन्त्यश्रूणि नेत्राभ्यां दीना प्रोवाच तं गुरुम् ॥
गुरोऽहमतिखिन्नाऽस्मि दैत्यराजेन पीडिता। महाबलेन बद्धो मे पतिरिन्द्रः सहाऽमरैः ॥ ४९॥
परामर्ष्टुं मामधुना समीहत्यसुरेश्वरः। दूतं मे प्रेषयामास युक्त्या स च निवारितः ॥ ५०॥
लक्ष्मीनारायणौ युद्धे निर्जितौ तेन सम्प्रति। आयास्यत्यभिनेतुं मामद्य श्वो वा महासुरः ॥ ५१॥
किं करोमि क्व गच्छामि नाऽस्ति मे शरणं क्वचित्।
प्रपन्नां रक्ष दीनां मामाङ्गिरस गुरोऽधुना ॥ ५२॥

Then the Lord of the demons, thinking that Lakṣmī and Viṣṇu were defeated, went back to his palace along with his retinue. Later Śacī getting the news from a Gandharva about the defeat of Lakṣmī and Viṣṇu remembered Bṛhaspati the Guru. Just by her remembrance Guru came to Śacī. Seeing him, the pitiable Śacī stood-up and bowed to him with devotion and worshipped him and with tears in her eyes said thus: "Oh Guru! Troubled by the king of the demons I am in distress. My husband Indra along with other gods has been captured by him. Now he desires to have my company. The messenger sent by him has been cleverly returned. Lakṣmī and Nārāyaṇa are defeated in the war. He will come today or tomorrow to take me away. What shall I do? Where shall I go? There is no one to take care of me. Oh Āṅgirasa! Oh Guru! Helplessly I am surrendering to you! Save me today." 45 to 52

संश्रुत्वैवं विलपितमिन्द्राण्या धिषणस्तदा। समालोक्य ज्ञानदृशा शचीं प्राह दयाऽन्वितः॥ ५३॥

पुलोमजे शृणु मम वचनं कालसम्मितम्। एष दैत्यो महादेववरात् सर्वजयी भवेत् ॥ ५४॥
नाऽस्त्यस्य जेता लोकेऽस्मिन् परलोके च विद्यते। स्त्रीभिर्वा न पराजेयः साक्षाद्गौरीमृतेऽसुरः॥
आगमिष्यति दूतस्ते नेतुं शीघ्रं महासुरः। त्वं मासं व्यवधिं कृत्वा गौरीमाराधय द्रुतम् ॥ ५६॥
इत्युक्त्वा निर्गतो जीवः शची च परमेश्वरीम्। गौरीं समाराधयितुं तदैव समुपाऽक्रमत्॥ ५७॥

Hearing the lamentation of Indrāṇī, the compassionate Bṛhaspati after probing intellectually said to Śacī thus: "Oh Pulomajā! Listen to my words suitable to the situation. By the boon obtained from Mahādeva this demon will vanquish everyone. There is no one in this world and elsewhere who can defeat him. Except by Gaurī he is invincible by women. His powerful messenger will soon come to take you. Hence, you start immediately worshipping Gaurī for a month." Saying thus the Guru returned and Śacī started to propitiate Gaurī the Parameśvarī. 53 to 57

मूर्तिं पृथ्वीमयीं कृत्वा सिंहसंस्थां चतुर्भुजाम्। खड्गं च खेटकं शूलं मुद्गरं दधतीं शुभाम् ॥
त्रिनेत्रां चन्द्रचूडालां मेचकाऽभां सुभूषिताम्। नानोपहारैराराध्य ध्यात्वाऽऽवाह्य यथाविधि॥ ५९
गुरूपदिष्टस्तोत्रेण नामाऽष्टशतकात्मना। स्तुत्वा तदेकचित्ताऽभूत्तन्मन्त्रजपतत्परा ॥ ६०॥

She made an earthen auspicious idol of Gaurī who was seated on the Lion, who wielded in Her four arms the sword, the shield, the trident and the club, who had three eyes, whose head was decorated with the Moon, who was dark-blue in color and was well bejewelled. After worshipping Her in the prescribed manner and offering varieties of eatables she recited the prayer of hundred and eight names that was taught by the Guru and got absorbed in the repetition of the Mantra. 58 to 60

अथाऽसुरोऽपि स्मृत्वा तां शचीं कामशराऽऽहतः। दूतेन सह निर्गत्य देवलोकं समाययौ॥ ६१
संस्थितो नन्दनवने दूतं तं प्रेषयद्द्रुतम्। अथ दूतः समागत्य शचीं प्रोवाच सन्नतः ॥ ६२॥
देवि दैत्येश्वरः प्राप्तः संस्थितो नन्दने वने। वसन्तकुसुमैश्छन्नो वसन्त इव रूपवान् ॥ ६३॥
त्वद्दर्शनं समाकाङ्क्षन् तव ध्यानैकतत्परः। त्वां समानयितुं चाऽहं प्रेषितोऽस्मि वरानने॥ ६४॥
एहि त्वं चपलाऽपाङ्गि दैत्यराजं भज द्रुतम्। ब्रह्माण्डानां शतं यस्य वशो तन्महिषी भव॥ ६५॥

अनेके धातृविष्ण्वाद्यास्त्वां सेवितुं स्त्रिया सह।
या त्वयोक्ता पुरा लक्ष्मीस्तया युक्तो जनार्दनः ॥ ६६॥
निर्जितो युधि स्वं लोकं त्यक्त्वा भीत्या पलायितः।

प्रबुद्धं ते महाभाग्यं यत्त्वां काङ्क्षति दैत्यराट् ॥ ६७ ॥

Subsequently the demon thought of Śacī and overpowered by passion went to the heaven along with his servant. There staying at the Nandanavana the heavenly garden he sent quickly his messenger to Śacī. Reaching Śacī the messenger bowed to her and said thus. "Oh Brilliant one! The Lord of the demons is at the Nandanavana and is looking beautiful like the spring season covered by flower blossoms. Desirous of seeing you he is immersed in your thought. I have been sent to take you to him. Oh lovely eyed one! Come and soon join the king of demons who is the Lord of hundred universes and become his queen. Many Brahmas, Viṣṇus, and others along with their wives will serve you. The Lakṣmī, mentioned by you earlier, was defeated along with Janārdana and they have fled with fear from their abode. It is your fortunate time, being desired by the king of demons." 61 to 67

इति संश्रुत्य दूतस्य वचनं सुरराट्प्रिया। मनसा गर्हयन्ती तं प्राह वाक्यविशारदा ॥ ६८ ॥
शृणु मे वचनं दूत यन्मामिच्छति दैत्यराट्। चिरादेतद्वाञ्छितं मे घटितं कालपाकतः ॥ ६९ ॥
भविता नूतनतया पतिर्मेऽसुरराट् खलु। तत्र मासव्रतपरा स्थित्वा पतिसुखाय वै ॥ ७० ॥
समाप्तव्रतचर्याऽहं भजाम्यसुरभूपतिम्। व्रते पूर्णे वियोगो न भर्त्रा जातु भविष्यति ॥ ७१ ॥
विहते तु व्रते पत्युर्वियोगः स्याद्ध्रुवं मम। नाऽहं पतिवियोगार्तिं भजामि व्रतयोगतः ॥ ७२ ॥
तद्गत्वा ब्रूहि दैत्येन्द्रं क्षम्यतां मासमात्रकम्।

Hearing the messenger, the eloquent queen of Indra mentally reproaching the demon said thus: "Oh Messenger! Listen. For a long time I was also having the same desire of the king of demons of wanting me. I think this is the opportune time fructifying my desire and indeed the king of demons should be my new husband. For that I have undertaken an observance for thirty days which will be auspicious for the new husband. Soon after the completion of the vow I will go and join the king of demons. If the observance goes through without obstacles I will never be separated from the husband. If the vow breaks, then immediately my husband will die. Hence by the completion of the observance I will never face separation from my husband. So, go and inform the king to excuse me for just a month." 68 to 72

एवं शची वचः श्रुत्वा दैत्यराजे न्यवेदयत् ॥ ७३ ॥
श्रुत्वा सोऽपि प्रसन्नस्तं प्रतीक्षन्समयं स्थितः।

Hearing Śacī, the messenger reported the matter to the king who on hearing the same was happy and waited for that time. 73

इन्द्राणी च प्रतिदिनं वायुमात्राऽशना सती ॥ ७४ ॥
यतस्वान्तेन्द्रियाऽहारविहारवचनाक्रिया। ध्यायन्नत्यजस्रं श्रीगौरीपादाब्जं मनसि स्थिरम् ॥ ७५ ॥
दिनानामतियायैवं चतुर्गुणितसप्तकम्। ऊनत्रिंशद्दिने रात्रौ चिन्तयामास वै शची ॥ ७६ ॥
नाऽद्यापि देवी सम्प्रीता दिनमेकमिहाऽन्तरम्। ततोऽहं दैत्यराजस्य भविष्यामि नियन्त्रणे ॥ ७७
एतन्मे विषमं भाति किं कृत्वा स्याच्छुभं मम। नान्यो ह्युपायः प्रकृते महद्भयमुपस्थितम् ॥ ७८
आत्मदानं नोचितं वै दैत्यराजाय सर्वथा। तस्मादेकं प्रतीक्षिष्ये दिनं गौरीं समाहिता ॥ ७९ ॥
ततः प्रभातेऽमुं देहं देव्यै वह्नौ समर्पये। इति निश्चित्य देवेशपत्नी कुण्डं महत्तरम् ॥ ८० ॥
चकार तत्र भवने यत्र गौरी निवेशिता।

The devout Indrāṇī meditating incessantly on the lotus feet of Gaurī with strict control on senses, food, activities and speech was sustaining herself on air for food. After twenty-eight days, on the twenty-ninth night Śacī thought thus: "Till today Devī Gaurī is not pleased with me. After one more day I will be under the control of the king of demons. This looks impassable for me. What should I do to be happy? As of now I know no plan. I am in danger. Surrendering myself to the demon is never praiseworthy. Therefore I will wait for one more day with patience for protection from Gaurī. On the morning of the next day I will offer my body to Gaurī through the fire." Deciding thus Śacī prepared a huge altar in her house near to the idol of the Devī. 74 to 80

कश्चिद्दैत्यपतेर्दूतः शचीं पप्रच्छ तं विधिम् ॥ ८१ ॥
सा प्राह मासनिर्वर्त्यं व्रतं पूर्णं भविष्यति। अहं श्वः कल्पसमये दैत्येशं तमनुव्रजे ॥ ८२ ॥
गच्छ दूत दैत्यपतिः सूर्यस्योदयनं प्रति। आगच्छत्विह मां नेतुं सन्नद्धः समलङ्कृतः ॥ ८३ ॥

One of the messengers of the demon inquired Śacī about the fire-altar. She replied thus: "The vow of thirty days will be completed and tomorrow morning I will accompany the king of demons. Go and inform this to him and let him come here next morning well prepared and well dressed to take me with him." 81 to 83

श्रुत्वा दूतः शचीवाक्यं तथ्यं मत्वाऽसुरेश्वरे। निवेदयत्सोऽपि हृष्टः कालं तं प्रसमीक्षत॥ ८४॥

'The messenger taking the words of Śacī to be true reported to Tārakeya who happily awaited that moment. 84

अथेन्द्राणी महापूजां कृत्वा देव्यै समर्हणैः। एधांसि कुण्डे निक्षिप्य प्रज्वाल्य ज्वलिताऽनले ॥
ध्यात्वा गौरीं भक्तियुता स्वदेहं होतुमिच्छया। सूर्योदयं समालक्ष्य परिक्रम्य च पावकम्॥ ८६
बध्वाऽञ्जलिं प्रणम्याऽथ प्रार्थयामास शङ्करीम्। नमो देव्यै महादेव्यै शिवायै ते समर्पये॥ ८७॥
इमं देहं तेन देवी प्रीताऽस्तु परदेवता। इति प्रार्थ्य शची यावत्पावके देहपातनम् ॥ ८८॥
वाञ्छन्ती तावदाकाशे वज्रनिष्पेषनिष्ठुरम्। अकस्मादभवद्घोरनिःस्वनोऽतिभयङ्करः ॥ ८९॥

'Then Śacī completed her great worship to the Devī by offering auspicious materials and filled the altar with wood and lighted the fire ablaze. Meditating with devotion on Gaurī she circumambulated the fire with the intention of offering her body and bowed with folded hands to Śaṅkarī and prayed thus "Salutations to you the Great Devī the consort of Śiva. I am offering this body to you. May the Supreme Devī be pleased by this." After praying thus, when Śacī was about to enter the fire, a terrifying loud sound like that of a thunderbolt was unexpectedly heard in the sky. 85 to 89

तं श्रुत्वा च महाशब्दमपश्यद्गगनाऽङ्गणे। सिंहं सुवर्णसङ्काशं शैलराजमिवोन्नतम् ॥ ९०॥
तस्योपरि महादेवीं पूज्यमूर्तिसमाकृतिम्। दृष्ट्वा नमस्कृत्य शची हर्षव्याकुलिताऽन्तरा ॥ ९१॥

'Hearing that huge sound Śacī saw in the sky a golden coloured Lion as tall as the Himālaya mountain. Seeing on that Lion the Great Devī resembling the idol worshipped by Her, Śacī filled with joy bowed to Her. 90, 91

अथ तं शब्दमाकर्ण्य तारकेयो सुरेश्वरः। खड्गहस्तस्तं निनदमनुप्राऽद्रवदम्बरे ॥ ९२॥
दृष्ट्वा जघान खड्गेन तं सिंहं मूर्ध्नि कोपितः। पतितः सिंहमूर्ध्न्याशु पफाल शतधाऽऽयुधम्॥

'Hearing that sound, Tārakeya the Lord of the demons followed the sound in the sky and seeing the Lion struck it angrily on its head with the sword. Falling on the head of the Lion, the sword shattered into hundred pieces. 92, 93

अथ गौरी समालोक्य दैत्यं रोषाऽरुणेक्षणा। जघान हृदि शूलेन भिन्नवक्षाः पपात ह ॥ ९४॥

अथ शीघ्रं समुत्थाय दैत्योऽन्तर्धिं समागतः। क्षणेनैव महासैन्यं ससर्जाऽऽकाशमण्डले ॥ ९५॥
अथाऽभवन्महायुद्धं भवानीदैत्यसेनयोः। गौरीनिःश्वाससम्भूता मातृका मन्युदीपिताः ॥ ९६॥
कोटिकोटिगणैर्युक्ता युयुधुर्दैत्यसेनया। मातृकाभिः स्वीयसेनां प्रणष्टां प्रेक्ष्य दैत्यराट् ॥ ९७॥
भूयः ससर्ज परमं दैत्यसैन्यं महत्तरम्। निमिषेणैव तदपि मातृकाभिर्विनाशितम् ॥ ९८॥

'Then Gaurī with red angry eyes seeing the demon struck him with the trident by which he fell with split chest. Rising up again immediately the demon disappeared and in a moment created a very large army in the sky. A great battle began between the armies of Bhavānī and the demon. The crores and crores of divine motherly forces born out of the breath of Gaurī, fought with the army of the demon. The demon observing the destruction of his army created once again a very huge battalion which was soon ruined by the forces of Gaurī. 94 to 98

अथ दैत्यपतिर्मत्वा मातृका बलवत्तराः। ससर्ज त्र्यम्बकं देवं शिवं चन्द्रावतंसकम् ॥ ९९॥
स शिवः शूलमुद्यम्य गौर्या योद्धुं समाययौ। तं दृष्ट्वा मातृकाः सर्वा बभूवुर्न्यस्तहेतिकाः ॥
मत्वा गौरीपतिं शम्भुमथ सा शङ्करी जगौ। नाऽयं शिवो मम पतिरेष दैत्यविनिर्मितः ॥ १०१॥
असाम्प्रतं हि शस्त्रस्य हानं मायाविनां रणे। इत्युक्त्वा मातृकामोहनाशनाय महेश्वरी ॥ १०२॥
सस्मार शङ्करं देवं सोऽपि स्मरणमात्रतः। आविरासीच्छूलपाणिः पार्षदैः परिवारितः ॥ १०३॥

'Gauging the motherly forces to be stronger the Lord of the demons created a three-eyed Śiva who wielded a trident and bore the moon on his head. That Śiva started attacking Gaurī with his raised trident. Seeing him and mistaking him to be the husband of Gaurī the motherly forces discarded the weapons. Then Gaurī said thus: "He is not the Śiva my husband. This Śiva is the creation of the demon. It is improper to shed the weapons while fighting with magical persons." Then Gaurī remembered Her husband Śaṅkara to dispel the ignorance of the motherly forces. Śaṅkara immediately appeared holding His trident along with His retinue. 99 to 103

दृष्ट्वा पिनाकिनं ता वै युयुधुर्धृतहेतिकाः। अथ ब्रह्मादयो देवा यक्षा गन्धर्वकिन्नराः॥ १०४॥
नागा गणाश्चाऽप्सरसः सिद्धाः किंपुरुषा अपि। अभ्यागमन् दैत्यराजगौर्योर्युद्धदिदृक्षवः॥ १०५॥

'Seeing Śiva the wielder of the Pināka bow, the motherly forces resumed the battle picking up the weapons. Then Brahmā, Gods, Yakṣas,

Gandharvas, Kinnaras, Nāgas, Gaṇas, Apsarasas, Siddhas and Kiṁpuruṣas came to watch the fight between Gaurī and Tārakeya.
104, 105

अथाऽभवद्दैत्यपतिगौर्यो: परमदारुणम्। युद्धं तत्राऽसुरपति: सेनां बहुधाऽसृजत् ॥ १०६॥
सृष्टमात्रं क्षणेनैव मातृकाभिर्विनाश्यते। अथ स्वसृष्टाऽण्डगणे प्रविलीयत चाऽसुर: ॥ १०७॥
विदित्वाऽण्डे विलीनं तं संक्रुद्धा शङ्करी तदा। अथ क्रोधात्समुत्पन्ना महाकाली विभीषणा ॥
दिगम्बरा मुक्तकेशी मुण्डमालाविभूषिता। करवालकरां तां च दृष्ट्वा प्रोवाच शङ्करी ॥ १०९
कालि शीघ्रं दैत्यसृष्टान्यण्डानि ध्वंसयेति वै।

Then the demon and Gaurī fought an extremely frightful war in which the demon created many times armies that were rightaway destroyed by the motherly forces. Then the demon Tārakeya hid himself within the universe created by him. Knowing that Śaṅkarī fumed with anger from which appeared the frightening nude Mahākālī with dishevelled hair wearing a garland of skulls and wielding a sword. Seeing Her Śaṅkarī said "Oh Kālī! Quickly ruin the universe created by the demon."
106 to 109

श्रुत्वा निर्गत्य सा काली ब्रह्माण्डानि शतं क्षणात् ॥ ११०॥
बिभेद करवालेन भक्षयामास ता: प्रजा:। एवं विनष्टेऽण्डगणे दैत्यो धृतमहायुध: ॥ १११॥
आजगाम नियुद्धाय सेनां स्रष्टुं मनो दधे। तावद्गौरी महादैत्यं पातयित्वा महीतले ॥ ११२॥
पादेनाऽक्रम्य हृदये शूलेन शिर आच्छिनत्। स छिन्नमूर्धा शूलेन विगतासुरभूत्तदा ॥ ११३॥

Listening to that, Kālī in a moment shattered the hundred universes with Her sword and swallowed the citizens. When the group of universes were thus destroyed the demon holding a powerful weapon came and when he was about to create an army to continue the war, Gaurī put him on the ground and stamping on his chest severed his head with the trident. With his head cut off the demon lost his life. 110 to 113

एवं दैत्येश्वरवधं निशम्य विधिमुख्यका:। जयेति शब्दं व्याजह्रुर्ववर्ष कुसुमैर्वृषा ॥ ११४॥
संस्तुत्य विविधै: स्तोत्रैर्ब्रह्मविष्णुपुरोगमा:। बद्धाञ्जलिपुटा: प्राहुर्देवास्तां सिंहवाहिनीम् ॥ ११५॥
भवानि दैत्यराजोऽयं भवत्या विनिपातित:। देवशत्रु: सर्वलोककण्टको बलवत्तर: ॥ ११६॥
नेमं हन्तुं हरिर्वाऽपि हरो वा प्रभवेत् क्वचित्। कुत इन्द्रादयो देवा: प्रभव: स्युर्महेश्वरि॥ ११७

अस्य दुष्टस्य संहत्या पालितं पुत्रवज्जगत्। तस्मात्वं जगदम्बेति स्थाने प्रत्यक्पयोनिधेः॥ ११८॥
तीरे ख्याता महादेवि भविष्यसि महीतले। पूजिता वाञ्छितानर्थान्मर्त्यानां त्वं प्रयच्छसि॥ ११९॥
इति संस्तुत्य नत्वा ते प्रययुर्निजमन्दिरम्।

Hearing the news about the death of the king of the demons, Brahmā and others uttered slogans of victory and Indra showered flowers. Brahmā, Viṣṇu and others sang hymns and with folded palms addressed Her who was seated on the lion. "Oh Bhavānī! The powerful demon who was our enemy and harasser of the universe has been killed by you. Oh Maheśvarī! While Viṣṇu or Śiva were unable to kill him, how could Indra and others be competent? By the killing of this wicked one the world has been protected like a son. Therefore, Oh Great Devī! On the shore of the western sea, You will become famous as 'Jagadambā'—Universal Mother and worshipped You will grant the wants of the people." Lauding Her thus and bowing to Her, the gods returned to their abodes. 114 to 119

अथेन्द्राण्यपि तत्रैव यत्र दैत्यो निपातितः ॥ १२०॥
अभ्यागत्य प्रणम्याऽम्बामाह वाक्यं कृताञ्जलिः। गौर्यहं दुःखजलधिनिमग्नाऽभ्युद्धृता त्वया॥
प्रणताऽस्मि जगद्धात्रि गौरि दीनार्तिहारिणि। इत्युक्त्वा पादयोरग्रे प्रणता देवराट्प्रिया॥ १२२॥

Then Indrāṇī came to the place where the demon was killed and bowed to the Mother and with folded palms said thus: "Oh Gaurī! Oh Protector of the Universe! Oh Dispeller of the distress of the helpless! I bow to you! I who was drowning in the waters of sorrow, have been saved by You." Saying thus the beloved of Indra prostrated before the feet of the Devī. 120 to 122

अथ गौरी शचीं प्राह सन्तुष्टा स्मितपूर्वकम्। इन्द्राण्यहं प्रसन्नाऽस्मि वरं ब्रूह्यभिवाञ्छितम् ॥

Then Gaurī who was happy with Śacī said with a smile: "Oh Indrāṇī! I am pleased with you. Ask for your desired boon." 123

तच्छ्रुत्वा वचनं देव्याः शची प्रोवाच सन्नता। देवि तुष्टा यदि मम वरं देहि ममेप्सितम्॥ १२४
महाऽपत्सु स्तुता येन नामाष्टशतकाऽऽत्मना। स्तवेन तं महाऽऽपद्भ्यः समभ्युद्धर मामिव ॥
त्वत्पादपद्मयोर्भक्तिर्भूयान्मम सुनिश्चला।

Listening to the words of the Devī, Śacī bowed and said thus: "Oh Devī! If You are happy with me, grant my desired boon. Just as You have protected me, save that person who is in deep trouble, who sings Your hundred and eight names. Grant me unswerving devotion to Your lotus feet." 124, 125

अथ गौरी प्राह शचीं प्रसन्ना वचनं शुभम् ॥ १२६ ॥
इन्द्राणि यत्त्वया प्रोक्तं तत्तथैवाऽस्तु सर्वदा।
व्रज स्वं स्थानमित्युक्त्वा चाऽन्तर्धानं जगाम सा ॥ १२७ ॥

Then the pleased Gaurī spoke auspiciously to Śacī: "Oh Indrāṇī! What you have asked for will be true forever. Go back to your abode." Saying thus the Devī disappeared.' 126, 127

इति ते वीर्यमाख्यातं गौर्याः सर्वोत्तमोत्तमम्। शृण्वतां पापशमनं गौरीं तां नग पूजय ॥ १२८ ॥
इत्युक्त्वा हिमशैलाय गौर्या वीर्यकथां शुभाम्। ययौ शैलाऽभ्यनुज्ञातो नारदोऽम्बरमार्गतः ॥

"Oh Himavān! I have thus narrated the supreme valourous story of Gaurī which absolves the sins of the listener. Worship that Gaurī." Telling thus to Himavān the auspicious story of Gaurī, Nārada permitted by Himavān, went away by the sky path. 128, 129

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे सप्तविंशोऽध्यायः॥

End of the twenty-seventh chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

अष्टविंशोऽध्यायः

Chapter 28

इति श्रुत्वा कथां पुण्यां गौरीवीर्यविचित्रिताम्। अपृच्छद्भार्गवो भूयो दत्तात्रेयं महामुनिम्॥ १॥
भगवन्नद्भुततमं गौर्या वीर्यमुदाहृतम्। शृण्वतो न हि मे तृप्तिः कथां ते मुखनिःसृताम् ॥ २॥
गौर्या नामाऽष्टशतकं यच्छच्यै धिषणो जगौ। तन्मे कथय यच्छ्रोतुं मनो मेऽत्यन्तमुत्सुकम्॥ ३

After hearing the auspicious glorious story of Gaurī, Paraśurāma again inquired the great sage Dattātreya thus: "Oh Lord! I do not feel satisfied hearing the wonderful glories of Gaurī that have flowed out of your mouth. I am eager to hear about the hundred and eight names of Gaurī which Bṛhaspati told Śacī. Please tell me that." 1 to 3

भार्गवेणेत्थमापृष्टो योगिराडत्रिनन्दनः। अष्टोत्तरशतं नाम्नां प्राह गौर्या दयानिधिः ॥ ४॥
जामदग्न्य शृणु स्तोत्रं गौरीनामभिरङ्कितम्। मनोहरं वाञ्छितदं महाऽऽपद्विनिवारणम् ॥ ५॥
स्तोत्रस्याऽस्य ऋषिः प्रोक्त अङ्गिराश्छन्द ईरितम्।
अनुष्टुप् देवता गौरी आपन्नाशाय यो जपेत् ॥ ६॥
ह्रां ह्रीम् इत्यादि विन्यस्य ध्यात्वा स्तोत्रमुदीरयेत्।
सिंहसंस्थां मेचकाऽऽभां कौसुम्भांऽशुकशोभिताम् ॥ ७॥
खड्गं खेटं त्रिशूलं च मुद्गरं बिभ्रतीं करैः। चन्द्रचूडां त्रिनयनां ध्यायेद्गौरीमभीष्टदाम् ॥ ८॥

Thus inquired by Paraśurāma, the compassionate great yogi the son of sage Atri disclosed the hundred and eight names of Gaurī. He said: "Oh Paraśurāma! Listen to the enchanting, wish-yielding and sin-absolving prayer containing the names of Gaurī. The seer of this prayer is Aṅgirasa. Its metre is Anuṣṭup. The presiding Devī is Gaurī. This should be recited to overcome difficulties.

The six seed letters Hrāṁ, Hrīṁ and the like are to be installed (Nyāsa) in one's body and after meditating on Her form, this prayer has to be recited. She is seated on a Lion; Her hue is dark-green; She is shining with a silk garment; She is wielding the sword, the shield, the trident and the club in Her hands; She is decorated with the Moon on Her head; She has three eyes; She is the granter of wishes;—such a form of Gaurī has to be meditated upon. 4 to 8

गौरी[१] गोजननी[२] विद्या[३] शिवा[४] देवी[५] महेश्वरी[६]।
नारायणाऽनुजा[७] नम्रभूषणा[८] नुतवैभवा[९] ॥ ९॥

1. Gaurī—The Devī Gaurī of golden hue;
2. Gojananī—Mother of speech, or Mother of Knowledge;
3. Vidyā—the embodiment of knowledge;
4. Śivā—Auspicious Divinity—the consort of Śiva;
5. Devī—The effulgent Devī;
6. Maheśvarī—The most worshipful Supreme Ruler;
7. Nārāyaṇānujā—Sister of Lord Nārāyaṇa;
8. Namrabhūṣaṇā—Decently decorated;
9. Nutavaibhavā—of laudable glory; 9

त्रिनेत्रा[१०] त्रिशिखा[११] शम्भुसंश्रया[१२] शशिभूषणा[१३]।
शूलहस्ता[१४] श्रुतिधरा[१५] शुभदा[१६] शुभरूपिणी[१७] ॥ १०॥

10. Trinetrā—Three-eyed Devī;
11. Triśikhā—with three plaits (braids); who rules the three aspects of creation;
12. Śambhusaṁśrayā—who is under the care of Śiva;
13. Śaśibhūṣaṇā—decorated with the digit of the Moon;
14. Śūlahastā—Who wields the Trident;
15. Śrutidharā—the supporter of Veda;
16. Śubhadā—granter of auspiciousness;
17. Śubharūpiṇī—embodiment of auspiciousness; 10

उमा[१८] भगवती[१९] रात्रि:[२०] सोमसूर्याऽग्निलोचना[२१]।
सोमसूर्यात्मताटङ्का[२२] सोमसूर्यकुचद्वयी[२३] ॥ ११॥

18. Umā—the embodiment of Brahma-vidyā; daughter of Himavān; the form of Om;
19. Bhagavatī—the knower of the past, the present and the future of this universe;
20. Rātriḥ—the Night, extolled in Ṛgveda (cf., Rātrī Sūkta);
21. Somasūryāgnilocanā—whose eyes are the Moon, the Sun and the Fire;

22. Somasūryātmatāṭaṅkā—whose earrings are the Moon and the Sun;
23. Somasūryakucadvayī—whose two breasts are the Moon and the Sun; 11

अम्बा[२४]ऽम्बिका[२५]ऽम्बुजधरा[२६]ऽम्बुरूपा[२७]ऽऽप्यायिनी[२८] स्थिरा[२९]।
शिवप्रिया[३०] शिवाऽङ्कस्था[३१] शोभना[३२] शुम्भनाशिनी[३३] ॥ १२ ॥

24. Ambā—the Mother of the Universe;
25. Ambikā—the Mother controlling the triple powers of will, cognition and action;
26. Ambujadharā—the wielder of the lotus (see the Dhyāna śloka of Śrī Lalitāsahasranāma);
27. Amburūpā—the manifestation of water;
28. Āpyāyinī—the creator of joy;
29. Sthirā—the Eternal one;
30. Śivapriyā—the Beloved of Śiva; who loves Śiva dearly;
31. Śivāṅkasthā—who is seated on the left lap of Śiva;
32. Śobhanā—who is splendidly graceful;
33. Śumbhanāśinī—the destroyer of the demon Śumbha; 12

खड्गहस्ता[३४] खगा[३५] खेटधरा[३६] खाऽच्छनिभाऽऽकृतिः[३७]।
कौसुम्भचेला[३८] कौसुम्भप्रिया[३९] कुन्दनिभद्विजा[४०] ॥ १३ ॥

34. Khaḍgahastā—the wielder of the sword;
35. Khagā—who traverses in the sky;
36. Kheṭadharā—the wielder of the shield;
37. Khācchanibhākṛtiḥ—whose form resembles the purity of the sky;
38. Kausumbhacelā—who wears a saffron garment;
39. Kausumbhapriyā—who likes the saffron flower—Kesara of Kāśmīr;
40. Kundanibhadvijā—whose teeth are white like the jasmine bud; 13

काली[४१] कपालिनी[४२] क्रूरा[४३] करवालकरा[४४] क्रिया[४५]।
काम्या[४६] कुमारी[४७] कुटिला[४८] कुमाराऽम्बा[४९] कुलेश्वरी[५०] ॥ १४ ॥

41. Kālī—the manifestation of Kālī;

42. Kapālinī—who holds a skull in Her hand; or who wears a garland of skulls;
43. Krūrā—the force of destruction;
44. Karavālakarā—the wielder of the sword;
45. Kriyā—the Dynamic force of action;
46. Kāmyā—coveted by the devotees for release from earthly bondage;
47. Kumārī—the virgin; (cf., Kanyākumārī) the destroyer of the wicked;
48. Kuṭilā—the Tortuous; slyly towards the wicked;
49. Kumārāmbā—the Mother of Kumāra i.e., Subrahmaṇya;
50. Kuleśvarī—the Ruler of the clans (Śāktas); 14

मृडाणी[५१] मृगशावाक्षी[५२] मृदुदेहा[५३] मृगप्रिया[५४]।
मृकण्डुपूजिता[५५] माध्वीप्रिया[५६] मातृगणेडिता[५७] ॥ १५ ॥

51. Mṛḍāṇī—the consort of Mṛḍa, the sattva aspect of Paramaśiva;
52. Mṛgaśāvākṣī—with eyes of a young deer;
53. Mṛdudehā—soft or tender-bodied;
54. Mṛgapriyā—who loves deers, antelopes;
55. Mṛkaṇḍupūjitā—who is worshipped by the sage Mṛkaṇḍu;
56. Mādhvīpriyā—who likes wine; (or who likes to be an introvert by drinking wine);
57. Mātṛgaṇeḍitā—who is praised by the Sapta-mātṛkas; (the collection of divine Mothers); 15

मातृका[५८] माधवी[५९] माद्यन्मानसा[६०] मदिरेक्षणा[६१]।
मोदरूपा[६२] मोदकरी[६३] मुनिध्येया[६४] मनोन्मनी[६५] ॥ १६ ॥

58. Mātṛkā—the phonemes of the divine language;
59. Mādhavī—the manifestation of the consort of Kṛṣṇa;
60. Mādyanmānasā—with rapturous mind;
61. Madirekṣaṇā—with bewitching eyes;
62. Modarūpā—the embodiment of Bliss;
63. Modakarī—who imparts Bliss;
64. Munidhyeyā—meditated upon by sages;
65. Manonmanī—the transmuter of the mind into a superior state a level below the thousand petaled lotus Sahasrāra; 16

पर्वतस्था[६६] पर्वपूज्या[६७] परमा[६८] परमार्थदा[६९]।
परात्परा[७०] परामर्शमयी[७१] परिणताऽखिला[७२] ॥ १७ ॥

66. Parvatasthā—who dwells on the mountain;
67. Parvapūjyā—who is worshipped on the eighth day, fourteenth day, full-moon day, new-moon day and sun's transit day;
68. Paramā—who is the Most High;
69. Paramārthadā—who grants liberation (Mokṣa);
70. Parātparā—who is superior to Brahmā, Viṣṇu and Rudra; the Trans-transcendental;
71. Parāmarśamayī—who is the reflection (Vimarśa) of the Paramaśiva;
72. Pariṇatākhilā—who creates all existence; 17

पाशिसेव्या[७३] पशुपतिप्रिया[७४] पशुवृषस्तुता[७५]।
पश्यन्ती[७६] परचिद्रूपा[७७] परीवादहरा[७८] परा[७९] ॥ १८ ॥

73. Pāśisevyā—who is worshipped by Yama the lord of death;
74. Paśupatipriyā—the beloved of Paśupati Śiva
75. Paśuvṛṣastutā—praised by both the dull and the eminent;
76. Paśyantī—the witness of all; the second level of speech;
77. Paracidrūpā—the embodiment of the Highest Intelligence;
78. Parīvādaharā—who wards off ill-repute;
79. Parā—the Transcendent Word; 18

सर्वज्ञा[८०] सर्वरूपा[८१] सा[८२] सम्पत्तिः[८३] सम्पदुन्नता[८४]।
आपन्निवारिणी[८५] भक्तसुलभा[८६] करुणामयी[८७] ॥ १९ ॥

80. Sarvajñā—the Omniscient;
81. Sarvarūpā—the embodiment of the entire creation;
82. Sā—the Supreme Devī;
83. Sampattiḥ—who is in the form of Prosperity;
84. Sampadunnatā—who has the Highest wealth;
85 Āpannivāriṇī—who destroys the danger of the devotees;
86. Bhaktasulabhā—who is easily accessible to Her devotee;
87. Karuṇāmayī—who is full of Compassion; 19

कलावती[८८] कलामाला[८९] कलाकलितविग्रहा[९०]।
गणसेव्या[९१] गणेशाना[९२] गति[९३]र्गमनवर्जिता[९४] ॥ २०॥

88. Kalāvatī—the embodiment of all Arts;
89. Kalāmālā—who has as garland, the sixty-four arts and crafts (or She, from whom these emanate);
90. Kalākalitavigrahā—whose form embodies all the Arts;
91. Gaṇasevyā—who is attended by the retinue of Śiva;
92. Gaṇeśānā—the Ruler of the group of gods;
93. Gatiḥ—the final Goal for all;
94. Gamanavarjitā—who is fixed in the Bindu; 20

ईश्वरी[९५]शानदयिता[९६] शक्तिः[९७] शमितपातका[९८]।
पीठगा[९९] पीठिकारूपा[१००] पृषत्पूज्या[१०१] प्रभामयी[१०२] ॥ २१॥

95. Īśvarī—the Powerful Ruler of the Universe;
96. Īśānadayitā—the consort of Śiva;
97. Śaktiḥ—the Power in all;
98. Śamitapātakā—the destroyer of sins;
99. Pīṭhagā—who is seated in the centres of Powers (Śaktīpīṭhas, 51 or 108 in number);
100. Pīṭhikārūpā—who manifests Herself in the different Energy Centres within and without;
101. Pṛṣatpūjyā—worshipped by the gods;
102. Prabhāmayī—the Effulgent; 21

महामाया[१०३] मतङ्गेष्टा[१०४] लोकाऽलोका[१०५] शिवाङ्गना[१०६]।
शिवनामजपासक्ता[१०७]शिवशक्त्यैक्यरूपिणी[१०८]॥
एतत्तेऽभिहितं राम स्तोत्रमत्यन्तदुर्लभम् ॥ २२॥

103. Mahāmāyā—the Causer of stupendous delusion that influences even Brahmā and others;
104. Mataṅgeṣṭā—who is benevolent to sage Mataṅga;
105. Lokālokā—who is manifest as the seen and unseen creation.;
106. Śivāṅganā—the Lady of Śiva;

107. Śivanāmajapāsaktā—Engrossed in chanting the numerous names of Śiva;*
108. Śivaśaktyaikyarūpiṇī—the unified identical and equal Principle with Śiva.*

* These two names are not in the original text; added to make 108 names.

"Oh Paraśurāma! This is the rare prayer which I have declared to you." 22

गौर्या अष्टोत्तरशतनामभिः सुमनोहरम्। आपदम्भोधितरणे सुदृढप्लवरूपकम् ॥ २३॥
एतत् प्रपठतां नित्यमापदो यान्ति दूरतः। गौरीप्रसादजननमात्मज्ञानप्रदं नृणाम् ॥ २४॥
भक्त्या प्रपठतां पुंसां सिध्यत्यखिलमीहितम्। अन्ते कैवल्यमाप्नोति सत्यं ते भार्गवेरितम् ॥ २५

"This beautiful prayer containing the hundred and eight names of Gaurī is like a strong boat for crossing the ocean of difficulties. The difficulties of those who recite this daily will stay away. Persons singing this with faith will obtain all their wants and in the end attain liberation. Oh Bhārgava! Take this to be the Truth." 23 to 25

श्रुत्वेत्थं नारदवचः प्रालेयाद्रिर्महामतिः। गौरीमुद्दिश्य तपसि निश्चलं मन आदधे ॥ २६॥
अथ पुण्यनदीतीरे सभार्यः पर्वताऽधिपः। स्नात्वा सुखाऽऽसनाऽऽसीनो देवर्षिप्रोदितक्रमात् ॥
ध्यात्वा मूर्तिं महागौर्याः सिंहसंस्थां विभूषिताम्। अभ्यर्च्य विविधाऽऽकारैरुपहारैः सुभक्तितः॥
ध्यानैकतत्परो नित्यमभूत् प्रालेयपर्वतः। ध्यानादुपरतः स्तोत्रं पठत्येतत् पुनः पुनः ॥ २९॥
पक्वपर्णाऽशनो दान्तो मौनी स्थण्डिलसंश्रयः। तपस्तेपे पर्वतेन्द्रो वर्षद्वादशकं ततः ॥ ३०॥
गौरी प्रसन्ना तस्याऽग्रे ध्यानरूपं समास्थिता। प्रोवाच तं पर्वतेन्द्रं मेघगम्भीरया गिरा ॥ ३१॥

Listening to the words of Nārada, the wise Himavān determined to perform penance to obtain the blessings of Gaurī. The Lord of the mountains, accompanied by his wife, after bathing in the sacred river sat on its bank and meditated as taught by the divine sage on the form of beautifully decorated Gaurī seated on Her Lion. Then after worshipping Her with various food offerings Himavān daily concentrated on Her. While not in meditation, he repeated again and again the prayer. Eating only ripe leaves, with restraint and silence and sleeping on bare ground Himavān did penance for twelve years. Then Gaurī who was pleased

appeared before him in the same form of his meditation and addressed him in a dignified thunder-like voice. 26 to 31

नगेन्द्र त्वं किमुद्दिश्य तपश्चरसि तद्वद। अलं ते घोरतपसा ददामि वरमुत्तमम् ॥ ३२॥

"Oh Himavān! Let me know what you are performing penance for. Enough of that harsh penance. I will grant you a good boon." 32

तच्छ्रुत्वा पर्वताऽधीशः प्रणम्य भुवि दण्डवत्। बद्धाऽञ्जलिपुटः स्तुत्वा स्तोत्रैर्नामसमन्वितैः ॥
शिरस्यञ्जलिमाधाय तां गौरीमभियाचत। देवि गौरि नमस्तुभ्यं शङ्करप्रियदर्शने ॥ ३४॥
अनपत्यत्वदोषाऽग्निदग्धं मामनुजीवय।

Hearing that Himavān prostrated before Her and with folded hands praised Her with the names contained therein. Then placing the folded palms on his head requested Gaurī thus: "Oh Devī Gaurī! Beautiful to Lord Śiva! Salutations to you! Please revive me who is burnt by the defect of childlessness." 33, 34

इति श्रुत्वा नगवचः प्राह गौरी नगेश्वरम् ॥ ३५॥
पर्वतेश न तेऽपत्यं पुरुषं जातु विद्यते। कन्यैका मत्प्रसादेन भविष्यति न संशयः ॥ ३६॥

Hearing Himavān, Gaurī said to him thus: "Oh Himavān! You have no chance to beget a male child. But by My Grace you will undoubtedly get a daughter." 35, 36

अथाऽब्रवीद्धिमगिरिः प्रणम्य रचिताऽञ्जलिः। देवि कन्यापितृत्वन्तु दुःखायेति बुधा जगुः॥ ३७
यदि कन्यैव मे भूयात्तन्मे त्वं तनुजा भव। न ह्यन्यथा प्रतीच्छामि वरं त्वद्दत्तमप्युत ॥ ३८॥

Then Himavān bowed and said with folded hands thus: "Oh Devī! The wise say that becoming a father to a girl will bring misery. If I am going to have only a daughter, then You become my daughter. I do not wish to have any other boon which You may like to give". 37, 38

श्रुत्वा हिमवता प्रोक्तं प्राह गौरी महेश्वरी। नगाधिराज न तनुं धारयामि कदाचन ॥ ३९॥
कन्या चैका प्रदिष्टा मे न ततस्तेऽधिकं भवेत्। इत्युक्त्वाऽन्तर्हिता सद्यो मनोरथशरीरवत्॥ ४०

Hearing Himavān, Gaurī said thus: "Oh Himavān! I shall not any time assume a physical form. I have granted you a daughter and nothing more is possible". Saying thus She disappeared immediately like a wish. 39, 40

अथाऽद्विराजस्तपसि पुनर्निश्चितमानसः। आतिष्ठदत्युग्रतरं तपस्तापससम्मतम् ॥ ४१॥
अब्भक्षो वर्षशतकं वायुभक्षस्तथा शतम्। एवं शतद्वयेऽतीते वह्निकुण्डं महत्तरम् ॥ ४२॥
कृत्वोर्ध्वे रज्जुशतकं विटपे वटशाखिनः। बद्ध्वा तत् सन्निवेश्य स्वपादयोर्हिमवांस्ततः॥ ४३॥
अवाक्शिरा निरालम्बी निरुच्छ्वासो निराशकः। एकाग्रतप आतिष्ठदधस्तस्य प्रिया सती ॥
एधांसि कुण्डे निक्षिप्य समेधयति पावकम्। एवं प्रतपतस्तस्य समाप्ते वत्सरे पुनः ॥ ४५॥
छित्त्वैकां रज्जुमगराडातिष्ठत्तप उत्तरम्। एवं तपस्यतस्तस्य वर्षाणां शतकं यदा ॥ ४६॥
एकन्यूनमतिक्रान्तं तस्य मूर्ध्नस्तदा महान्। तपोऽग्नेर्धूम उदभूत्तेन व्याप्तं त्रिविष्टपम् ॥ ४७॥

Then Himavān decided to perform penance again and started the most severe penance possible only by great sages. Hundred years he lived on water and another hundred on air. Then after two hundred years he prepared a huge fire altar and above that he tied hundred ropes to a banyan tree and tied his feet to them and dangled upside-down supportless, without eating and breathing and continued his penance. His wife set a fire, with wood in the altar below. Thus after a year he cut-off one of the ropes and did so for ninety-nine years. Then the fumes from the fire of his penance pervaded heaven. 41 to 47

धूमव्याप्त्या व्याकुलिता देवा इन्द्रादयो यदा। तदा भीतिं समापन्नाश्चाऽऽजग्मुरगसन्निधिम् ॥
कुण्डाऽग्निना समृद्धस्य तपोऽग्नेर्ज्वालया ततः। दूरादेव परावृत्ताः सत्यलोकमुपाययुः ॥ ४९॥
आगत्य धातृसदनं सभायां ददृशुर्विधिम्। दृष्ट्वा तं दूरतो देवा इन्द्राद्या दण्डवन्नताः ॥ ५०॥

Distressed by the surrounding fume, Indra and other gods with fear went to Himavān. There being unable to withstand the heat of the fire in the altar which was getting intense by the fire of penance, the gods got back to a distance and reached Satyaloka. Going to the abode of Brahmā, Indra and other gods prostrated before him from a distance. 48 to 50

प्रणतानमरान् दृष्ट्वा ब्रह्मा लोकपितामहः। प्राह गम्भीरया वाचा सम्बोध्य विबुधाऽधिपम् ॥
देवेन्द्रोत्तिष्ठ देवैस्त्वं किमागमनकारणम्। वद शीघ्रं भयं त्यक्त्वा विधास्ये ते ह्यभीप्सितम् ॥

Seeing the prostrated gods, Brahmā the creator with a dignified voice addressed Indra thus: "Oh Indra! Rise along with the gods. Why have you come to me? Without fear let me know. I will fulfill your wants." 51, 52

श्रुत्वैवं ब्रह्मवचनमुत्तस्थुः सेश्वराऽमराः। बद्धाञ्जलिपुटस्तत्र प्राहेन्द्रो मन्थरं वचः ॥ ५३॥
जगदीश्वर भीताःस्मो भयहेतुं ब्रवीमि ते। पृथिव्यां शैलराजो वै हिमवानिति विश्रुतः ॥ ५४॥
स इदानीं तपः श्रेष्ठमातिष्ठति चिरं खलु। तदीहितज्ञा न वयं किं वा वाञ्छति सम्प्रति॥ ५५॥
तस्य मूर्ध्नो महान् धूमो निर्गतः स्वर्गवासिनाम्। भयं सुतीव्रं तेनेत्थमभूत् परमदारुणम् ॥ ५६॥
सर्वत्र तेन धूमेन व्याप्तं स्वर्गपुरं ननु। अमराणां शरीराणि दहत्यग्निरिवोल्बणः ॥ ५७॥
प्रचलत्यासनं भूयः सुधर्मायां मयि स्थिते। अत्यस्वस्था देवगणा विन्दन्ति न सुखं क्वचित् ॥
त्वमेव शरणं लोके विपन्नानां सदा हि नः।

Listening to Brahmā, Indra and the other gods rose and with folded palms Indra slowly said thus: "Oh Lord of the Universe! We are afraid. I will let you know the cause for our fear. On the earth, the famous Himavān, the lord of the mountains is performing a great penance. We do not know what he wants. The fume emerging from his head is causing poignant fear to the gods. Our bodies are getting scorched by that fume which has spread over heaven. My throne in the heavenly assembly 'Sudharmā' is trembling. The insecure gods are not at all happy. For us who are in trouble, you are the only refuge." 53 to 58

एवं निशम्येन्द्रवचो विश्वसृट् ध्यानमास्थितः ॥ ५९॥
क्षणेनोन्मील्य नयने माभैरिति शतक्रतुम्। प्रवदन्निर्जगामाऽथ देवैस्सह विधिस्तदा ॥ ६०॥
आगत्य क्षीरपाथोधेः शयानमुपकूलके। संस्थिता ददृशुर्देवं शङ्खचक्रगदाधरम् ॥ ६१॥
प्रणम्य दण्डवद्विष्णुं बद्धाऽञ्जलिपुटा बुधाः। अस्तुवन् संस्तवैस्तस्य वैदिकैः कीर्तिवर्धनैः ॥ ६२
अथ प्रणम्याऽब्जयोनिरुपसृत्य बुधेरितम्। हिमवत्तपसो वृत्तमवदल्लोकसृट् तदा ॥ ६३॥

Hearing Indra, Brahmā meditated and quickly opened his eyes and told Indra not to fear. Saying thus Brahmā proceeded along with the gods and reached the shore of the milky ocean where Lord Viṣṇu wielding the Conch, the Disc and the Mace, was reclining. Prostrating before Viṣṇu, the gods with folded hands praised Him with Vedic hymns that extol His glory. Then Brahmā reaching near Viṣṇu narrated about the penance of Himavān as told by the gods. 59 to 63

श्रुत्वा विष्णुर्विधिमुखैः सह तत्र द्रुतं ययौ। यत्र पर्वतराजन्यस्तपो दारुणमास्थितः ॥ ६४॥
दृष्ट्वा तं तद्विधं विष्णुरेकरज्ज्वावलम्बितम्। ज्वलदग्निकुण्डमूर्ध्नि लम्बमानं तपस्विनम्॥ ६५॥

तपस्तेजोराशिमयं भासन्तमिव भास्करम्। निशामयत पत्नीं च परिचर्यारतां तदा ॥ ६६॥
विष्णुस्तामुपसङ्गम्य पर्यपृच्छद्विनीतवत्। का त्वमत्र महाऽरण्ये शुश्रूषसि कुतस्त्विमम् ॥ ६७॥
क एष किमभिप्रेत्य तप उग्रमुपस्थितः।

Viṣṇu, hearing him went along with the gods to the place where Himavān was performing severe penance. There He saw the sage-like Himavān dangling by a single rope above the blazing altar of fire who was glowing like a Sun because of the brilliance acquired through penance and also his wife who was serving him. Then Viṣṇu went near her and respectfully questioned her thus: "Who are you? Why are you serving this person in this dense forest? Who is he? With what purpose is he performing such a harsh penance?" 64 to 67

श्रुत्वा सा विष्णुवचनं प्राह मञ्जुलया गिरा ॥ ६८॥
पर्वतानामधिपतिः हिमवानेष मे पतिः। अपत्यत्वे समानेतुं भवानीमभिवाञ्छति ॥ ६९॥
प्रतिषिद्धस्तया देव्या शतपाशाऽवलम्बनः। संकल्प्य वर्षशतकं लम्बन्नग्निशिखोर्ध्वतः ॥ ७०॥
प्रतिवर्षं ह्येकपाशं छिनत्ति नगभूपतिः। एकोनवर्षशतकमतीतमधुना पुनः ॥ ७१॥
वर्षे शततमे चैकं दिनन्तु परिशेषितम्। यदि गौरी न प्रसन्ना श्वः कल्पे शेषपाशकम् ॥ ७२॥
छित्त्वा कुण्डे स्वकं देहं भस्मसात्कर्तुमुद्यतः। तदन्वस्मिन्नहमपि कुण्डे देहमिमं स्वकम्॥ ७३॥
त्यजामि भर्तृलोकायेत्युवाच पर्वतप्रिया।

Listening to the words of Viṣṇu, The wife of Himavān spoke sweetly thus: "He is my husband Himavān the Lord of the mountains. He desires to have Devī Bhavānī to be born as his daughter. Prohibited by the Devī, he has taken to hundred years of penance by tying himself to hundred ropes and dangling on the fire. Each year he is cutting off one of the ropes. Now ninety-nine years have passed and in the hundredth year one more day is left. If Devī Gaurī is not benevolent then tomorrow morning he will cut off the remaining one rope and become ashes by offering his body to the fire. Then I will also offer my body to the fire and follow him." 68 to 73

अथ विष्णुर्विधात्राद्यैर्विचार्य कृत्यमुत्तरम् ॥ ७४॥
उपतस्थे शिवां गौरीमस्तौषीद्भक्तिनिर्भरः। नमस्ते गौरि शर्वाणि नमो मङ्गलरूपिणि ॥ ७५॥
नमः सर्वजगद्धात्रि शरणागतवत्सले। इत्यादि बहुशः स्तुत्वा प्रणतो दण्डवत्स ताम् ॥ ७६॥

Then Viṣṇu, after consulting Brahmā and others regarding the further course of action, meditated there itself on Gaurī and with great devotion praised Śivā. "Salutation to you the Protector of the Universe! Salutation to you the embodiment of auspiciousness! Salutations to you who are Gaurī, Śarvāṇī (the consort of Śiva)!" Praising Her thus with many more hymns, Viṣṇu prostrated before Her. 74 to 76

एवं हरेः प्रार्थनया प्रसन्ना सा महेश्वरी। आकाशरूपिणी प्राह स्निग्धगम्भीरया गिरा ॥ ७७ ॥
नारायण किमर्थं ते संस्तुताऽहं वदस्व तत्। त्वं मेऽग्रज इति पुरा प्राह श्रीत्रिपुरेश्वरी ॥ ७८ ॥
तत्ते स्मृता ह्यवरजा किमर्थमिह तद्वद।

Pleased by the prayers of Viṣṇu, Maheśvarī who was in Her spatial form spoke with love and dignity thus: "Oh Nārāyaṇa! Why did you praise me? Earlier Śrī Tripurasundarī had said that you are my elder brother. Hence let me know why you have remembered your sister." 77, 78

श्रुत्वा गौरीवचो विष्णुः प्राह सस्मितपूर्वकम् ॥ ७९ ॥
शृणु मद्वचनं गौरि पश्य लोके महद्भयम्। उपस्थितं पर्वतस्य तपसाऽतिगरीयसा ॥ ८० ॥
पूरयित्वा पर्वतस्य वाञ्छितं शिववल्लभे। रक्ष लोकान् सभुवनान् तपोऽग्निशलभायितान् ॥ ८१
एतेन लोकाः सेन्द्राद्या भवामः पालिता वयम्। पश्य त्वन्मूर्तिरहितं शङ्करं तपसि स्थितम् ॥ ८२
पुराऽस्माकं जगत्कृत्ये सृष्ट्यादौ विश्रमाय वै। ससर्जैवं त्रिमूर्तिं सा त्रिपुरा परमेश्वरी ॥ ८३ ॥
यदि त्वमशरीरैव भविष्यसि ममाऽनुजे। तदा श्रीत्रिपुरेशान्या शासनोल्लङ्घनं भवेत् ॥ ८४ ॥
इत्येतत्ते प्रकथितं स्मृतिकारणमम्बिके। अग्रे यथा त्वं जानासि तथा रक्ष चराऽचरम् ॥ ८५ ॥

Hearing Gaurī, Viṣṇu said with a smile thus: "Oh Gaurī! Listen. Look at the danger the world is facing because of the extremely severe penance by Himavān. By fulfilling his desire protect the universe which is being consumed like a moth by the fire of the penance. By such an act of yours, the world and Indra and others will be saved. Also, look at Śaṅkara who is in penance without your physical presence. Long ago Śrī Tripurasundarī in order to remain calm created us, the Trinity to do creation and so on. Oh Sister! If you remain incorporeal, it would tantamount to disregarding the orders of Śrī Tripurasundarī. Thus I have narrated the reason for my remembering you. Further it is for you to

protect the moving and non-moving creation in a manner best known to you." 79 to 85

श्रुत्वैवं विष्णुवचनं दृष्ट्वा लोके तपोभयम्। श्रुत्वाऽज्ञां त्रिपुरायाश्च प्रोवाचोमिति वै हरिम् ॥

Hearing Viṣṇu and seeing the danger to the Universe through the penance and respecting the orders of Śrī Tripurasundarī, Gaurī consented to Hari thus: "Let it be so." 86

अथ देवा हरिमुखा नत्वा गौरीं महेश्वरीम्। आज्ञामादाय स्वं स्थानमभिजग्मुर्गतत्रसाः ॥ ८७ ॥

Then Hari and other gods bowed to Devī Gaurī and with Her permission proceeded to their abodes without worry. 87

अथाऽकाशवपुर्गौरी महागम्भीरया गिरा। प्राह तं शैलकुलपं तपोऽग्निज्वालयाऽऽवृतम् ॥ ८८
भो भो शैलकुलेशान प्रसन्नाऽस्मि निरीक्ष माम्। यत्तेऽभिलषितं तत्ते दिशामि द्रुतमीरय ॥ ८९ ॥

Then the incorporeal Gaurī said with utmost dignity to the Lord of the mountains who was amidst the flame of penance. "Oh Himavān! I am pleased with you. Look at Me. I will grant your wish. Let Me know that soon." 88, 89

एवं वचः पर्वतेशः श्रुत्वेषद्ध्यानसंस्थितः। किं स्वप्न उत सत्यो वेत्येवं सञ्चिन्त्य च क्षणम् ॥
उन्मील्य नयनेऽपश्यत् परितः पर्वतेश्वरः। दृष्ट्वा न किञ्चित्तत्राऽग्रः स्वप्नं यावदमन्यत ॥ ९१ ॥
तावद्गौरी पुनः प्राह वचनं प्राङ्निरूपितम्। संश्रुत्य गौर्या वचनं स्वरूपायाः शुभोदयम् ॥ ९२ ॥
स हर्षमधिकं प्राप्तो ववन्दे तद्दिशामुखः। अथ स्तुत्वा बहुतरं भक्तिनिर्भरिताऽन्तरः ॥ ९३ ॥
हिमाद्रिः स्वं ह्यभिमतं वरं वव्रे महेश्वरीम्। गौरि मे सुप्रसन्नाऽसि यदि मे तपसः फलम् ॥ ९४
अस्ति चेन्मम पुत्रीत्वं क्षेत्रसम्भवतोऽस्तु ते। अभिलाषो महानत्र त्वां देवीं शिशुरूपिणीम् ॥ ९५
वत्सलो लालयिष्यामि मुग्धलीलाऽवलोकनकः। जामातरं महादेवं प्राप्य सम्पूज्य वां तत ॥ ९६ ॥
सञ्चिन्त्य लोकद्वितयं सम्भवाम्यतिनिर्वृतः। इति मे प्रार्थनां देवि पूरय प्रतियाचिता ॥ ९७ ॥

Hearing those words, Himavān meditated for a while thinking whether it was a dream or reality and then opened his eyes and looked all around and did not see anything. As he was about to take it as a dream, Gaurī repeated Her utterances. Listening to that auspicious voice of Gaurī who was incorporeal, Himavān was very happy and bowed to the direction of that voice. Then after lauding Her in various ways with

his heart filled with devotion, Himavān sought from the Great Devī his desired boon. "Oh Gaurī! If you are pleased with me and if my penance is successful, you should take birth as my daughter. I have a great desire to see you as an infant and caress you with love while seeing your innocent sport. Then taking Mahādeva as my son-in-law and worshipping both of you I will attain bliss being assured of happiness here and hereafter. This is my request. Please fulfil my need."

90 to 97

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे अष्टाविंशोऽध्यायः॥

End of the twenty-eighth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकोनत्रिंशोऽध्यायः

Chapter 29

श्रुत्वैवं गिरिवर्यस्य प्रार्थनां सा महेश्वरी। प्रोवाचाऽतिशुभां वाचं नभोमात्रस्वरूपिणी ॥ १॥
शृणु पर्वतराजन्य यस्त्वया याचितो वरः। भविष्यति द्रुतं सत्यं तनुजाऽहं भवामि ते ॥ २॥
यन्मया त्वं निषिद्धोऽपि तपस्येवाऽभिसंरतः। अनीहन्त्या मम वपुः तपसा ते सुसाधितम् ॥ ३॥
तेन मां तनुजारूपां विस्मृत्य परमां शिवाम्। बुद्ध्या प्राकृतया युक्तो भविष्यसि नगाधिप ॥ ४॥
इत्युक्त्वा सा महादेवी अन्तर्धानं समागमत्।

Listening to the request of Himavān, the Great Devī who was in the spatial form said auspiciously thus: "Oh Lord of the mountains! The boon requested by you will soon materialise. I will be born as your daughter. Even though it is against my nature to have a physical form, you have by your persistent penance made it possible. Therefore you will forget that I am the Supreme Śivā and treat me like a worldly daughter." Saying this, the Great Devī vanished. 1 to 4

अथाऽद्विराट् प्रणम्याम्बामाजगाम स्वमालयम् ॥ ५॥
मेनया प्रियया युक्तः प्राप्येष्टं मुदितोऽभवत्। ततः स्वल्पेन कालेन प्रशस्ततरसम्मते ॥ ६॥
मेनका हिमशैलस्य सती गर्भमधारयत्। निविष्टा सा परा तत्र महायोगमयी शिवा ॥ ७॥
विष्ण्वादिदेवकार्यार्थं परायाश्च निदेशतः।

Then Himavān who was happy securing his want, bowed to the Mother and returned to his abode along with his dear wife Menā. In a short duration at an auspicious time Menā the wife of Himavān became pregnant and the Great Devī Śivā as directed by Śrī Tripurasundarī entered her womb for the sake of the welfare of Viṣṇu and other gods. 5 to 7

अथ सा मेनका तत्र गिरिराजगृहोत्तमे ॥ ८॥
पराशक्त्यंशयोगेन बभ्राजाऽतितरां तदा। ददर्श हिमवान् कान्तां देवतामिव रूपिणीम् ॥ ९॥
उपलक्ष्य स्वाभिमतं मुमोदाऽत्यन्ततो गिरिः।

Then in the sacred house of Himavān, because of carrying the power of the Supreme Devī in her womb, Menakā glittered. Himavān saw his

wife as a goddess and was extremely happy at the fulfilment of his desire. 8, 9

सम्पूर्णसर्वावयवां देहगौरवयोगिनीम् ॥ १० ॥
कपोलयोः पाण्डुराऽऽभां स्वेदबिन्दुलसन्मुखाम्।
श्रान्तामकाण्डतः श्यामस्निग्धचूचुकसुस्तनीम् ॥ ११ ॥
उद्गच्छद्रोमलतिकां विलीनवलिकोदराम्। सुगूढजघनां लीलाविलासेष्वलसप्रियाम् ॥ १२ ॥
समालोक्य जहौ तापं मानसं पर्वतेश्वरः।

Seeing Menakā, whose body was heavy with all-round development, whose cheeks were pale, whose face was glowing with drops of sweat, who was tired at odd timings, whose nipples were dark and glossy; the hair on whose stomach with vanished folds was protruding, whose loins were concealed and who was displaying disinterest in pleasures, Himavān discarded his mental agony. 10 to 12

यदा गौरी मेनकाया गर्भभूता बभौ शिवा ॥ १३
तदा प्रभृति शैलेन्द्रविषयेषु शुभोदयः। वृक्षाः पुष्पफलाऽक्रान्ताः पुष्पाणि च फलानि च ॥ १४
निबिडानि रसैर्गन्धैः पक्षिणः शिववाशिताः। मारुतो मन्दगमनो हितस्पर्शश्च प्राणिनाम् ॥ १५
द्यौः शुभ्राऽभ्रसमाकीर्णा मेघाः सौरभवर्षिणः। दिनेशो निर्मलकरो दिशो विमलदर्शनाः ॥ १६
रात्रिस्तारेन्दुशोभाऽढ्या जनाः संहृष्टमानसाः। एवं विधानि चिह्नानि सम्भूतान्यभितस्तदा ॥ १७
एवं चिह्नानि संवीक्ष्य गौर्याविर्भावमद्रिराट्। मेनेऽतिहर्षसंयुक्तस्तं कालमभिकाङ्क्षतम् ॥ १८

From the time when the auspicious Gaurī got into the womb of Menakā, everything prospered for Himavān. The trees were full of flowers and fruits. The fruits were juicy and fragrant. The birds were chirping auspiciously. The gentle breeze was soothing to the animals. The sky was filled with pure clouds. The clouds showered perfume. The rays of the Sun were clean. The directions looked cleansed. The night was beautiful with the stars and the Moon. The people were happy. Such signs were seen everywhere. Seeing them, the exhilarated Himavān thought it to be the expected time for the birth of Gaurī. 13 to 18

अथ पर्वतराजन्यकान्ता सर्वशुभोदये। सुषुवे कन्यकां काले गौरीं शङ्करवल्लभाम् ॥ १९ ॥

Then the wife of Himavān at that most auspicious moment

delivered a female baby who was the incarnation of Gaurī, the consort of Śaṅkara. 19

तां त्रिनेत्रां चन्द्रचूडां चतुर्बाहुविराजिताम्। खड्गं खेटं मुद्गरं च दधानां तीक्ष्णशूलकम् ॥ २०
मेचकाऽऽभां रक्तवस्त्रां सर्वाऽऽभरणभूषिताम्। विलोक्यैवंविधां देवीं भीता शैलेन्द्रवल्लभा ॥
प्रियं पर्वतराजन्यमाह यन्मेनका भृशम्। आगत्य हिमशैलेन्द्रो दृष्ट्वा कन्यां च तादृशीम् ॥ २२
मत्वा गौरीं महेशानीं ननाम भुवि दण्डवत्। अथोत्थाय भक्तिभराऽऽक्रान्तः संस्तवमारभत् ॥

Seeing Her, with three eyes, with crescent moon on Her head, wielding the sword, the shield, the club and the sharp trident in Her four hands, with dark-green hue, with red garment, and completely bejewelled, Menakā the wife of Himavān was scared and she informed Himavān about the baby. Going there Himavān saw the girl and realising Her to be the Supreme Devī prostrated before Her. Then he stood up and started praising Her with devotional exuberance. 20 to 23

नमो देवि देवेशलोकेशपूज्ये नमो गौरि भक्ताऽऽर्तिसंहारकर्त्रि।
नमो लोकजालैकहेतुस्वरूपे नमस्ते नमस्ते नमस्ते भवानि ॥ २४ ॥

"Oh Devī Gaurī! Salutations to You who are worshipped by Indra and the Lords of the Universe; You are the destroyer of the distress of the devotees; Salutations to You the unique cause of the worlds; Oh Bhavānī! Many salutations to You. 24

पराशक्तिरूपा शिवस्य त्वमेका जगज्जालसूत्रात्मिका सर्वसंस्था।
त्वमेकाऽक्षराऽर्थैकरूपा विरूपा नमस्ते नमस्ते नमस्ते भवानि ॥ २५ ॥

"You are the unique Supreme Power of Śiva; You are the string holding the gamut of worlds; You are all pervasive; You are the purport of sound 'AUM'; You are the myriad formed; Oh Bhavānī! Many Salutations to You. 25

नतानां भवाब्धौ गभीरेऽतिभीमे स्थितानां समुद्धारणे का त्वदन्या।
समर्था ततो मां समभ्युद्धराऽऽर्तं नमस्ते नमस्ते नमस्ते भवानि ॥ २६ ॥

"Who else other than You is capable of rescuing the supplicants who are drowned in the deep and dreadful ocean of existence. Hence please save me who is suffering. Oh Bhavāni! Many Salutations to You. 26

अविद्यामहाग्राहवक्त्रे निविष्टं ह्रषीकाऽर्थवाञ्छामहासर्पदष्टम्।
विदित्वा विलम्बं न युक्तं कृपाऽर्द्रे नमस्ते नमस्ते नमस्ते भवानि ॥ २७॥

"Oh Compassionate Devī! Having known that I am caught in the mouth of the alligator called ignorance and bitten by the great serpent in the form of sensory desires it is not right on Your part to delay rescuing me. Oh Bhavāni! Many Salutations to You. 27

चिरात्त्वत्पदं मोचकं दु:खपाशात् न चाऽन्यन्ममास्तीऽह दु:खप्रशान्त्यै।
इति स्वाऽन्तरे निश्चितार्थस्सदाऽहं नमस्ते नमस्ते नमस्ते भवानि ॥ २८॥

"Since long I have firmly believed that Your feet release me from the bonds of distress and that there is no one else for me in this world who can quell my misery. Oh Bhavāni! Many Salutations to You." 28

स्तुत्वेत्थं हिमशैलेशो नत्वा भूय: कृताञ्जलि:। भक्त्युद्रेकघनस्वान्तो गौरीं प्रोवाच शङ्करीम् ॥

Thus praying, Himavān bowed again with folded hands and overwhelmed with devotion spoke to the auspicious Gaurī. 29

देवीदानीं मयि महान् रचितोऽनुग्रहस्त्वया। कल्पद्रुमाश्रितानां किं वाञ्छिताऽप्तिर्विचित्रिता ॥
न हि धन्यो मदन्योऽत्र यद्देवी मदपत्यताम्। स्वीचक्रे न ममैतस्मादन्यद्भाग्यं सुदुर्लभम् ॥ ३१
अहं जडात्मा दीनोऽपि लोके देव्यनुकम्पित:। महाभाग्यवतां मूर्ध्नि न्यस्तवान् पदमम्बिके ॥ ३२
अहो भाग्यमहो भाग्यं मदन्यो भाग्यवान्न हि। यद्देवीं तनुजारूपां पश्याम्यथ स्वचक्षुषा ॥ ३३
देवि मे मानसे किञ्चिदस्ति तत्प्रार्थयामि ते। बिभेमि देहि देव्याज्ञां शरण्ये भक्तवत्सले ॥ ३४

"Oh Devī! You have now amply blessed me. It would be no surprise if the desires of those who request the Kalpavṛkṣa are fulfilled. There is no one on this earth who is more fortunate than me, because of having the Devī as my daughter. There cannot be a better fortune than that. Blessed by the Devī, I who am inert and helpless have placed my foot on the heads of very lucky persons. I am really fortunate. I am really lucky. No one else is as much fortunate as I am, who is seeing the Devī in the form of my daughter.

Oh Devī! I want to request you for something that is in my mind. But I am afraid. Oh compassionate Protector of the Devotees! Please order me to request you." 30 to 34

श्रुत्वा हिमगिरेर्वाक्यं मधुरं प्राह सा तदा। जहि भीतिं शैलराज वद यद्वाञ्छितं तव ॥ ३५॥
मद्भक्तेन हि न प्राप्यमिति किञ्चिन्न विद्यते।

Hearing Himavān, the Devī said sweetly thus: "Oh Himavān! Discard fear and let me know your want. There is nothing unattainable by My devotee." 35

श्रुत्वा प्रणम्य शैलेशो वाक्यमाह कृताञ्जलिः ॥ ३६॥
देवि त्वां प्राकृतशिशुरूपां द्रष्टुं समीहितम्। शिशोर्लीलावलोकेन तुष्यन्ति पितरो भुवि॥ ३७॥
देवतारूपिणीं दृष्ट्वा सा मे प्रीतिर्न विद्यते। या पित्रोर्वर्धतेऽपत्ये प्रजालोकप्रपूर्तिदा ॥ ३८॥
एषा मे प्रेयसी मेना शिशुं त्वां द्रष्टुमीप्सति। कालिका त्वं करालाऽभा न ह्येवं रूपमीप्सितम्॥
भव गौरी वर्णतोऽपि भवेन्नामाऽपि सार्थकम्। अथ त्वया च यो दत्तः शापस्त्वद्रूपवीक्षणे ॥
कुरु तत्राऽनुग्रहं मे प्रार्थिताऽसि महेश्वरि।

Hearing Her, the Lord of the mountains bowed and spoke with folded hands. "Oh Devī! I would like to see you in the form of a normal worldly child. Parents in this world would be happy to see the sports of the children. By seeing your Divine form I am not getting that love which a parent would have from his progeny. My beloved wife Menā also wants to see you as a normal child. Your dark and fierce form as Kālī is not desirable. Please assume a golden hue and justify your name as Gaurī. Oh Maheśvarī! Please bless me with that curse regarding seeing your form which you had declared earlier." 36 to 40

एवं हिमाद्रिवचनं श्रुत्वोऽवाच शिवप्रिया ॥ ४१॥
अद्रिराज मया दत्तः शापस्ते प्रीतिकारणम्। मद्रूपाऽविस्मृतौ न स्यादपत्यप्रीतिरीप्सिता ॥ ४२॥
किन्तु कालेनाऽत्मरूपं दर्शयामि महोदयम्। इत्युक्त्वा निजरूपं तत् सञ्जहार महेश्वरी ॥ ४३॥
कृत्वा रूपं शिशुरिव रुरोद पर्वताऽत्मजा।

Hearing Himavān, the consort of Śiva spoke thus: "Oh Himavān! My curse on you was for your benefit. Without forgetting my divine form, you will not have that love towards me as your daughter. However on some other occasion I will show my Glorious form to you." Saying thus the Great Devī concealed Her Divine form. Assuming the form of a child the daughter of Himavān started crying. 41 to 43

श्रुत्वा तद्रुदितं देव्या पर्वतः प्रियया सह ॥ ४४॥
विसस्माराऽखिलं तच्च कन्यां जातममन्यत। प्रसूतिपीडितेवासीन्मेनका मोहिता सती ॥ ४५॥
अथ तत्र जनाः श्रुत्वा रुदितं राजवेश्मनि। अभ्याऽऽजग्मुः द्रुततरं पृच्छन्तः किमभूदिति॥ ४६
कन्याप्रसूतिं संश्रुत्य स्त्रियः सर्वास्समागताः। ददृशुः सूतिकाऽऽगारे कोटिसूर्यसमद्युतिम्॥ ४७
नूतनस्वर्णवर्णाभां पद्मपत्राऽऽयतेक्षणाम्। पूर्णचन्द्राननां रक्तपाणिपादतलान्विताम् ॥ ४८॥
समानदेहविन्यासां चित्राऽऽलिखितसुन्दरीम्। कन्यामद्भुतरूपां तां जहर्षुः सर्वतो जनाः ॥ ४९॥
तदन्तरे समागत्य धात्री कन्यां समाददे।

Hearing the cry of the baby, Himavān along with his wife forgot the Divine form and thought that a female baby was born. His wife Menakā out of delusion felt the pain of delivery. The people there hearing the cry rushed to the palace and enquired. The ladies who heard about the birth of a girl baby came to the labour room and with great joy saw the marvellously beautiful baby who was brilliant like crores of Suns, whose body was golden in colour, whose eyes were broad like the lotus petal, whose face was like the full-moon, whose palm and feet were red in colour, who had a proportionate body and who looked like a beautiful painted picture. Then the mid-wife carried the baby. 44 to 49

पर्वतेन्द्रस्तदा तीर्थं संस्पृश्य विधिवद्द्रुतम् ॥ ५०॥
धेनूनामयुतं तद्वद्दशाऽयुतसुवर्णकम्। प्राऽयच्छद्विप्रमुख्येभ्यो जातकं चाऽकरोत्तदा ॥ ५१॥
उत्सवश्च महानासीत् हिमशैलपुरे तदा। देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खात्पतत् ॥ ५२॥
तदाऽगराजस्य गृहे सम्मर्दस्सुमहानभूत्। ब्राह्मणानां गायकानां नर्तकानां च वन्दिनाम् ॥ ५३॥
याचकानां शिल्पिनां च जल्पघोषश्च सम्बभौ।

Then Himavān purifying himself with water quickly performed the rituals connected with the birth of the baby and gifted ten thousand cows and one lack gold coins to eminent brahmins. There was a great festival atop Himālaya Mountain. The gods played the kettle-drums and showered flowers. The palace of Himavān was crowded and filled with the sounds of the brahmins, the musicians, the dancers, the panegyrists, the mendicants and the artisans. 50 to 53

अथ काले विप्रमुख्यैरगेशः स्वतनूद्भवाम् ॥ ५४॥
नाम कृत्वा संस्कुरुत नाम चक्रे पुरोहितः। स्वर्णवद्गौरवर्णेयं यस्मात्कन्या तवाऽचल ॥ ५५॥

ततो गौरीति विख्याता भवत्विह महीतले। एवं हिमाचलः कन्यां प्राप्य गौरीं महेश्वरीम्॥ ५६॥
मुमोद सर्वर्द्धियुतः कन्यालीलां विलोकयन्। एवं शैलेन्द्रभवने ववृधे लीलयाऽन्विता ॥ ५७॥

Then at the proper time Himavān performed the naming ceremony of his daughter through brahmins. The priests said thus: "Oh Himavān! Because of Her pure golden hue, She will be reputedly known on the earth by the name Gaurī." Himavān thus having the Great Devī Gaurī as his daughter was prosperous and rejoiced seeing the play of that girl. Thus sporting Gaurī grew in the house of Himavān. 54 to 57

आरूढयौवना गौरी बभूव स्वल्पकालतः। हिमाद्रिस्तां विलोक्य स्वां कन्यामारूढयौवनाम् ॥
अचिन्तयत्पतिं तस्या अनुरूपगुणाऽन्वितम्। गर्गं मुनीन्द्रं सङ्गम्य नत्वा पप्रच्छ पर्वतः ॥ ५९॥
महर्षे मम कन्येयं पतिं कं समुपेष्यति। वद ते न ह्यविदितं भविष्यं भूतमप्युत ॥ ६०॥

Quickly as it were, Gaurī attained teen-age. Seeing her, Himavān started thinking about a suitable husband for her. Himavān approached sage Garga and bowed to him and inquired thus: "Oh Great Sage! Whom will my daughter wed? Please let me know. There is nothing past or future that is not known to you." 58 to 60

श्रुत्वेत्थं हिमशैलस्य वाक्यं गर्गो महामुनिः। ध्यात्वा क्षणं विदित्वा तत् प्राह संहृष्टमानसः॥ ६१
नत्वा तां परमां गौरीं सम्बोध्याऽगकुलेश्वरम्। शृणु शैलेश कन्यायास्तव वृत्तं महाऽद्भुतम् ॥
भवानी तव कन्येयं तपसा तेऽभिराधिता। अस्याः पतिः शिवो नाऽन्यः सर्वदेवप्रपूजितः॥ ६३
त्वमेनां न विजानासि तस्याः शापेन मोहितः। सस्मार गौरीं परमां गर्गवाक्येन शैलराट् ॥ ६४

Hearing the words of Himavān, the great sage Garga meditated for a moment and knowing about Her husband happily addressed Himavān after bowing to the Supreme Gaurī. "Oh Himavān! Listen to the glorious story about your daughter. She is Devī Bhavānī who was worshipped by you. Her husband is none other than Śiva who is worshipped by all the gods. Deluded by the curse from Her, you are unaware of that." Hearing sage Garga, Himavān recollected the Supreme Gaurī. 61 to 64

कदाचिदथ देवर्षिर्नारदो भक्तशेखरः। तन्माहात्म्यं विजिज्ञासुः पर्वतेन्द्रगृहं ययौ ॥ ६५॥
दृष्ट्वा देवर्षिमायान्तं हिमाद्रिः सहसोत्थितः। अभिगम्य मुनीन्द्रं तमासनाद्यैरपूजयत् ॥ ६६॥
पूजितः प्राह देवर्षिः हिमाङ्गं स्मितपूर्वकम्। पर्वतेन्द्र तनूजां ते समाप्तोऽहमवेक्षितुम् ॥ ६७॥

तां मे प्रदर्शय क्षिप्रं ततो यास्यामि वै दिवम्।

One day the divine sage Nārada the crown among devotees reached the house of Himavān to understand the greatness of Gaurī. Seeing the divine sage Himavān suddenly rose and worshipped him after offering a seat. Thus honoured the sage Nārada smiling, spoke to Himavān. "Oh Himavān! I have come here to see your daughter. Show her to me soon and thereafter I will proceed to heaven." 65 to 67

श्रुत्वेत्थं नारदवचः कन्यामानीय सत्वरम् ॥ ६८ ॥

वत्से नमस्कुरु मुनिमित्युवाच कुमारिकाम्। अथ गौरी तथाऽगत्य नमश्चक्रे मुनीश्वरम् ॥ ६९ ॥

Listening to Nārada, Himavān quickly brought Gaurī and said to her thus! "My child! Bow to the sage." Then Gaurī saluted the great sage. 68, 69

प्रणमन्तीं परां गौरीं दृष्ट्वा देवर्षिसत्तमः। सङ्गोपयन् देवगुह्यं मनसा प्रणनाम ताम् ॥ ७० ॥

दृष्ट्वा तां यौवनाऽऽरूढामुवाच विधिनन्दनः। अगेश दिष्ट्या तेऽपत्यं सम्प्राप्तं चिरकालतः ॥

नन्वियं करपीडायाः कालमालम्ब्य संस्थिता। काले कन्यां सुपात्रे यो न प्रयच्छति दुर्मतिः ॥

तस्य पूर्वतराः सर्वे गच्छेयुर्दुर्गतिं गतिम्। वद पर्वतराजन्य कस्मै तां दातुमुद्यतः ॥ ७३ ॥

कन्या पात्रे नियुक्ता तु महासौख्यप्रदायिनी।

Seeing the Supreme Gaurī who was bowing, the eminent divine sage concealing the divine secret mentally bowed to Her. Seeing Her teen aged, Nārada said thus: "Oh Himavān! You have got a daughter after a long time by the grace of the divine. She is ready to be given in marriage. The ancestors of a dispirited person, who does not get his daughter married at the right age to a suitable groom will suffer misfortune. Oh Lord of the Mountains! Let me know who is going to wed your daughter. A daughter wedded to a deserving person will bring great happiness." 70 to 73

श्रुत्वर्षिवाक्यमगराट् नत्वा प्राह कृताञ्जलिः ॥ ७४ ॥

देवर्षे त्वं समस्तस्य लोकस्य प्रसमीक्षकः। न हि त्वया ह्यविदितं शुभमन्यद्भवेत् क्वचित् ॥

अहं गर्गस्य वचसा वरं मन्ये त्रिलोचनम्। त्वं कथं मन्यसे तन्मे शंस शिष्यस्य पृच्छतः ॥ ७६

Listening to Nārada, Himavān bowed and spoke with folded hands

thus: "Oh Divine Sage! You are the onlooker of the entire universe. No auspicious event takes place without your knowledge. Based on the words of sage Garga, I consider Trilocana Śiva as the bride-groom. Tell me who is your disciple, your view." 74 to 76

निशम्य पर्वतवचो जगाद सुरतापसः। शृणु पर्वतराजन्य शिवो यस्ते वरो मतः ॥ ७७ ॥
नाऽहं मन्ये कुमार्यास्ते तुल्यं तं पाणिपीडने। इयं सर्वेषु लोकेषु रत्नभूता कुमारिका ॥ ७८ ॥
समस्तगुणशोभाऽऽढ्यं पतिमर्हति तादृशम्। शिवे सर्वेऽशिवगुणाः सदोन्मत्तविचेष्टितः ॥ ७९ ॥
श्मशाननिलयो भूतसङ्घसेव्योऽहिभूषणः। चर्मवासा विरूपाक्षो विषाऽऽहारो भयङ्करः ॥ ८० ॥
पुरा देवी तस्य पत्नी गौरी तमनवस्थितम्। दृष्ट्वा लोपं गतवती पुनर्दाक्षायणी तथा ॥ ८१ ॥
सद्भिर्विनिन्दितं वीक्ष्य भस्मीभूता महाऽध्वरे।
तस्मादेनां शिवो नाऽर्हः पत्नीं सर्वगुणाऽऽलयाम् ॥ ८२ ॥
शृणु प्रालेयशैलेश कन्यायाः सदृशं पतिम्। माधवः पुण्डरीकाक्षो वैकुण्ठनिलयः पुमान्॥ ८३
एनामर्हति पत्नीत्वे समानेतुं सदृग्गुणैः। इयं चाऽपि पतिं विष्णुं गुणैरर्हति सम्मतैः ॥ ८४ ॥
अहो पर्वत ते भाग्यं विष्णुर्जामातृकां व्रजेत्। यं गुणैर्मोहिता लक्ष्मीर्दासीवत्सेवतेऽन्वहम् ॥ ८५
मन्यसे यदि मद्वाक्यं वृणोमि हरिमीश्वरम्।

Hearing Himavān, the divine sage said thus: "Oh Himavān! Listen. If you think Śiva as the bridegroom, I do not consider him fit to marry your daughter who is a jewel in the entire universe. She deserves a husband who shines with excellent qualities. Every aspect of Śiva is inauspicious. His behaviour is always frantic. He dwells in the burial ground. He is attended by devils. He is decorated with serpents. His garment is animal's skin. He has three eyes. He subsists on poison. He looks frightening. In the past his wife Gaurī seeing his madness became invisible. Similarly Dākṣāyaṇī, seeing him insulted by honourable persons, reduced Herself to ashes in the great sacrifice. Therefore Śiva does not deserve to marry your daughter who is a repository of excellent virtues. Oh Himavān! Listen. I will let you know who is the right person to marry your daughter. The lotus-eyed Mādhava, who dwells in Vaikuṇṭha who is the Supreme Being, has desirable qualities to marry this girl. She also deserves to marry Viṣṇu by virtue of her greatness. Oh Himavān! How great it would be to have Viṣṇu as your son-in-law. Attracted by Him, Lakṣmī is serving Him every day. If you agree with me, I will choose Hari the Lord of the Universe." 77 to 85

इत्याकर्ण्य नारदोक्तिं पर्वतेशोऽतिविस्मृतः ॥ ८६ ॥
शापाद्गौर्याः प्रियां शम्भोस्तपसाऽऽराधितां पुरा। प्राह देवमुनिं शैलो वरं निश्चित्य माधवम् ॥
धन्योऽहं यत्त्वया कन्या मम पात्रे नियोजिता। सत्यं शिवो नाऽर्हति मे कन्यामशिवलक्षणः ॥
व्रजाऽद्यैव यथा कन्यां समीयान्माधवो द्रुतम्। तथा विधेहि सन्धानं माभूत् कालस्य पर्ययः ॥
समुत्पतन्ति प्रत्यूहाः शुभोदर्केषु कर्मसु। तस्मादविहतं यद्वद्धवेत्तद्वत्समाचर ॥ ९० ॥

Listening to Nārada and forgetting by the curse of Gaurī the consort of Śambhu whom he had earlier worshipped through penance, Himavān deciding Mādhava as the bridegroom, spoke to the divine sage thus: "I am fortunate that you have selected a suitable husband for my daughter. Truly, the inauspicious Śiva does not deserve my daughter. Go this day and soon establish alliance such that Viṣṇu will wed my daughter. Let there be no delay. Good events are beset with calamities. Hence please act in such a way which will not spoil the issue." 86 to 90

श्रुत्वेत्थं पर्वतवचो नारदः प्रहसन् गिरिम्। साधयामि तवाऽभीष्टमित्युक्त्वा प्रययौ दिवम् ॥ ९१

Hearing Himavān, Nārada with a smile said to Himavān—"I will achieve your requirement"—and proceeded to the heaven. 91

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकोनत्रिंशोऽध्यायः ॥

End of the twenty-ninth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

त्रिंशोऽध्यायः

Chapter 30

अधिगत्य पितुर्गौरी व्यवसायमसम्मतम्। स्वरूपगोपनोद्युक्ता लीलां चाऽपि वितन्वती ॥ १॥
जगाम सखिभिः सार्धं वनं चतसृभिः शुभम्। हिमशैलतटप्रान्तसंस्थितं घोरसन्निभम् ॥ २॥
झिल्लीझङ्कारभरितं निकुञ्जततिमण्डितम्। नानातरुलताचित्रं विहगैश्च सुशोभितम् ॥ ३॥
दिवाकरकरैर्हीनं शीतलोद्देशसुन्दरम्। क्वचिद्धिमैर्निपतितैः पाण्डुरं तृणवर्जितम् ॥ ४॥
रजताऽद्रिनिभं शृङ्गं दूरतः प्रविराजते। क्वचिन्निर्झरतो नीरं योगिमानसनिर्मलम् ॥ ५॥
वहत्यत्यच्छपाषाणफलकाऽवलिभूमिषु। अत्युच्चविटपाऽऽसक्तघनराजिविराजितम् ॥ ६॥
नृत्यद्बर्हिगणाऽऽकीर्णं परभृत्पञ्चमोदयम्। तत्र देवनदीं दिव्यामासाद्य गिरिकन्यका ॥ ७॥
वयस्याभिः परिवृता निषसादोपकूलके।

Not accepting the resolve of Her father, Gaurī concealing Her real form and enacting satisfaction went with four of Her friends to the auspicious but dense forest on the slopes of Himālayan Mountain which was replete with the humming of the bees, which had many shady creepers and plants, which was grand with many birds, which was without Sun's rays, which was cool, which had whitish patches from snow fall, which had no pastures; from where at a distance was the silver capped peak, which had shining streams limpid like the minds of the sages, flowing on pure stone slabs; whose tall trees were sheltering groups of clouds, which was filled with many dancing peacocks and the music from the cuckoos. There, on the banks of the divine river, the daughter of Himavān sat surrounded by Her friends. 1 to 7

श्रान्तां तां समुपालक्ष्य गौरी काचित् सखी तदा ॥ ८॥
द्रुतं गङ्गाम्बुना पादौ सम्यक् समवनेजत। कृतसख्यूरूपधानां सुप्तां तां पर्वताऽऽत्मजाम् ॥ ९॥
तृणराजोरुवृत्तेन संवीजयत काचन। अन्या निजोरुयुगले कौशेयस्तोमकोमले ॥ १०॥
आरोप्य तत्पादयुगं संवाहनपराऽभवत्।

Seeing the tired Gaurī, one of Her friends washed Her feet with the Gaṅgā water. Another friend fanned Gaurī with a straw fan, who was sleeping on the thigh of Her friend as a pillow. Another friend

the feet of Gaurī on her own thighs that were soft like silk and rubbed them gently. 8 to 10

एवं मुहूर्तं विश्राम्य समुत्थायालिभिः सह ॥ ११ ॥
स्नात्वा सुरसरित्तोये कन्दरं तीरसंश्रयम्। समासाद्य तत्र रात्रौ सैकतीं त्रिपुरातनुम् ॥ १२ ॥
कामेश्वराऽङ्कनिलयां गन्धपुष्पफलादिभिः। समाराध्य विधानेन महद्भिरुपचारकैः ॥ १३ ॥
स्तुत्वा स्तुतिगणैर्देवीं वैदिकैस्तान्त्रिकैरपि। वाक्षैर्विशेषतोऽभ्यर्च्य गानैर्नृत्यैः परिक्रमैः ॥ १४ ॥
एवं तस्याः पूजयन्त्याश्चाऽत्यगात् सा निशीथिनी।
कल्पे कालेऽभिसंवृत्ते चक्रे गौरी शुभं स्तवम् ॥ १५ ॥
परापदाम्बुजप्रीतिरसमाद्यच्छुभाऽन्तरा। अद्भुतं ज्ञानकलिकास्तोत्रं समुपचक्रमे ॥ १६ ॥

Resting thus for a while and rising up Gaurī along with Her friends bathed in the Ganges and reached a cave nearby. There, in the night She worshipped, a sand idol of Tripurasundarī seated on the thigh of Kāmeśvara, with perfume, flowers and fruits in the prescribed way. She praised goddess Tripurā with many Vedic and Tāntrik hymns. After worshipping Her specially with rare fruits and flowers she offered music, dance and circumambulations. While she was worshipping the night ended. Next morning Gaurī sang a splendid prayer with her mind intoxicated by the juice of love towards the lotus feet of the Supreme Tripurāmbikā. Gaurī began to chant the wonderful 'Jñānakalikā' prayer. 11 to 16

शिवे देवि संवित्सुधासागराऽऽत्मस्वरूपाऽसि सर्वान्तराऽऽत्मैकरूपा।
न किञ्चिद्विना त्वत्कलामस्ति लोके ततः सत्स्वरूपाऽसि सत्येऽप्यसत्ये ॥ १७ ॥

"Oh Auspicious Devī! You are the ocean of Intelligence; You are the Conscious Self in all; There is nothing in this Universe that does not contain Your aspect (portion); Hence You are the Existence that is True and False. 17

असत्यं पुनः सत्यमन्ये द्विरूपं द्वयाऽतीतमेके जगुः सर्वमेतत्।
न ते तां विदुर्मायया मोहितास्ते चिदानन्दरूपा त्वमेवाऽसि सर्वम् ॥ १८ ॥

"The wise proclaim this world as real as well as unreal. You transcend both. Persons deluded by Your power of illusion, do not comprehend You. You are knowledge and bliss pervading all. 18

क्षणानां क्रमैर्भिन्नरूपां धराद्यैर्मितामाहुरेके तमोमात्ररूपाम्।
तमोदीप्तिसंभिन्नरूपां च शान्तस्वरूपां महेशीं विदुस्त्वां न तेऽज्ञाः ॥ १९॥

"Bifurcating with regard to the concept of time, people consider You as illusion alone limited to forms like earth and other creations. The ignorant do not cognise You the Tranquil Great Devī as different from darkness and light. 19

शिवादिक्षितिप्रान्ततत्त्वावलिर्या विचित्रा यदीये शरीरे विभाति।
पटे चित्रकल्पा जले सेन्दुतारानभोवत्परा सा त्वमेवाऽसि सर्वा ॥ २०॥

"The wonderful thirty-six principles starting from Śiva upto the earth are seen in Your body like the painting on a cloth, like the Moon and stars in water. Like the sky You are vast and You are all. 20

अभिन्नं विभिन्नं बहिर्वाऽन्तरे वा विभाति प्रकाशस्तमो वाऽपि सर्वम्।
ऋते त्वां चितिं येन नो भाति किञ्चित्ततस्त्वं समस्तं न किञ्चित्त्वदन्यत् ॥ २१॥

"Anything in the universe whether united or divided, within or without, bright or dark cannot shine or be comprehended without You, the intelligent principle. Hence You are everything. There is nothing other than You. 21

निरुध्याऽन्तरङ्गं विलीयाऽक्षसङ्गं परित्यज्य सर्वत्र कामादिभावम्।
स्थितानां महायोगिनां चित्तभूमौ चिदानन्दरूपा त्वमेका विभासि ॥ २२॥

"In the mental ground of great Yogis who have controlled their mind by dissolving the senses and who have totally shed qualities like desire, anger and so on, it is You alone the embodiment of Intelligence and Bliss Who shines. 22

तथाऽन्ये मनस्सेन्द्रियं सञ्चरच्चाऽप्यसंयम्य तन्मार्गके जागरूकाः।
स्वसंवित्सुधाऽदर्शदेहे स्फुरन्तं महायोगिनाथाः प्रपश्यन्ति सर्वम् ॥ २३॥

"Similarly the great yogis who do not control their wavering senses but are carefully treading the path of realising the Devī see, within their being which is like a mirror reflecting the elixir of self-knowledge, everything glittering. 23

निरुक्ते महासारमार्गेऽतिसूक्ष्मे गतिं ये न विन्दन्ति मूढस्वभावाः।
जनान् तान् समुद्धर्तुमक्षाऽवगम्यं बहिःस्थूलरूपं विभिन्नं बिभर्षि ॥ २४॥

"To uplift the ignorant people who are unable to achieve salvation through the subtle and vigorous path of the Veda, You assume different gross forms that can be seen by them. 24

तदाराधनेऽनेकमार्गान् विचित्रान् विधायाथ मार्गेण केनापि यान्तम्।
नदीवारि सिन्धुर्यथा स्वीकरोति प्रदाय स्वभावं हि स्वात्मीकरोषि ॥ २५॥

"You create many wonderful paths for worshipping Your Gross forms and whichever path a person takes, You give him the knowledge of identity with You and absorb him just as an ocean accepts all rivers. 25

तथा तासु मूर्तिष्वनेकासु मुख्या धनुर्बाणपाशाऽऽङ्कुशाऽऽढ्यैव मूर्तिः।
शरीरेषु मूर्धेव ये तां भजेयुर्जनास्त्रैपुरीं मूर्तिमत्युत्तमास्ते ॥ २६॥

"Thus among many gross forms the One wielding the bow, the arrow, the rope and the goad is important. Just as the head in the human body is pre-eminent, those who worship Śrī Tripurasundarī are the most excellent. 26

जनान् दुःखसिन्धोः समुद्धर्तुकामा पथस्ताननेकान् प्रदिश्य प्रकृष्टान्।
दयार्द्रस्वभावेति विख्यातकीर्तिस्त्वमेकैव पूज्या पराशक्तिरूपा ॥ २७॥

"After showing many good paths of worship to rescue people from the ocean of misery, You who is famous as the compassionate embodiment of the Supreme Power are the only one adorable. 27

सदा ते पदाब्जे मनः षट्पदो मे पिबन् तद्रसं निर्वृतः संस्थितोऽस्तु।
इति प्रार्थनां मे निशम्याऽऽशुमातर्विधेहि स्वदृष्टिं दयार्द्रामपीषत् ॥ २८॥

"Oh Devī! Let my mental bee drinking the honey from Your lotus feet stay there happily. Oh Mother! Lending Your ears to my prayer, cast just once Your merciful glance on me." 28

इति संस्तुत्य सा गौरी त्रिपुरां परमेश्वरीम्।
स्तोत्रेण ज्ञानकलिकाऽऽख्येन ध्यानं समास्थिता ॥ २९॥

Gaurī, after praying to the Supreme Devī Tripurā with the prayer named 'Jñānakalikā', started meditation. 29

अथ सा ध्येयमात्राऽत्मरूपिणी समजायत। यदा तदा सा त्रिपुरा प्रत्यक्षीभवदम्बिका ॥ ३०॥

Then during meditation when Gaurī became one with the meditated, Tripurasundarī appeared before her. 30

चक्रराजरथाऽऽरूढा सर्वाऽऽभरणभूषिता। सचाऽमररमावाणीसव्यदक्षिणसेविता ॥ ३१॥
पाशाऽङ्कुशधनुर्बाणलसद्बाहुचतुष्टया। बन्धूककुसुमाऽभा सा चन्द्रचूडा त्रिलोचना ॥ ३२॥
कामेश्वराऽङ्कनिलया रत्नकौशेयवासिनी। ददर्श गौरीं ध्यायन्तीं ध्येयमात्राऽवशेषिणीम् ॥ ३३॥
परिवारस्वानुचरकोलाहलशतैरपि। अप्रबुद्धां समालोक्य गौरीं तां त्रिपुराऽम्बिका ॥ ३४॥
चित्ताऽऽकर्षिणिकां शक्तिमवलोकयदम्बिका।
अथ सा परमेशान्या विदित्वा वीक्षणाऽऽशयम् ॥ ३५॥
चकर्ष गौरीचित्तं तद्यद्ध्येये लीनमास्थितम्।

The Devī Tripurasundarī who was seated in the Śrīcakra chariot; bedecked with jewels; served on either sides by Lakṣmī and Sarasvatī holding fans, red like the hibiscus flower, wearing the crescent Moon, three eyed, seated on the left lap of Kāmeśvara, wearing a gemset silk garment, saw the meditating Gaurī who had become the meditated and who was not disturbed by the uproar of the hundreds of servants. Then Śrī Tripurasundarī looked at Cittākarṣiṇī who catching the intention of the Devī attracted the mind of Gaurī which was absorbed in Śrī Tripurasundarī the meditated. 31 to 35

ध्येयनिर्गतचित्ता सा किमेतदिति विस्मिता ॥ ३६॥
प्रेक्षाञ्चक्रे बहिर्दृष्टिमुन्मील्य नगकन्यका। दृष्ट्वा पराम्बिकां गौरी प्रणनामाऽतिहर्षिता ॥ ३७॥
बद्धाञ्जलिपुटा देवीं प्रवक्तुमुपचक्रमे। देवि संशाधि मां भृत्यां किं विधास्यामि साम्प्रतम्॥ ३८
अग्रजः कमलाक्षो मां देहेन समयोजयत्। तत् त्वदाज्ञामहं मूर्ध्नाऽऽवहन्ती देहमास्थिता ॥ ३९॥
त्वद्वितीर्णश्च मे भर्ता तपस्येवाऽभिसंरतः। तदाज्ञापय यत् कार्यं मया तत् परमेश्वरि ॥ ४०॥

With her mind dragged out of the object of meditation, Gaurī the daughter of Himavān wondered why that happened and opening her eyes looked around. Seeing the Supreme Devī, the thrilled Gaurī bowed to Her and with folded hands addressed Her thus: "Oh Devī! Instruct me,

Your servant what I should do now. My elder brother the lotus-eyed Viṣṇu made me take this body. Honouring your words I have assumed this body. My husband, bestowed by You, is engrossed in penance. Therefore, Oh Parameśvarī! Order my further course of action."

36 to 40

निशम्य प्रार्थनां गौर्याः प्राह सा परमेश्वरी। शृणु पार्वति यत्किञ्चिन्नाऽस्ति तेऽविदितं क्वचित्॥
मदंशभूता यस्मात्त्वं न हास्यति तवेप्सितम्। तपसा विरतो देवः शिवस्त्वां परिणेष्यति ॥ ४२॥
कुमारो भविता शीघ्रं सर्वलोकैकनन्दनः। त्वयाऽहं संस्तुता येन स्तोत्रेण नगनन्दिनि ॥ ४३॥
यस्मात्तच्छाक्तविज्ञानगर्भितं पठतां नृणाम्। ज्ञानदं ज्ञानकलिकास्तोत्रमित्यभिविश्रुतम् ॥ ४४॥
तस्मादस्तु मत्प्रसादात् प्रीता स्यां पठतां नृणाम्। इति गौरीं समाभाष्य जगामाऽन्तर्धिमम्बिका ॥

Hearing the request from Gaurī, Tripurasundarī said thus: "Oh Pārvatī! Listen. There is nothing unknown to you. Born out of my aspect, you will not be disappointed. Abandoning his penance Śiva will wed you. Soon you will beget a son who will bring joy to everyone. Oh Daughter of Himavān! The prayer containing the Śākta philosophy with which you praised me will enlighten its singers and will become by my grace, famous by the name "Jñānakalikāstotram". I will be pleased with those who recite that prayer." Speaking thus to Gaurī, Devī Tripurasundarī vanished.

41 to 45

अथ गौरी प्रणम्याम्बां स्नात्वा सुरसरिद्वरे। पुनः सम्पूज्य तां मूर्तिं विसृज्य सलिले ततः ॥ ४६
भुक्त्वा प्रसादं सखिभिः सह पर्वतनन्दिनी। वनस्य शोभां प्रेक्षन्ती सुशीतलशिलातले ॥ ४७
शयाना पर्णशयने शृण्वन्ती सखिभाषितम्।

Then Gaurī bowing to Śrī Tripurasundarī bathed in the sacred divine river and after worshipping Her idol again immersed it in the water. Then eating the food that was offered to the Devī the daughter of the mountain enjoying the beauty of the forest relaxed on a cool slab covered with leaves and listened to the talk of her friend.

46 to 47

तत्र काचित् सखी प्राह गौरीं प्रति तदा वचः ॥ ४८
शृणु गौरि त्वया चैतदविमृश्य कृतं ननु। पितरौ सम्परित्यज्य वृद्धौ त्वद्विरहाऽतुरौ ॥ ४९
वनेऽस्माभिर्महाघोरे समायाताऽसि तन्न सत्। त्वां विना तौ महादुःखदावाग्निमभिसङ्गतौ ॥ ५०
जीवितं जहीतः सत्यं शलभाविव पावकम्।

One of the friends said to Gaurī thus: "Oh Gaurī! Listen. I think you have acted without forethought. It is not right coming to the frightening forest leaving your aged parents who will be anxious about you. Without you both of them are exposed to the conflagration of sorrow and really like moth they may die." 48 to 50

श्रुत्वैवं सखिवाक्यं सा गूहन्ती स्वस्य वैभवम् ॥ ५१ ॥
पित्रोर्वियोगतो दीना रुदन्ती प्राह तां सखीम्। अवेहि सखि मद्वाक्यमहं पूर्वं पतिं शिवम्॥ ५२
वृताऽस्मि मनसा तन्मे पित्रा मोघं कृतं ततः। युष्माभिरागता साकं वनमेतद्भयङ्करम् ॥ ५३ ॥
तौ रक्षतु परादेवी या मया पूजिता शिवा। एवमादिबहूक्त्वा सा निद्रामभिसमागता ॥ ५४ ॥

Hearing the words of her friend, Gaurī concealing Her real glory said thus with tears because of the separation from Her parents; "Oh friend! Listen. I have already mentally taken Śiva as my husband. My father is preventing that. Therefore I have come to this dreaded forest along with friends like you. Let the Supreme Devī whom I have propitiated protect my parents." Saying many such words Gaurī slept. 51 to 54

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे त्रिंशोऽध्यायः॥

End of the thirtieth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकत्रिंशोऽध्यायः

Chapter 31

यदा गौरी वनं याता ततः पश्चान्महीधरः। वनाद्गृहान्तरं प्राप्तस्तनूजादर्शनोत्सुकः ॥ १॥
आयान्तं सम्मुखे याति प्रत्यहं तं तनूद्भवा। अनागतां तद्दिने तां चिन्तयामास भूधरः ॥ २॥
नूनं नाऽऽयाति सा कस्मात्सम्मुखेऽद्य ममाऽऽत्मजा।
गता क्वचिद्वा शारीरपीडिता वा भवेत् क्वचित् ॥ ३॥
अथ वा मयि रुष्टा स्यान्न रुष्टा मयि सा क्वचित्।
किञ्चिदत्र निमित्तं स्यादिति चिन्ताऽऽकुलो नगः ॥ ४॥
प्रविश्याऽन्तर्गृहं मेनां प्रियां स समचष्टत।

After Gaurī had gone to the forest, Himavān returning to the palace from the garden was eager to see his daughter who would welcome him everyday. When she did not appear on that day Himavān thought thus: "Why has my daughter not come today to greet me? She might have gone somewhere or she may be ill. Or is she angry with me? No, she has never been angry with me. There should be some other reason." Entering the inner chambers of the palace he questioned his dear wife Menā. 1 to 4

कुत्राऽऽत्मजेति सा पृष्टा प्रब्रवीत् पतिमद्रिपम् ॥ ५॥
सखीभिः सहिता याता क्वचित् क्रीडापराऽऽत्मजा।
स्यात् सखीनां गृहे वाऽपि वाटिकायामथाऽपि वा ॥ ६॥
तामानेतुं प्रेषयामि धात्रीमित्यब्रवीत् प्रिया।
प्रेषिताऽपि तया धात्री विचित्याऽऽलिगृहाणि च ॥ ७॥
वाटिकां पुनरभ्येत्य न क्वचित् सेति साऽब्रवीत्।

Inquired as to where the daughter is, Menā replied thus to her husband. "Wanting to play she would have gone with her friends. Otherwise she may be in her friend's house or in the garden. I will send the maid to bring her." Sent thus the maid searched for Pārvatī in her friend's house and also in the garden and returned saying that she was not seen anywhere. 5 to 7

नगः श्रुत्वा वचो धात्र्याः शोकसंविग्नमानसः ॥ ८॥
हा हतोऽस्मीति निश्चित्य तां विचेतुं बहिर्ययौ। अनुजीविभिः सार्धं विचिन्वन् तत्र तत्र हा ॥ ९
शोकाऽन्धः प्रस्खलन् भूयो मार्गयाणः समन्ततः।
मृगयित्वा पुरे तस्मिन् गृहाणि च वनानि च ॥ १०॥
समागता गृहे स्यादित्येवं भूयो गृहं ययौ। तत्राऽप्यनुपलभ्यैनां विललाप महीधरः ॥ ११॥
हा कन्ये कुत्र याता त्वं संहृता वाऽपि केनचित्।
हृता वा भक्षिता वा त्वं रक्षोभिर्वा वृकाऽऽदिभिः ॥ १२॥
न मां वृद्धं प्रियं तातं गता हित्वा कदाऽपि सा।
कश्चिन्न हन्ता तस्या वै गुणैः स्वीयैः शुभोदयैः ॥ १३॥
वशीकृत्य स्थिता सा हि मद्रिपूनपि सर्वतः।
तां विनाऽहं क्षणमपि जीवितुं नोत्सहे क्वचित् ॥ १४॥
शस्त्रेण कालकूटेन तथोद्बन्धेन केन वा।
अग्निना वाऽपि हास्यामि प्राणान्नास्त्यत्र संशयः ॥ १५॥
अहो मृषोक्तं भवति दैवतानामपि क्वचित्। यदेनां प्राह दैवज्ञो मम मानप्रवर्द्धिनीम् ॥ १६॥
अस्या भर्ता सर्वसेव्यः सर्वज्ञः पुरुषोत्तमः। स ते कीर्तिं सर्वलोके प्रकृष्टां प्रविधास्यति॥ १७॥
इत्यादिवचसां तेषां मृषात्वं न कथं भवेत्। इत्येवं विलपन् शैलः पपात भुवि मूर्च्छितः॥ १८॥

Hearing the words of the caretaker, Himavān disturbed by sorrow cursed his ill-fate and went out along with his servants in search of his daughter here and there. Blinded by grief and stumbling he searched every where in the houses of the city and in the forest. Again thinking that she might have gone home he returned to the palace and not finding her, Himavān lamented thus: "Oh Daughter! Where have you gone? Have you been abducted by some one? Or have you been eaten up by a demon or a jackal? Leaving me, the aged dear father, she has never gone out any time. No one would kill her because of her noble virtues. She would control even my enemies. Without her I have no interest to live even for a moment. I will surely kill myself by a weapon or by drinking poison or by hanging or by entering fire. What a pity? Some times even the words of gods will be false. The astrologer had said that she will be the source of honour for me and her husband would be an omniscient venerable great Puruśa who will bring special fame for me in the whole

world. How can such words of the gods become false?" Wailing thus, Himavān fell unconscious on the ground. 8 to 18

अथ तं तादृशं वीक्ष्य नृपं मन्त्रिपुरोगमाः। उत्थाप्याऽऽश्वासयाञ्चक्रुस्समाधानवचोगणैः ॥ १९॥
नृपते मा त्यज धृतिमापत्सु धृतिमुत्तमाम्। न त्यजन्ति महात्मानो धृतिरापत्सु सर्वतः ॥ २०॥
आपत्सु धैर्यत्यागं वै प्राहुः कापुरुषव्रतम्। तस्माद्धैर्यं समालम्ब्य यत बुद्ध्यनुसारतः ॥ २१॥

Seeing the plight of the king, the ministers awakened him and encouraged him with consoling words. "Oh King! Do not be disheartened. Courage is the best in times of distress. Great persons will never lose courage in times of difficulty. It is said that only a coward will indeed discard courage during calamity. Therefore be bold and act guided by your intelligence." 19 to 21

एवं प्रबोधितोऽमात्यैरुत्थाय मन्त्रिभिः सह। यावदन्वेषणोद्युक्तस्तावच्चारः समाययौ ॥ २२॥
वर्द्धयित्वा शैलराजं प्रणतः प्राह वै वचः। महाराज वयं दिक्षु तां मार्गितुमभिद्रुताः ॥ २३॥
तत्र प्रागुत्तरस्यां वै महारण्यप्रवेशिनी। अस्त्यैकपदिका याता तयाऽरण्यं कुमारिका ॥ २४॥
तत्पदाऽङ्कमुपालक्ष्य जानीमो वयमद्रिप। अन्यासां च चतसृणां लक्षितानि पदान्यपि ॥ २५॥
नगरेऽपि चतस्रस्ताः कन्या न सन्ति कुत्रचित्। दारिकायास्तव विभो प्रेयस्योऽतितरां हिताः ॥
तथैकपद्यया वनं गताश्चाराः सहस्रशः। मार्गितुं राजपुत्रीं तां सर्वतो मार्गकोविदाः ॥ २७॥
तत्सन्देशहरश्चाऽहं सम्प्राप्तस्त्वत्पदाऽन्तिकम्।

Thus woken up by the ministers, while Himavān was about to go with them for searching, a messenger arrived there. Praising Himavān and bowing to him the messenger spoke thus: "Oh King! When we were briskly searching for her, we found in the North-East direction a narrow path leading to the great forest. Your daughter might have gone through that path. We are thinking so on seeing her footsteps. We have seen also the footsteps of four others. Oh Lord! Even in the city those four ladies who are the best friends of your daughter are not seen anywhere. Thousands of servants who know the route very well have gone in that path in search of your daughter. Getting this news, I have come to you". 22 to 27

प्राप्यैवं चारवचनं मुमूर्षुरिव सद्रसम् ॥ २८॥
हारं मणिमयं तस्मै सम्ग्रहृष्टो ददौ द्रुतम्। अथ द्रुततरं शैलः प्रययौ तेन वर्त्मना ॥ २९॥

चारप्रदिष्टेन वनं गहनं भीमसन्निभम्। वृक्षैर्गुल्मैर्लताभिश्च महासालैर्भयानकैः ॥ ३०॥
निचितं झल्लिकारावैर्झङ्कृतं भीतिवर्धनम्। समालोक्य शैलराजः पर्यतप्यत दुःखितः ॥ ३१॥

Receiving the good news from the messenger, Himavān as if swooning with happiness immediately presented a gem-chain to the messenger and quickly went in that route showed by him. Seeing the dense formidable forest full of trees, bushes, creepers and huge fearful trees along with the frightening humming of bees, Himavān grieved very much. 28 to 31

अहो कष्टमिदं दुर्गं वनं सा मम कन्यका। भीरुः कथं प्रविष्टा स्यात् सुकुमारशरीरिणी ॥ ३२
अयस्कल्पैः सुनिशितैः कण्टकैर्वर्त्म संचितम्। कथं सा मृदुपादाभ्यां संयाता सखिभिः सह ॥
मया कदाचिदपि नो रोषिता क्वाऽपि तत् कुतः।
वनं प्रविष्टा सखिभिः केन वा हेतुना भवेत् ॥ ३४
एवं भूते घोरतमे श्वापदैर्मांसभोजनैः। समाकीर्णे कथं जीवेद्भयेनैव मृता भवेत् ॥ ३५
श्वापदैर्भक्षिता वा स्यात् दष्टा स्याद्वाऽपि पन्नगैः। व्यापादिता वा भल्लूकैर्हता वा वनचारिभिः॥
नष्टा सा सर्वथैवाऽद्य न तां पश्याम्यहं पुनः। इत्येवं विलपन् भूयः स्खलंश्चापि पदे पदे ॥ ३७
आतपैरभितप्ताऽङ्गः पतितोऽभून्महीतले।

"Oh! What a difficult plight! Along with her friends how did my tender daughter with soft feet enter the forest path filled with iron-like sharp thorns? On no occasion have I made her angry. Even so, why has she entered the forest with her friends? How can she be alive in this forest infested with carnivorous quadrupeds? She would die just out of fear. She might have been eaten up by quadrupeds or stung by serpents. Or else she might have been kidnapped by hunters or killed by bears. Anyway she is lost today. I cannot see her again". Wailing thus and stumbling frequently and scorched by the Sun, Himavān dropped on the ground. 32 to 37

अथाऽनुयायिभिः शीघ्रमुत्थाप्य तरुमूलतः ॥ ३८॥
निवेशितः शीततोयैरभिषिक्तश्च जीवितः। उपलभ्य ततः प्रज्ञामुन्मील्य नयने गिरिः ॥ ३९॥
शोकसंविग्नहृदयः कन्यामेवाऽनुशोचत। ततः क्षणेन सम्प्राप्तश्चारः पर्वतसन्निधिम् ॥ ४०॥
वर्धयित्वा प्रणम्याऽह हर्षयन् पर्वताऽधिपम्। पर्वतेश्वर कन्या ते इतः क्रोशचतुष्टये ॥ ४१॥
चारैरासादिता देवनदीतीरे सखीवृता। प्रसुप्ता तत्र तां सर्वे चारा रक्षन्ति सर्वतः ॥ ४२॥
अहं विज्ञप्तुमायातः स्वामिपादसमीपतः। द्रष्टुमर्हसि तां शीघ्रं गौरीं हृदयनन्दिनीम् ॥ ४३॥

Then he was quickly moved under a tree by his followers and saved by sprinkling cool water. Gaining consciousness and opening his eyes Himavān who was agitated by grief thought only about his daughter. Then suddenly a messenger approached Himavān and after praising and prostrating pleased him by saying thus: "Oh Lord of the mountains! Your daughter is eight miles (krośacatuṣṭaya) away from here. She has been found by the servants sleeping on the bank of a river surrounded by her friends and our messengers are guarding her all around. I have reached your feet to communicate the news. You should quickly go and see Gaurī who is a source of joy for you." 38 to 43

श्रुत्वा चारस्य वचनममृतस्यन्दिपेशलम्। उत्थितः सहसा देहः प्राणानिव सुसङ्गतः ॥ ४४॥
ययौ द्रुतं वनं चारदर्शितेनैव वर्त्मना। स गत्वा ददृशे कन्यां सुप्तां सखिगणैः सह ॥ ४५॥
उत्थाप्याऽङ्कं समारोप्य मूर्ध्न्युपाघ्राय शैलराट्। आनन्दाऽश्रूणि मुञ्चानः कन्यां स्वां पर्यपृच्छत ॥

Hearing the words of the messenger that were dripping elixir, Himavān suddenly rose as if getting life back and quickly went to the forest through the path shown by the messenger. There he saw his daughter and her friends sleeping. Taking her on his lap and smelling her head Himavān with tears of joy asked his daughter thus: 44 to 46

वत्से केन निमित्तेन वनमेतत् समागता। नाऽपराद्धं मया क्वाऽपि त्यक्तोऽहं केन हेतुना ॥ ४७
माता ते त्वां विना सद्यो जीविता स्यात् कथञ्चन। वद त्वमिह सम्प्राप्ता हेतुना केन तद्द्रुतम्॥

"My Child! Why have you come to the forest? Why did you leave me who has not done any wrong? Without you, your mother is holding her life with great difficulty. Tell me without delay the reason for your coming to the forest." 47, 48

एवं पितुः समाकर्ण्य शोकोद्गारयुतं वचः। प्राकृतं भावमाश्रित्य मोहयन्ती समागतान् ॥ ४९॥
तात सत्यं शृणु वचः प्रब्रवीमि तवाऽग्रतः। मया त्रिलोचनः शम्बुर्मनसा संवृतः पतिः ॥ ५०॥
त्वया तदन्यथयितं देवर्षेर्वचनान्ननु। तस्माद्वनं सङ्गताऽस्मि प्राणानुत्स्रष्टुमुद्यता ॥ ५१॥
न हि पतिं वृणे कृष्णं भ्रातरं भगिनी इव। यदि दास्यसि मां तात शम्भवे सत्यतो वद॥ ५२॥
तदा गच्छामि नगरे वने नो चेद्वसाम्यहम्। इत्युक्त्वा समुपाश्लिष्य पितरं सा रुरोद ह ॥ ५३॥

Listening to the sorrowful words of her father, Pārvatī, displaying her simplicity, fascinated everyone and said thus: "Oh Father! Listen to the truth which I will tell you. I have mentally taken the three-eyed

Śiva as my husband. But based on the words of the divine sage Nārada, you are working against my desire. Hence I have come to the forest with the idea of sacrificing my life. I cannot marry Kṛṣṇa just as a sister cannot, her brother. If you tell me truly that you will offer me to Śambhu then I will go with you to the city or else I will live in the forest." Saying thus she embraced her father and wept. 49 to 53

अयं शैलपतिः कन्यां रुदन्तीं दीनमानसः। समाश्वास्य तदा प्राह चाऽश्रूणि परिवर्तयन्॥ ५४॥
वत्से त्वं न विजानासि शिवं नाम्ना शिवं ननु। अशिवाऽकारचारित्रः श्मशानस्थोऽहिभूषणः॥
चर्मवासाः कपालस्रग्भूषितो भूतसेवितः। श्वित्रवत्पाण्डुरतनुः क्रोधनश्चाऽव्यवस्थितः ॥ ५६॥
पुरा दाक्षायणी तस्य भर्तुर्दुश्चरितैः सती। शोकोपहतचित्ता सा भस्मीभूता पितुर्गृहे ॥ ५७॥
विष्णुः सर्वगुणोपेतः पीताऽम्बरसुशोभितः। वनमालाकौस्तुभाद्यैरलङ्कृततनुः शुभः ॥ ५८॥
निसर्गसुगुणैर्लक्ष्मीर्यं वव्रे पतिमुत्तमम्। स ते योग्यः पतिर्वत्से न शिवस्ते सदृगुणः ॥ ५९॥

The helpless Himavān seeing his weeping daughter consoled her by wiping her tears and said thus: "My Child! You really do not know Śiva who is Śiva just by name. He is inauspicious by his looks and character. He dwells in burial ground wearing serpents. Animal skin is his garment. Skulls form his garland. He is attended by devils. He is whitish as if suffering from vitiligo. He is mad with anger. Earlier His consort Dākṣāyaṇī grieved about His conduct and reduced herself to ashes in her father's house; whereas Viṣṇu is full of all good qualities. He is beautiful with yellow-garment, fragrant garland, Kaustubha gem and He is auspicious. Devī Lakṣmī married Him for His inherent excellent qualities. My child! Viṣṇu with comparable good qualities is suitable for you and not Śiva. 54 to 59

श्रुत्वा पितुर्वचः प्राह गौरी रोषाऽरुणेक्षणा। तात मे सैव भर्ताऽस्तु शुभो वाऽप्यशुभोऽपि वा॥
नाऽन्यं वृणे शिवात्कञ्चिद्धर्तारमपि सद्गुणम्। निदानमत्र दिष्टं मे नाऽन्यद्वक्तुं त्वमर्हसि ॥ ६१॥

Hearing the words of her father, Gaurī with angry red eyes said thus: "Oh Father! Whether auspicious or not Śiva should be my husband. I cannot marry any other person even if he is good. In this regard I believe in my fate. Please do not talk anything else." 60, 61

श्रुत्वेत्थं तनुजावाक्यं तद्विश्लेषसुकातरः। ओमित्युक्त्वा समादाय कन्यां स्वनगरं ययौ ॥ ६२
अथ तां पुत्रिकां दातुं शिवायाऽचिन्तयद्गिरिः। सस्मार नारदं भूयः पर्वतेन्द्रः सभास्थितः॥ ६३

विदित्वा नारदस्तत्र तेजोराशिः समाययौ। गिरिस्तं पूजयामास शास्त्रदृष्टेन वर्त्मना ॥ ६४

Listening to his daughter, Himavān who was worried about separation from her, agreed with her and took her to the city. Then he thought of offering his daughter to Śiva and in his assembly remembered Nārada. Knowing that, the effulgent Nārada appeared there. Himavān worshipped him as ordained in the scriptures. 62 to 64

स्वीकृत्य तत्सपर्यां स प्राह पर्वतभूपतिम्। पर्वतेश स्मृतः किन्ते कारणं तत् प्रचक्ष्व मे ॥ ६५॥
मया ते वाञ्छितं यत्तत् साधितं शुभमूर्जितम्। जामातृत्वे रमाकान्तः पुरुषः प्रार्थितो मया ६६॥
अङ्गीचकार भगवांस्तव भाग्यवशाच्च नु।

Accepting the worship from Himavān, Nārada spoke thus: "Oh Himavān! Let me know why you remembered me. I have accomplished your auspicious desire. Requested by me, the Lord of Lakṣmī, the Supreme Being has, because of your good fortune, agreed to be your son-in-law." 65, 66

श्रुत्वेत्थं नारदवचो हिमाद्रिर्भीतमानसः ॥ ६७
बद्धाञ्जलिः क्षमस्वेति प्रार्थयामास तं मुनिम्। मुने हि ते प्रतिश्रुत्य कन्यां दास्यामि विष्णवे ॥
इत्यहं वितथीभूतो निजभाग्यविपर्ययात्। यदा ते विष्णवे कन्यां दास्यामीति प्रतिश्रुतम् ॥ ६९
ततः परदिने कन्या मम रुष्टा सखीगणैः। प्रविष्टा विपिनं घोरं मृत्युवक्त्रमिव स्थितम् ॥ ७०
आसादिता कथञ्चित्सा समानीता च यत्नतः। रमापतिं पतिं नैव सर्वथा साऽभिवाञ्छति ॥ ७१
प्रमथेशं तु भर्तारं दौर्भाग्यादीहति स्वयम्। मया किं तत्र कर्तव्यं दुर्भाग्येन मुनीश्वर ॥ ७२
अगाधे घोरविपदि मग्नोऽहं सागरे ननु। अत्र त्वमेव मां शीघ्रं समुद्धर्तुमितोऽर्हसि ॥ ७३

Listening to Nārada, the sacred Himavān with folded hands begged Nārada for excuse and said thus: "Oh Sage! I had told you that I will offer my daughter to Viṣṇu. But due to my bad luck it has turned false. The next day after I told you that I will offer my daughter to Viṣṇu, my angry daughter entered along with her friends the fearsome forest which is like the mouth of death. With great difficulty we traced her and with effort brought her back. She does not want to wed Viṣṇu. Instead due to her ill-luck she wants to marry Śiva. Oh Sage! What should I do in this matter? Drowned as I am in the ocean of terrible adversity, you alone can save me." 67 to 73

पर्वतस्य निगदितं श्रुत्वेत्थं देवतापसः। द्रष्टुं गौर्यास्तु माहात्म्यं चुक्रोधाऽतितरां तदा ॥ ७४॥
सस्मार पार्षदान्विष्णोः विजयादींस्तदा मुनिः। स्मृतमात्राः तु ते तत्र सम्प्राप्ता विष्णुपार्षदाः ॥

Hearing Himavān, the divine sage in order to see the glory of Gaurī became very angry and remembered Vijaya and others who are the servants of Viṣṇu, and just by that remembrance, they came to Nārada. 74, 75

प्रोवाच विजयं तत्र नारदो मन्युना ज्वलन्। एष शैलकुलांगारः स्वामिने मे निजात्मजाम्॥ ७६
ददामीति प्रतिश्रुत्य परिभावयितुं हि नः। समीहत्यधमस्तस्माद्बद्धैनं तत्तनूद्भवाम् ॥ ७७
नय शीघ्रं मुररिपुः पाणिमस्याः प्रतीच्छतु।

Then Nārada burning with anger said to Vijaya thus: "This mean Himavān who is a black-mark to the clan of the mountains, after promising to offer his daughter to my Lord Viṣṇu, is trying to humiliate us. Hence arrest him along with his daughter and take them to Viṣṇu to wed her." 76, 77

श्रुत्वैवं नारदवचो विजयः पार्षदेश्वरः ॥ ७८॥
जित्वा पर्वतराजन्यं समरेऽबन्धयद्दृढम्। अथ सर्वे पर्वतस्य पौरा भीता विचुक्रुशुः ॥ ७९॥
हा हेति धावमानाश्च सस्त्रीबालाः सहस्रशः। तावत् कन्यां समानेतुं विविशुर्हरिपार्षदाः॥ ८०॥
मेना पुत्रीं समादाय पुरोहितमुपागमत्। काश्यपः पर्वतगुरुर्दृष्ट्वा नगपतिप्रियाम् ॥ ८१॥
हस्ते गृहीत्वा तनुजां त्रातारमभिवाञ्छतीम्। रुदन्तीं रक्ष रक्षेति ब्रुवाणां भयविह्वलाम् ॥ ८२॥
माभैर्वत्से समायाहीत्युक्त्वा स्वस्य गृहाऽन्तरम्। प्रवेश्य तां समाश्वास्य पार्वतीं प्राह काश्यपः॥

Hearing the words of Nārada, Vijaya the chief attendant defeated Himavān in the combat and captured him. Then all the citizens of Himavān yelled and thousands of ladies and children wailed and ran away. Menā along with her daughter went to Kaśyapa, the priest of the mountain race. Seeing her who was with fear holding her daughter and crying, "Help, Help" Kaśyapa said to her. "My child! Do not panic. Come". Saying thus, he took them inside his house and after consoling her addressed Pārvatī thus. 78 to 83

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकत्रिंशोऽध्यायः

End of the thirty-first chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

द्वात्रिंशोऽध्यायः

Chapter 32

लीलयाऽलं महादेवि किं रोदिषि भयाऽर्तवत्। जानेऽहं न च ते भीतिरस्मान्मोहयितुं हि तत्॥

"Oh Mahādevī Pārvatī! Why are you weeping as if afraid? Please stop your sport. I know that you have no fear. You are indeed deluding us by your fear." 1

ततो मेनां भयाऽर्तां तां प्राह पर्वतराट् प्रियाम्। शृणु मेने मोहिताऽसि देव्या संस्मर पूर्वजम्॥ २
वृत्तं यत्तपसाऽऽराध्य देवीं प्राप्ताऽसि नन्दिनीम्। तामेव शरणं याहि मया सह नगप्रिये ॥ ३॥

Then Kaśyapa addressed the frightened Menā, the wife of Himavān thus: "Oh Menā! Listen. You are illusioned. Recollect the previous birth of the Devī. Oh Queen of Himavān! Seek shelter along with me under the same Devī after worshipping whom you got your daughter." 2, 3

श्रुत्वा पुरोहितवचः स्मृत्वा कन्यां पराम्बिकाम्। प्रणम्य दण्डवद्भूमौ तुष्टाव विविधैः स्तवैः॥ ४

Listening to the words of the priest and remembering the virgin Great Mother, Menā prostrating on the ground pleased Her through varieties of prayers. 4

लोकानां जनयित्री त्वं सर्वलोकमहेश्वरी। मत्तनूद्भवत्वं यत्ते नटानां वेषवत्तु तत् ॥ ५॥
अहो धन्यतमा लोके मत्तो नाऽन्यो हि विद्यते। अनन्तपुण्यैश्चाऽदृश्या सा मे यस्मात्तनूद्भवा॥ ६

"You are the Mother of the Universe and the Supreme Devī. By your birth through me, you are really putting on costumes like an actor. There is no one in the world more fortunate than me because you who are invisible to persons with infinite merits, are born to me." 5, 6

अथ संस्तुत्य बहुधा काश्यपः प्राह शङ्करीम्। मातर्न ते स्तुतिं कर्तुं समर्थो ह्यहिराडपि ॥ ७॥
तस्मात्त्वां किमहं तोष्ये प्रसीद परमेश्वरि। मातरं त्राहि सन्त्रस्तां दीनां पर्वतराट्प्रियाम् ॥ ८॥

Then Kaśyapa profusely praised Śaṅkarī and said thus: "Oh Mother! Even the Lord of the serpents (Ādiśeṣa) is incapable of praising you. Hence, can I praise You? Oh Great Devī! Bless me. Protect, the beloved of Himavān, the mother of Pārvatī who is helpless and frightened." 7, 8

प्रार्थितेत्थं तदा गौरी निजं रूपं समास्थिता। कालमेघनिभा सिंहवाहना भूषणोज्ज्वला ॥ ९॥
आयुधैर्ज्वलितैर्ज्वालामालापरिवृतैर्युता। त्रिनेत्रा स्वर्णवसना बालचन्द्राऽवतंसिनी ॥ १०॥
निर्जगाम गृहात्तस्मात्समुद्राद्भानुमानिव।

Thus praised, Gaurī assumed her real form. Dark like a destructive cloud, seated on the Lion, shining with embellishments, wielding weapons with blazing edges, with three eyes, wearing golden garments, with the moon decorating Her head, She proceeded from the palace like the Sun from the ocean. 9, 10

अथ तां नारदो दृष्ट्वा प्रणम्य विविधैः स्तवैः ॥ ११॥
अस्तूयत परां देवीं गौरीं शङ्करवल्लभाम्।

Then Nārada seeing the supreme Devī Gaurī, the consort of Śaṅkara, bowed to Her and praised Her through many hymns. 11

एतस्मिन्नन्तरे विष्णुपार्षदाः पर्वतेश्वरम् ॥ १२॥
बद्ध्वा तस्याऽऽत्मजां गौरीं गृहीतुं तत्र चाऽगमन्।
तान् दृष्ट्वा पार्वती क्रुद्धा पितरं च पराजितम् ॥ १३॥
आक्रन्दतश्च तद्भृत्यानीषत्क्रोधारुणाऽभवत्। तद्देहादरुणा देवी निर्जगाम भयङ्करी ॥ १४॥
ज्वालामुखी कालरात्रिस्त्रिशीर्षा च त्रिलोचना। त्रिशूलं करवालं च बिभ्रती घोरराविणी ॥ १५
सा प्रणम्य प्राह गौरीं किं करोमीति सम्मुखे। आज्ञापयद्विष्णुगणान् जहीति गिरिजा तदा॥ १६

Meanwhile the servants of Viṣṇu, after binding Himavān, came there to catch his daughter Gaurī. Seeing them and Her defeated father who was wailing, Gaurī became red with anger. From Her body emerged the dreadful Devī Aruṇā who was exuding fire from her mouth, who was dark like the deadly night, who had three heads and three eyes, who was wielding the trident and the sword and making a terrible noise. She bowed to Gaurī and asked Her what should be done. Then Gaurī ordered her to destroy the servants of Viṣṇu in Her presence. 12 to 16

ततो विष्णुगणान् विष्णुसमाकारबलाऽऽयुधान्। शलभान् पावक इव नाशयामास साऽरुणा ॥
करवालत्रिशूलोद्यद्वह्निना भस्मतां गताः। अथ तद्वृत्तमाकर्ण्य विष्णुर्मन्युवशं गतः ॥ १८॥
सुपर्णमधिरुह्याऽऽशु चक्रहस्तोऽभिसंययौ। तां ददर्शाऽरुणां देवीं ज्वालावक्त्रां भयङ्करीम् ॥
सहस्रारं प्रचिक्षेप ज्वालामालापरीवृतम्। अथाऽऽयान्तं सहस्रारं कोटिसूर्यसमप्रभम् ॥ २०॥

कल्पान्ताऽग्निरिवाऽशेषं भस्मीकुर्वाणमम्बरे। दृष्ट्वा शूलं प्रचिक्षेप सहस्रारं प्रतीश्वरी ॥ २१॥
तच्छूलमरुणाहस्तान्मुक्तं खे क्षणमात्रतः। भस्मीचकाराग्निरिव तृणं चक्रं सुदर्शनम् ॥ २२॥
अथ क्रुद्धो हरिर्भीमां गदामादाय वेगतः। अभ्यधावत तां देवीं गत्वा मूर्ध्न्यभिताडयत् ॥ २३॥
ताडिता फूत्कृतिं चक्रे ज्वालावक्त्रा हरेः पुरः। तन्मुखज्वालया दग्धः सुपर्णः पतगेश्वरः॥ २४

Then Aruṇā with the fire emerging from her sword and trident, burnt and destroyed the servants of Viṣṇu who were equal to Viṣṇu by their looks, valour and weapons. Hearing that news, the angry Viṣṇu appeared there mounted on Garuḍa, wielding the Sudarśana disc. He saw Aruṇā Devī who was fearful with her blazing mouth and discharged the Sudarśana Disc (with thousand teeth) that was enveloped by huge fire. Then Aruṇā seeing the Sudarśana Disc which was brilliant like crores of Suns, which was in the sky reducing everything to ashes just like the fire of dissolution, despatched her trident against that Disc. That trident which was released from the hand of Aruṇā very quickly reduced to ashes the Sudarśana Disc just like the fire, a blade of grass. Then the angry Viṣṇu with his mace chased Aruṇā Devī with great speed and struck her on the head. Thus struck, the Jvālāvaktrā blew a blaze in front of Viṣṇu whereby Garuḍa the Lord of the birds was burnt. 17 to 24

विष्णुं समादाय वक्त्रे चिक्षेप ज्वलितेऽरुणा।
विष्णुं ग्रसन्तीं तां दृष्ट्वा ज्वालावक्त्रां सुरा नराः ॥ २५॥
हाहेत्युच्चुक्रुशुस्तत्र यावत्सा श्रीपतिं रुषा। देवी निगिरणोद्युक्ता तावज्ज्वालामुखीं द्रुतम् ॥ २६
गले जग्राह गौरी तां प्रोवाचेषत्स्मयाऽन्विता। अलं वत्से साहसेन भ्रातरं मे समुद्गिर ॥ २७॥
पालकं जगतो नोचेदुत्सीदेत्त्रिजगद्द्रुतम्।

Then all the gods and human beings, seeing Jvālāmukhī catching hold of Viṣṇu and swallowing him, cried in agony. As the angry Jvālāmukhī was about to swallow Viṣṇu, Gaurī held her throat and said thus with a smile. "Oh Darling! Enough of your courage. Spit out my brother who is the protector of the universe. Otherwise the three worlds will soon be destroyed." 25 to 27

तदोद्गीर्णस्तया विष्णुः मूर्च्छितो ह्यपतत्क्षितौ ॥ २८॥
ज्वालाराशिश्च हरिणा सहोद्गीर्णोऽरुणाऽऽख्यया।

गौरी ज्वालाकुलाऽन्तस्थं हरिं निःसारयद्द्रुतम् ॥ २९॥

Then Viṣṇu, spat out by Aruṇā, fell unconscious on the ground and the mass of fire also was thrown out along with Viṣṇu. Then Gaurī quickly pulled out Viṣṇu who was amidst the flame. 28, 29

ववृधे चाऽथ सा ज्वाला तिर्यगूर्ध्वं च सर्वतः।
तां दृष्ट्वा लोकसंहन्त्रीं ज्वालामतिभयानकाम् ॥ ३०॥
ब्रह्मेशाद्याः सुरगणा गौरीं भीताः प्रतुष्टुवुः।
वेपमाना जगुस्त्राहि त्राहीत्युच्चैर्महेश्वरीम् ॥ ३१॥

That flame pervaded sidewise, upward and all round. Seeing that devastating dreadful flame Brahmā and other gods who were frightened prayed to the Great Devī Gaurī and trembling they said in a loud voice thus: "Protect us, protect us". 30, 31

संस्तुता सा प्रपन्नान् तान् प्राह गम्भीरया गिरा। मा बिभ्यत सुरा यूयमभयं वः प्रयच्छितम् ॥
ब्रुवन्तु को वरो मत्तो भवद्भिः प्रार्थितो द्रुतम्।

The glorified Devī said with dignity to the gods who had sought shelter under Her. "Oh Gods! Do not be afraid. I have granted protection to you. Speak out quickly, the boon that you want from Me". 32

इति श्रुत्वा विधिमुखा देवाः प्रोचुर्नगात्मजाम् ॥ ३३॥
देवि ज्वालामिमां कालाऽनलज्वालासमां द्रुतम्। एधमानां प्रशमय लोकान् रक्ष चराऽचरान् ॥

Hearing this, Brahmā and the other gods spoke to the daughter of Himavān thus: "Oh Devī! Please quell this growing flame which is like the fire of dissolution and save the moving and non-moving creation." 33, 34

प्रार्थितैवं सुरगणैः संजहार क्षणेन ताम्। प्राह देवान् प्रति शिवा देवाः शृणुत मद्वचः ॥ ३५॥
एषा ज्वालामुखी देवी मत्क्रोधप्रभवा ननु। जगद्भक्षयितुं सद्यः प्रवृत्ता सर्वथा शमम् ॥ ३६॥
न शक्या नेतुमधुना तिष्ठत्वत्र नगोत्तमे। पूजिता देवमनुजैः प्रीतेष्टान् सम्प्रयच्छतु ॥ ३७॥
कल्पान्ते सर्वजगतां भक्षणात्तुष्टिमेष्यति। इयं रुद्रस्य संहारशक्तिरस्यास्तु योगतः ॥ ३८॥
शिवः सर्वस्य लोकस्य संहारं रचयेत् परम्।

Thus requested by the gods, Gaurī suppressed the flame and addressed the gods thus: "Oh Gods! Listen to me. This Jvālāmukhī who

has emerged out of My anger and indeed engaged in swallowing the Universe, cannot be totally controlled. Now let her stay in this great mountain. Pleased with the worship by gods and human beings let her grant their wants. At the time of final destruction she will be content devouring the entire universe. She is the destructive power of Rudra. In association with her, Śiva will destroy the entire universe." 35 to 38

इत्युक्त्वाऽमृतवर्षिण्या दृष्ट्या विष्ण्वादिकान् सुरान् ॥ ३९॥
गणानपि मृतान् विष्णोर्जीवयामास चाऽम्बिका।
विष्ण्वादिभिः स्तुता पश्चात् कन्यारूपं समास्थिता ॥ ४०॥
पितरं मोचयामास पार्षदैः बन्धनं गतम्।

Saying thus, the Devī casting Her ambrosial glances revived Viṣṇu and the group of servants who had died. After being praised by Viṣṇu and others, She assumed Her form as the daughter of Himavān and released Her father who was bound. 39, 40

दृष्ट्वाऽपि गौर्यास्तद्रूपं महिमानमवेत्य च ॥ ४१॥
मायया मोहितो गौर्या विस्मृतस्तत्क्षणेन हि। मुक्तं कथञ्चिदात्मानं मत्वा स्वामात्मजां द्रुतम् ॥
परिष्वज्य समाघ्राय प्रणम्य विबुधेश्वरान्। प्राह बद्धाञ्जलिर्दीनो विष्णुं तं त्रिजगत्पतिम् ॥ ४३॥

Even after seeing the divine form of Gaurī and understanding Her glory, Himavān deluded by the illusory power of Gaurī really forgot that immediately and thought that he has been somehow set free. Then he embraced his daughter and fondled her and bowed to the gods. With folded hands he addressed Viṣṇu the Lord of the three worlds. 41 to 43

रमापते मेऽपचितिं क्षमस्व प्रार्थितो मया। अहं तुभ्यं ददाम्येव तनुजां नाऽत्र संशयः ॥ ४४॥
सा सर्वथा पतिं भर्गं वव्रे तस्मान्मृषोदितम्। ममाऽभूदत एतन्मे सर्वथा क्षन्तुमर्हसि ॥ ४५॥
एष ते तनुजो ब्रह्मा देवाश्चेमे सुसंगताः। यदत्र युज्यते तन्मां शाधि ते शरणागतम् ॥ ४६॥

"Oh Lord of Lakṣmī! I beg you. Please excuse my helplessness. There was no doubt in my offering my daughter to you. My words have become false because she wants to marry Śiva at any cost. You please pardon me for my mistake. Your son Brahmā and other gods have assembled here. Instruct me, who has surrendered to you, about what I should do now." 44 to 46

श्रुत्वैवं पर्वतवचो विधिः प्रोवाच सस्मयः। धन्यस्त्वं पर्वतेशोऽसि यत्ते कन्येयमीदृशी ॥ ४७ ॥
भर्तारं शिवमेवाऽत्र समर्हति महेश्वरम्। सोऽप्येनामर्हति शिवः पत्नीं सर्वगुणाश्रयाम् ॥ ४८ ॥
कथं विष्णुर्भवेद्भर्ता तस्या भ्रातेव संस्थितः। योजयामि शिवं सद्यः पतित्वेऽस्या नगोत्तम ॥
इत्युक्त्वा समभिव्रज्य शिवं प्राह विधिस्तदा। स्तुत्वा प्रणम्य देवेशं शङ्करं लोकशङ्करम् ॥ ५०

Hearing the words of Himavān, Brahmā said with a smile thus: "Oh Lord of Mountains! You are blessed to have a daughter like this who deserves the Great Lord Śiva alone as Her husband. Even Śiva deserves Her who is the repository of virtues as his wife. How can Viṣṇu who is Her brother become Her husband? Oh Best among mountains! Right away I will mediate with Śiva to marry your daughter." Saying thus, Brahmā approached Śiva and after bowing and lauding the great Lord Śaṅkara the benefactor of the world, said to Him thus: 47 to 50

महादेव प्रार्थयामो वयं पर्वतनन्दिनीम्। प्रतीच्छ भार्यामात्मीयां कालेऽस्मिन्नेव शोभने ॥ ५१ ॥
नैतद्वचो निषेधार्हं पूर्ववृत्तं च संस्मर।

"Oh Mahādeva! We request you to accept the daughter of Himavān as your wife at this moment which is auspicious. Our request does not deserve to be discarded. Please recollect the past incidence." 51

इति प्रोक्तो जगद्धात्रा ओमित्येवाऽह वै शिवः ॥ ५२ ॥
अथ पर्वतराजन्यं प्राह ब्रह्मा चतुर्मुखः। साधितस्ते महेशानः कन्यापाणिग्रहाय वै ॥ ५३ ॥
अस्मिन्नेव शुभे काले कन्यां दातुं त्वमर्हसि।

Thus requested by Brahmā, Śiva wholly agreed. Then Brahmā said to Himavān thus: "Your task is achieved. The Great God Śiva has accepted to marry your daughter. At this sacred moment itself you can offer your daughter to Him." 52, 53

वाक्यं विधेः समाकर्ण्य चैतत् प्राह नगेश्वरः ॥ ५४ ॥
ब्रह्मन् न साधितं किञ्चिद्वैवाहिकमनुत्तमम्। असम्भूत्य च सम्भारान् अनिमन्त्र्य कुलेश्वरान् ॥
कथं विवाह आरभ्यो न किञ्चित् प्रतिभाति मे।

Listening to Brahmā, Himavān said thus: "Oh Lord Brahmā! No arrangement has been made for the great wedding. Without preparation and without inviting prominent persons of our clan, I am unable to understand how to proceed with the wedding." 54, 55

समाकर्ण्य नगोक्तं तद्विधिस्त्वष्टारमाह्वयत् ॥ ५६॥
आहूयाऽऽज्ञापयत्तत्र तं सामग्रीप्रसाधने। आज्ञप्तो विधिना त्वष्टा ससृजेऽर्धमुहूर्ततः ॥ ५७॥
विवाहशालां वेदीश्च पात्राण्यग्नींश्च सर्वतः। वस्त्रभूषणमाल्यानि प्रस्तराऽऽस्तरणानि च ॥ ५८॥
अन्नपानादिकं सर्वमहीनं समकल्पयत्। प्राह सिद्धं सर्वमिति देवशिल्पिर्विधिं तदा ॥ ५९॥

Hearing Himavān, Brahmā called the divine builder Tvaṣṭṛ and ordered him to arrange all the items required for the wedding. Thus instructed, the divine builder created in a short time the marriage hall, the platforms, the vessels, the fire, the garments, the ornaments, the garlands, seats and beds all around. He arranged plenitude of food and drinks. Then he reported to Brahmā that everything was made ready.
56 to 59

दृष्ट्वा तद्दर्शयामास नगराजाय विश्वसृट्। निशम्य हृष्टो हिमवान् प्रणनाम पितामहम् ॥ ६०॥
अब्रवीद्देवदूतांश्च विमानैः सहितान् द्रुतम्। भूसुरान् भूपतीनन्यान्नगवंश्यान् विशेषतः ॥ ६१॥
समानयन्त्विति तदा देवदूताः सहस्रशः। आदाय सर्वानाजग्मुः मुहूर्ताऽर्धेन ते द्रुतम् ॥ ६२॥

Seeing that, Brahmā showed it to Himavān who with happiness bowed to Brahmā. Then Brahmā told the divine messengers to go in divine cars and bring quickly the brahmins, kings and other relatives of Himavān. Those messengers very quickly came back with all of them.
60 to 62

दृष्ट्वा समागतान् सर्वान् पर्वतं प्राह विश्वसृट्। नगेश्वराऽऽगताः सर्वे साधितं सर्वसाधनम् ॥
सज्जीभव विवाहाय तनुजाञ्च समानय।

Seeing the arrival of everyone, Brahmā said to Himavān: "Oh Himavān all arrangements are done. Get prepared and bring your daughter for the wedding".
63

आज्ञप्त एवं शैलेशो गत्वा स्वभवनं द्रुतम् ॥ ६४
कन्याया मङ्गलस्नानं कारयित्वा यथाविधि। काश्यपेन स्वगुरुणा सर्वं वैवाहिकं विधिम्॥ ६५
कृत्वा कन्यां समादाय प्रियया सहितो नगः। ज्ञातिभिर्ज्ञातिपत्नीभिः संवृतो निर्ययौ गृहात् ॥
विवाहशालामाविश्य तस्थौ स सपरिच्छदः।

Thus ordered, Himavān soon went to his palace. After arranging the sacred ablutions for his daughter and completing the ordained

formalities through his guru Kāśyapa, Himavān proceeded from the palace along with his beloved daughter, relatives and their wives and entered the marriage hall and stayed there. 64 to 66

अथ ब्रह्मा शिवं तत्र विवाहविधिना तदा ॥ ६७ ॥
योजयामास तत्पश्चात् स्वगणैः परिवारितः। विवेश शालां भूतेशः सर्वमङ्गलसंयुताम् ॥ ६८ ॥

Then Brahmā prepared Śiva according to the marriage rites. Then Śiva entered the auspicious marriage hall along with His retinue. 67, 68

तं ददर्श महादेवं विकटं जटिलं कृशम्। व्याघ्रचर्माऽशुकधरं नागचर्मोत्तरीयकम् ॥ ६९ ॥
कपालमालाविलसद्गलं पन्नगकुण्डलम्। कालसर्पोपवीतं च विरूपाक्षं त्रिलोचनम् ॥ ७० ॥
भूतसङ्घैर्विरूपाऽऽस्यैः उन्मत्ताऽऽचारसङ्कुलैः। स्मशाननिलयैर्घोरैः गणैश्च परितो वृतम् ॥ ७१ ॥
दृष्ट्वा पर्वतराजन्यो विमनाः समजायत। दृष्ट्वा विधिर्नगं म्लानमुखं शोकपरिप्लुतम् ॥ ७२ ॥
विज्ञाय मानसं तस्य प्रोवाचाऽगं विधिस्तदा।

Himavān saw Mahādeva who was hideous with matted hair and emaciated, who was wearing a garland of skulls around the neck, a serpent as an earring and a poisonous snake as the sacred thread; who had three ugly looking eyes; who was surrounded by his retinue of frantic frightening devils with disfigured faces living in burial ground. Seeing him Himavān was grieved. Looking at Himavān whose face was languid with sorrow and understanding his mind Brahmā spoke to him thus: 69 to 72

किं नगेश्वर शोकेन सम्प्लुतोऽसि शुभाऽगमे ॥ ७३ ॥
जानासि न महेशानमाश्चर्यचरितं शिवम्। इत्युक्त्वा विधिरीशानं प्रार्थयामास सन्नतः ॥ ७४ ॥
देव त्वामीदृशं दृष्ट्वा नगः खिन्नो महेश्वर। तद्दर्शय स्वमात्मानं सर्वलोकैकसुन्दरम् ॥ ७५ ॥

"Oh Lord of the Mountain! Why are you drowned in grief at this fortunate time? You are not aware of the wonderful aspects of the Great Lord Śiva." Saying thus, Brahmā bowed and requested Śiva. "Oh Maheśvara! Oh Lord! Seeing You in this form Himavān is depressed. Please show him Your universally unique beautiful form." 73 to 75

एवं सम्प्रार्थितः शम्भुर्योगैश्वर्यबलाऽन्वितः। आत्मानं दर्शयामास कोटिमन्मथसुन्दरम् ॥ ७६ ॥
तप्तहेमसमाऽभासं नीलेन्दीवरलोचनम्। नानारत्नौघविलसन्मकुटेन विराजितम् ॥ ७७ ॥

रक्तमाल्याऽम्बरधरं नानारत्नविभूषणम्। तादृशैः प्रमथैश्चित्रभूषणाऽम्बरशोभितैः ॥ ७८ ॥
सेव्यमानं समालोक्य पर्वतः प्रीतमानसः। अहो धन्या मम सुता यस्या भर्ताऽयमीदृशः ॥ ७९ ॥
सर्वलोकमहेशानः सर्वलोकमनोहरः।

Upon that request Śiva endowed with Supreme wealth and power presented Himself beautiful like a crore of cupids, with a complexion like molten gold, with eyes like blue lily, with a crown set with shining diamonds, with red garments and garland, with many ornaments. His retinue also with colourful ornaments and dresses resembled Him and were serving Him. Seeing the beautiful Śiva, Himavān was happy and exclaimed that his daughter was fortunate to have such a husband who is the Lord of the entire Universe and who is universally attractive.
76 to 79

इत्युक्त्वा तं महादेवं प्रणनाम नगेश्वरः ॥ ८० ॥
न जानामि महादेव तव माहात्म्यमद्भुतम्। जडः स्थाणुस्वभावोऽहं तन्मेऽघः क्षन्तुमर्हसि ॥ ८१ ॥

Saying thus Himavān bowed to Śiva and said "Oh Great God! I am ignorant about your wonderful glory. I am inert and immovable and hence my mistake deserves pardon."
80, 81

इति क्षमाप्य भूतेशं विधिं प्रोवाच शैलराट्। ब्रह्मन्नियं मे तनुजा पाणिं गृह्णातु शङ्करः ॥ ८२ ॥
मन्यसे यदि तच्छीघ्रं न कालोऽतिगतो भवेत्।

Thus begging excuse from Śiva, Himavān said to Brahmā. "Oh Brahmā! This is my daughter. Let Śaṅkara hold Her hand and wed Her. If you agree let us not lose this moment."
82

ओमित्युक्त्वा विधिः शीघ्रं शिवं प्राह स्मयन्निव ॥ ८३ ॥
पाणिं शिव गृहाणाऽस्याः पार्वत्या मा विलम्ब्यताम्।
अत्येति कालः सगुणः सर्वदोषविवर्जितः ॥ ८४ ॥

Brahmā giving his consent smilingly addressed Śiva. "Oh Śiva! without delay hold the palm of Pārvatī lest we go beyond this very good time which is free from all blemishes."
83, 84

निशम्य शम्भुर्विध्युक्तं पाणिं गौर्याः समाददे। शैलः समुत्सृजन्नोयं मेनया समवार्जितम् ॥ ८५
अथ घोषो महानासीन्मङ्गलध्वनिमिश्रितः। उच्चावचान्यवाद्यन्त वाद्यानि परितस्तदा ॥ ८६ ॥

जगुर्गन्धर्वपतयो ननृतुश्चाप्सरोगणाः। अस्तुवन् वन्दिनस्तत्र पुष्पवृष्टिरभूद्दिवः ॥ ८७ ॥
ववौ गन्धवहो मन्दं चक्रे सुरभिला दिशः। जेपुर्वसिष्ठप्रमुखाः शैवोपनिषदां गणम् ॥ ८८ ॥

On hearing Brahmā, Śiva held the palm of Gaurī and Himavān along with his wife Menā poured water on their hands. Then the high sound from the musical instruments mixed with auspicious chants was heard everywhere. The Gandharvas sang, the heavenly damsels danced, the panegyrists praised, heaven showered flowers, the gentle breeze wafted fragrance in all directions, Vasiṣṭha and other seers chanted Śaiva Upaniṣads. 85 to 88

विधिर्विवाहविधिना योजयामास शङ्करम्। तत्र पर्वतराजन्यः सर्वान् विप्रमुखान् जनान् ॥ ८९ ॥
रत्नाऽऽभरणवासोभिरसंख्येयधनैरपि। सम्भावयामास तथा देवान् विधिमुखानपि ॥ ९० ॥
पूजयामास विधिना सम्भृतैः सुसमर्हणैः। भोजयामास नगराट् सर्वांस्तत्र समागतान् ॥ ९१ ॥
विविधैरन्नपानाद्यैः षड्रसाऽढ्यैर्मनोहरैः। भुक्त्वा विप्रमुखास्तत्र यथेष्टं तर्पिता धनैः ॥ ९२ ॥
आशिषस्ते प्रयुञ्जाना निर्ययुः सर्वतो दिशम्। एवं विवाहे संवृत्ते हिमवान् प्रददौ धनम् ॥ ९३ ॥
असंख्यातं रत्नगणं वासांस्याभरणानि च। हस्त्यश्वरथदासीनां गणानपि च कोटिशः ॥ ९४ ॥
पार्वत्यै स्वतनूजायै प्रियायै प्रीतमानसः। अथ तत्सर्वमादाय पार्वतीसहितः शिवः ॥ ९५ ॥
गन्तुं निजालयं शीघ्रं मनो दधे महेश्वरः। विधिर्विष्णुमुखैर्देवैः स्तूयमानापदानकः ॥ ९६ ॥

Brahmā performed the wedding rituals of Śaṅkara. At that time Himavān honoured all the brahmins and guests with countless jewels, garments and money. In the same manner Himavān worshipped Brahmā and other gods with plenty of presents as ordained. Himavān served palatable food with varieties of dishes, drinks to all. The Brahmins satisfied with the gifts departed after blessing the couple. Thus during the wedding, Himavān gifted a lot of wealth. To his beloved daughter Pāvatī, the happy Himavān presented countless gems, garments, jewels, elephants, horses, chariots and servants. Then Śiva accepting all the presents decided to go to His abode along with Pārvatī while Brahmā, Viṣṇu and other gods were praising His glorious deeds. 89 to 96

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे द्वात्रिंशोऽध्यायः॥

End of the thirty-second chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

त्रयस्त्रिंशोऽध्यायः

Chapter 33

अथ देवैः स्तूयमानो महेशः पार्वतीयुतः। हिमाद्रिणाऽभ्यनुज्ञातो निर्ययौ हिमवद्वनात् ॥ १॥

Then Maheśa praised by the gods and permitted by Himavān proceeded along with Pārvatī from Himavān's garden. 1

किञ्चिद्दूरमनुययौ पर्वतः प्रेमकातरः। ततोऽनुजज्ञे श्वशुरमनुयान्तं महेश्वरः ॥ २॥
प्रतियातुमनीशं तं दुहितृप्रेमभारतः। अपश्यत् पार्वतीं देवः कटाक्षेण स्मिताऽऽननः ॥ ३॥

Filled with love Himavān followed them to a short distance. Then Maheśvara, understanding the unwillingness of His father-in-law who was following them to get back, looked with a smile at Pārvatī. 2, 3

ज्ञात्वेङ्गितं महेशस्य देवी पर्वतनन्दिनी। पितरं बोधयामास स्वशापभ्रष्टसंस्मृतिम् ॥ ४॥
दर्शयामास विभवं स्वस्याः परममद्भुतम्।

Knowing the mind of Maheśa, Devī Pārvatī enlightened Her father who had forgotten Her divinity owing to a curse from Her and showed him Her most wonderful glory. 4

अथ दृष्ट्वा नगपतिस्तनूजां परमेश्वरीम् ॥ ५॥
ज्ञात्वा स्वरूपं तस्याश्च जगत्तत्त्वं च सर्वशः। निवृत्तमोहः संप्राप्तनिजवैभवनिर्भरः ॥ ६॥
अनुज्ञातः शिवाभ्यां स प्रययौ स्वं निवेशनम्। महादेवोऽपि पार्वत्या सहितो धातृमुख्यकान् ॥
अनुज्ञाप्य स्वस्वदेशं प्रमथैरभिसंवृतः। रजताऽद्रिं समासाद्य तपस्येव मनो दधे ॥ ८॥

Then, seeing his daughter who was the Supreme Devī, Himavān understood Her reality and all the principles of the world and dispelled of illusion and permitted by Śiva and Pārvatī returned to his dwelling along with abundant self glory. After asking Brahmā and others to return to their respective abodes, Śiva along with Pārvatī and His retinue reached Kailāsa and decided to perform penance. 5 to 8

अथ देवनदीतीरे संश्रयं गुणवत्तरम्। समासाद्य महादेवो न्यग्रोधतरुमाश्रितः ॥ ९॥
तपश्चचार परमं दिव्यवर्षसहस्रकम्। तत्र विघ्नकरं काममनयद्भस्मशेषताम् ॥ १०॥

भार्गवैवं मन्मथोऽपि भस्मत्वं प्राप्तवान् शिवात्।

Then on the banks of the divine river Gaṅgā, Mahādeva sitting under a banyan tree located in a sacred place, performed penance for one thousand divine years. During that time He reduced to ashes Manmatha who was disturbing His penance.

"Oh Bhārgava! In this manner even Kāma was burnt by Śiva."

9, 10

एवं श्रुत्वाऽद्भुतकथां भार्गवः पर्यपृच्छत ॥ ११॥
दयानिधेऽवधूतेश कथामधुझरी तव। मुखपद्मस्रुताऽतीव तृषां पीताऽपि यच्छति ॥ १२॥
तत्र माद्यत्स्वभावोऽहं न तृप्यामि द्विरेफवत्। तदहं श्रुतिवक्त्रेण पातुमिच्छामि वै पुनः ॥ १३॥
कथं शिवेन निर्दग्धः कामो विघ्नं तपस्यतः। किमर्थमाचरत् सर्वं शंसैतत् परिपृच्छतः॥ १४॥
अथाऽपि विष्णोर्निर्दग्धं ज्वालामुख्या सुदर्शनम्। प्राप्तं पुनः कथं तेन वदैतदपि मे गुरो ॥ १५

Listening the wonderful story, Paraśurāma inquired again thus: "Oh compassionate ascetic! The ambrosial stream of story flowing from your lotus-like face is increasing my thirst even as I have drunk a lot. Like an intoxicated bee I am never satisfied. I desire to drink that again through my ears. How was Kāma burnt by Śiva? Why did Kāma hinder the penance of Śiva? Please tell me all that, who is inquiring again and again. Then again how did Viṣṇu recover the Sudarśana Disc that was burnt by Jvālāmukhī. Oh Guru! please tell me about that also."

11 to 15

एवं सुपृष्टो मुनिराट् दत्तात्रेयो जगौ कथाम्। कथयामि शृणु कथां भृगुवंशाऽवतंसक ॥ १६॥
तथा सुदर्शने नष्टे विष्णुस्त्रिजगतीपतिः। कालाऽन्तरे सुररिपुर्मुराऽऽख्यो दैत्यपुङ्गवः ॥ १७॥
योद्धुमभ्याययौ विष्णुं महाबलपराक्रमः। युद्ध्यमानस्तेन हरिरभवद्धीनवर्चसः ॥ १८॥
सुदर्शनेन रहितो विशृङ्गः पुङ्गवो यथा।

Thus eagerly inquired, Dattātreya the Great Yogi narrated the legend. "Oh Supreme in the Bhṛgu clan! Listen. I will narrate it to you. After a lapse of time of Viṣṇu the Lord of the three worlds losing his Sudarśana, a powerful demon by name Mura came to fight with Him. During the combat Viṣṇu without Sudarśana became dull just like a bull without horns.

16 to 18

अथ ब्रह्मा प्राह हरिं हरे शृणु वचो मम ॥ १९॥
सुदर्शनेन रहितो नेमं जेतुं विभुर्भवान्। उपतिष्ठ परां ज्वालामुखीं देवीं समाहित: ॥ २०॥
प्राप्य चक्रं तया दत्तं जेतुमेनं समर्हसि।

Then Brahmā said to Hari thus: 'Oh Hari! Listen, without Sudarśana you cannot win this demon. Hence you propitiate with concentration the Devī Jvālāmukhī. Getting the disc from Her, you will be able to defeat this Mura.' 19, 20

श्रुत्वैवं ब्रह्मगदितं युध्यमानो रमापति: ॥ २१॥
अन्तर्द्धिमाययौ तत्र ततो दृष्ट्वा मुराऽसुर:। पराजितो हरिरिति ज्ञात्वा स्वभवनं ययौ ॥ २२॥

Hearing Brahmā, Viṣṇu who was fighting there disappeared. Then the demon Mura seeing that, thought that Viṣṇu was defeated and returned home. 21, 22

अथ विष्णुरुपव्रज्य शैलराजं पराऽऽश्रयम्। यत्र साऽहर्निशं ज्वालामुखी प्रज्वलिताऽऽनना ॥
स्नात्वा संयतवाक्कायमानसस्तामुपस्थित:। निराहारो निराधारस्तपस्तेपे महत्तरम् ॥ २४॥
ऊर्ध्वबाहुर्मीलिताऽक्ष: सहस्रं परिवत्सरान्।

Then Viṣṇu went to the Himālayan mountain, the abode of the Supreme Devī Jvālāmukhī where she lived day and night with Her burning face. There, after taking bath Viṣṇu with control of his body, mind and speech worshipped Jvālāmukhī and performed severe penance for one thousand years without food, without support, with raised arms and closed eyes. 23, 24

अथ सा सुप्रसन्नाऽभूज्ज्वालावक्त्रा महेश्वरी ॥ २५॥
आविर्भूता हरिपुरश्चिकीर्षन्त्यभिवांछितम्। सूर्यकोटिप्रतीकाशा तरुणाऽरुणसद्वपु: ॥ २६॥
मस्तकत्रयसंराजत्किरीटत्रयशोभिनी। खड्गं त्रिशूलं बिभ्राणा मुण्डमालाविभूषिता ॥ २७॥
नेत्रेभ्यो वदनेभ्यश्च श्रोत्रेभ्यो घ्राणमार्गत:। समस्तरोमकूपेभ्यो महाज्वालां क्षणे क्षणे ॥ २८॥
मुञ्चन्ती भीषणाकारा गौरीक्रोधसमुद्भवा। स्तूयमाना सुरवरैर्गन्धर्वैरप्सरोगणै: ॥ २९॥
नृत्यद्भिर्गायमानैश्च संवृता स्वगणैरपि।

Then the pleased Maheśvarī Jvālāmukhī appeared before Viṣṇu to grant his desires. She was effulgent like a crore of Suns; Her complexion was red like the rising Sun; Her three heads were decorated with shining

crowns; She was wielding the sword and the trident and wearing a garland of skulls; from Her eyes, ears, nose and hairpits was emerging every second, a huge flame. Born out of the anger of Gaurī, she was looking fierce. She was being praised by an assembly of Gods, Gandharvas, Apsaras and surrounded by Her own retinue who were singing and dancing. 25 to 29

निशाम्य विष्णुस्तां ज्वालामुखीं सन्निधिमागताम् ॥ ३० ॥
प्रणम्य दण्डवद्भक्त्या बद्धाञ्जलिपुटः स्थितः। स्तुतिं चक्रे गुह्यवाग्भिर्विचित्राभिर्भृगूद्वह ॥ ३१ ॥

Oh Bhārgava! Seeing Jvālāmukhī who had appeared before Him, Viṣṇu prostrated before Her and standing with folded palms praised Her with many wonderful secret hymns. 30, 31

अथ तुष्टा स्तुतिगणैर्ज्वालावक्त्रा महेश्वरी। प्राह विष्णुं लोकपतिं गम्भीरवचसा तदा ॥ ३२ ॥
विष्णो लोकेश तुष्टाऽस्मि वरं वृण्वभिवांछितम्। ददामि तुभ्यमखिलमनर्हं ते न विद्यते ॥ ३३ ॥
मम देव्या यतो भ्राता पूजितः सर्वतस्ततः।

Then Devī Jvālāmukhī who was happy with the prayers, addressed Viṣṇu thus: 'Oh Viṣṇu! Oh Lord of the world! I am pleased. Ask for your desired boon. I will grant it to you all. There is nothing which you do not deserve. Being the brother of my Devī you are adorable everywhere.' 32, 33

श्रुत्वेत्थं तद्वचो विष्णुः प्राह बद्धाञ्जलिस्तदा ॥ ३४ ॥
शृणु मद्वचनं देवि पुराऽहं जगतीमिमाम्। रक्षितुं श्रीमहेशान्या सृष्टस्त्रिपुरया ननु ॥ ३५ ॥
तदाज्ञया लोकरक्षाविधौ सततमुद्यतः। तत्राऽद्य दैत्यराट् कश्चिन्मुर इत्यभिविश्रुतः ॥ ३६ ॥
जगतीनाशनोद्युक्तो बाधतेऽखिलदेवताः। तं जेतुं प्रार्थितो देवैरहं स्वबलसंवृतः ॥ ३७ ॥
युध्यमानस्तेन युद्धे हीनवीर्योऽभवं ननु। चक्रेण रहितस्तेन तदर्थं त्वामुपस्थितः ॥ ३८ ॥
चक्रदानेन जगतीं रक्षाऽद्य सचराऽचरीम्। अथ वा जहि दैत्येशं त्वमेव बलवत्तरा ॥ ३९ ॥

Listening to this, Viṣṇu with folded hands said thus: 'Oh Devī! Lend your ears. In the past I was created by the Great Devī Tripurasundarī for protecting this world indeed. According to Her command I am always engaged in protecting the world. But now some demon known by the name Mura intent on destroying the world is harassing all the gods. Requested by the gods when I was engaged along with my battalion in

the war with him to kill him, I was rendered powerless for want of Sudarśana disc. I have approached you to get Sudarśana. Now, please protect the moving and non-moving creation by giving the disc to me. Or, you may by your immense power destroy the lord of the demons.'

34 to 39

श्रुत्वेत्थं प्रार्थितं विष्णोर्देवी ज्वालामुखी तदा। आह सस्मितया वाचा संबोध्य कमलापतिम् ॥
नारायण त्वं दयितो भ्राता गौर्यास्त्रिविक्रमः। अहमाज्ञाकरी तस्यास्त्वं तस्मान्मान्य एव हि ॥
निग्रहे दैत्यराजस्य शक्ताऽहमपि सांप्रतम्। आज्ञा श्रीत्रिपुरेशान्याः सर्वेषां मूर्ध्नि तिष्ठति ॥
वायुर्वाति सदा सूर्य उदेतीन्दुः सतारकः। धरा लोकं धारयति वारिधिर्नातिवर्तते। ॥ ४३
यद्भयात्तदहं कस्मान्न बिभेमि निरर्गला। सन्तुष्टा च त्वत्तपसा गृहाण निजमायुधम् ॥ ४४
इत्युक्त्वा स्वायुधाच्चक्रं सहस्रारं सुदर्शनम्। सहस्रज्वालया युक्तं सर्वशक्तिसमन्वितम् ॥ ४५
निस्सार्य प्रददौ तस्मै विष्णवे प्रीतमानसा। इदं सुदर्शनं चक्रं महासारं ततोऽधिकम् ॥ ४६
अमोघमप्रतीकार्यं मानसं ते भविष्यति। अनेन जेता लोकानां नाऽजेयस्तव विद्यते ॥ ४७
गच्छ दैत्यं जहि क्षिप्रं लोकं श्रेयोयुतं कुरु। इत्युक्त्वाऽन्तर्हिता सद्यः स्वप्नदृष्टेव सा शिवा ॥

Listening to the request from Viṣṇu, Devī Jvālāmukhī addressed Him with a simile thus: 'Oh Nārāyaṇa! You are Trivikrama the dear brother of Gaurī. I am obedient to Her. Hence you are really venerable to me. Even though I am capable of destroying the demon, we are all bound by the command of Śrī Tripurasundarī. When out of fear towards Her the wind blows, the Sun rises, the Moon rises along with the stars, the Earth holds the creation, the sea does not transgress the shore, how can I freely be without respect for Her. I am pleased by your penance. Take your weapon.' Saying thus, the benevolent Jvālāmukhī took out from her weapon the Sudarśana disc with a thousand blazing teeth and gave it to Viṣṇu. She also said thus: 'This Sudarśana Disc is more powerful than the previous one and is unfailing and unassailable. Your desire will be fulfilled. By this disc you will conquer the worlds and nothing remains to be won. Go and quickly kill the demon and bless the world.' Then the Devī Śivā (Jvālāmukhī) disappeared soon like a dream.

40 to 48

अथ चक्रं समासाद्य मुरं समर आह्वयत्। दैत्यसेनापरिवृतं तत्क्षणेनैव श्रीधरः ॥ ४९॥
सुदर्शनेन भस्मत्वमनयच्छलभं यथा। इति ते कथितं राम विष्णोश्चक्राऽऽप्तिकारणम् ॥ ५०॥

After receiving the Sudarśana Disc Viṣṇu invited Mura to fight and immediately with the Sudarśana burnt him like a moth along with his army. Oh Paraśurāma! Thus I have narrated how Viṣṇu got back His Disc." 49, 50

अथ कामो यथा भस्मीभूतस्तच्छृणु भार्गव। प्रणीय पार्वतीं देवः तप आतिष्ठदुत्तमम् ॥ ५१॥
अथ कालेन महता तारको नाम दैत्यराट्। शूरपद्माऽभिधानोऽपि तपस्तप्त्वा सुदुष्करम्॥ ५२॥
अष्टादशाऽण्डाऽधिपत्यं चक्रतुर्बलदर्पितौ। अथ ताभ्यां पराभूतो युधीन्द्रः सुरनायकः ॥ ५३॥
उपतस्थौ विधातारं दीनो देवगणैर्वृतः। स दृष्ट्वैवंविधं शक्रं नष्टत्रिभुवनश्रियम् ॥ ५४॥
विचार्य प्राह देवेशं प्रश्रयाऽवनतं स्थितम्। शृणु शक्र महानेष दैत्यराजो बलैर्युतः ॥ ५५॥
तारकः शूरपद्मश्च मयाऽग्रतः समीहितौ। न त्वया वा तथाऽन्येन जेतुं शक्यौ कथञ्चन ॥ ५६॥
विना महादेवसुतं स्वामिनं दिष्टमीदृशम्। तद्गच्छ प्रार्थय शिवं पुत्रोत्पादनकर्मणि ॥ ५७॥
तत्सुतस्तव सेनायाः पतिर्भूत्वाऽसुरेश्वरम्। पराजित्य त्रिभुवनश्रियं दास्यति पूर्ववत् ॥ ५८॥

"Oh Bhārgava! Listen as to how later Kāma was reduced to ashes. After marrying Pārvatī Śiva performed a great penance. After the passage of a long time a demon named Tāraka and another by name Śūrapadma with their might and arrogance acquired through intense penance, became the lords of the eighteen worlds. Defeated by them Indra the lord of the gods helplessly approached the creator Brahmā. Seeing Indra who had lost his glory and was standing reverentially, Brahmā after giving a thought spoke to him thus: 'Oh Indra! Listen. That Lord of the demons possesses great power. Tāraka and Śūrapadma who were mentioned by me earlier are invincible either by you or anyone else except by Svāminātha the son and fortune of Mahādeva. Hence go to Śiva and request him to beget a son. His son by becoming the chief of the army of gods will vanquish the demon and restore your wealth of the three worlds.' 51 to 58

श्रुत्वा विधिवचो देवपतिर्देवगणैर्युतः। ययौ त्रिलोचनं देवं प्रार्थितुं जवतस्तदा ॥ ५९॥
तत्र गत्वा देवदेवं नीलकण्ठमुमापतिम्। अपश्यद्बिबुधाऽधीशः शान्तं सर्वाऽश्रयं तदा ॥ ६०॥
सनकाद्यैर्मुनिगणैः सत्त्वोर्जितमहाऽऽशयैः। शारदाऽम्बुनिभस्वच्छशान्तचित्तैर्निरञ्जनैः ॥ ६१॥
परिवृतं मीलिताक्षं ज्वलितं तपसां गणैः। न तत्र कश्चिच्चलति न निःश्वसिति नेक्षते ॥ ६२॥
परस्परं न पश्यन्ति न वदन्त्यपि कर्हिचित्। न पक्षिणोऽपि वाशन्ति न वायुर्वाति वेगतः ॥ ६३

सूर्यो नैव प्रतपति न स्पन्दन्ते च शाखिनः। चित्राऽऽलिखितवत्तत्र निष्क्रियं प्रत्यचेष्टत ॥ ६४॥
तत्र दूरेऽपि संस्थातुं नाऽशकद्देवभूपतिः। तपस्तेजस्समाविष्टो नष्टदृष्टिरभूत्खलु ॥ ६५॥

Hearing the words of Brahmā, Indra along with the gods rushed to pray to Śiva. Reaching there, Indra saw the tranquil blue-necked Great God, the consort of Devī Umā, the protector of all. He saw Śiva who had closed His eyes, who was surrounded by sages like Sanaka and others who were great by their sātvic qualities and a serene pure mind like the autumnal waters. In that place no one was moving, no one was breathing heavily, nor seeing each other, nor talking. The birds did not chirp, the wind was speedless, the Sun not scorching, the branches motionless. Every thing looked like a still painting. Indra was unable to stand even at a distance. Overpowered by the heat of penance, Indra was indeed not able to see.

[Note: The second line of stanza 65 was incomplete in the original. It has been substituted suitably.] 59 to 65

अथ सस्मार वचसां पतिं गुरुमनन्यधीः। नाऽन्योऽत्राऽलं मम त्राण इति मत्वा शतक्रतुः ॥ ६६
स्मृतमात्रो योगिराजः समायातः शतक्रतुम्। प्राप्तं गुरुं समालोक्य देवेशः सुखितो बभौ॥ ६७
अथेन्द्रस्तस्य चरणौ प्रपीड्य शिरसा नतः। बद्धाऽञ्जलिः प्रत्युवाच दीनोऽत्यन्तसुदुःखितः॥ ६८
मामेवं पश्यसि गुरो हृतराज्यं सुदुःखितम्। आपद्वारिधिनिर्मग्नमनन्यशरणं चिरम् ॥ ६९
आज्ञप्तो लोकपतिना प्रार्थितुं नीलकन्धरम्। उत्पादनाय पुत्रस्य तदेवमुपसर्पितुम् ॥ ७०
असमर्थः किं करोमि कथं मे स्यात्समीहितम्।
आचक्ष्वाऽत्रोचितां युक्तिं यथा मे स्यात्समीहितम् ॥ ७१

Then Indra thinking that none other than Bṛhaspati, the Guru can protect him, remembered the Guru with concentration. As soon as Indra remembered, the king among yogis presented himself. Seeing the Guru, Indra felt relieved. Holding his feet and bowing down with folded hands the helpless grieved Indra said thus: 'Oh Guru! Look at me who has lost the kingdom and drowned for long in the ocean of misery without any other saviour. Ordered by Brahmā I came here to request Śiva to beget a son. But I am unable to go near Him. What shall I do? How will my desire be fulfilled? Please tell me a suitable strategy by which my requirement will be achieved.' 66 to 71

श्रुत्वेन्द्रवचनं जीवश्चिन्तयित्वाऽखिलाऽगमम्। प्राहेन्द्रकार्यसंसिद्ध्यै हर्षयन्निव वज्रिणम्॥ ७२॥
शतक्रतो शृणु वचो गौरीं तोषय भक्तितः। सा ते विधास्यति श्रेयो नाऽन्यदत्र पराऽयणम्॥
इत्युक्त्वाऽन्तर्हितो जीवो वायुनुन्नाऽभ्रलेशवत्।

Hearing the words of Devendra, Guru considering the future events addressed Indra regarding the achievement of his task and pleased him. 'Oh Indra! Listen. Propitiate with devotion Devī Gaurī. She will bless you. There is no other way.' Saying thus, the Guru disappeared like a tiny cloud carried away by the wind. 72, 73

अथ देवेश आतिष्ठद्गौरीं तोषयितुं तपः॥ ७४॥
वर्षमेकं ततस्तुष्टा गैरी सन्निहिताऽभवत्। शतक्रतो ब्रूहि यत्ते मनसि ह्यभिवांछितम्॥ ७५॥
इति प्राह तदा देवपतिर्देवीमवैक्षत। प्रणम्य दण्डवत्स्तुत्वा विविधैः स्तुतिभिस्तदा॥ ७६॥
प्राह गौरीं देवपतिः कृताञ्जलिपुटस्तदा। देव्यहं हृतराज्यश्रीरसुरेण किलाऽभवम्॥ ७७॥
तत्र प्राह विधाता मां महादेवसुतात्तव। भवेदीप्सितमित्येवं नाऽन्यस्ते कार्यसाधकः॥ ७८॥
तदहं स्वार्थसंसिद्ध्यै समायातस्त्विहाऽधुना। दृष्ट्वा तपस्यभिरतं महादेवं त्रिलोचनम्॥ ७९॥
सर्वथा नष्टसर्वाऽऽशो गुरुणा प्रेरितस्ततः। त्वामेव शरणं प्राप्तः संरक्षाऽऽपन्महार्णवात्।
इत्युक्त्वा दण्डवद्भूयः पपात तत्पदाऽन्तिके॥ ८०॥

Then Indra performed penance for one year to please Devī Gaurī. The pleased Gaurī appeared before him and said thus: 'Oh Indra! Speak out what you want.' Then Indra seeing the Devī prostrated before Her and praised Her with many hymns and said with folded hands thus: 'Oh Devī! I have indeed lost my kingdom to the demon. I was told by Brahmā that the son of Mahādeva will help me and that there is no other way to achieve my goal. Hence I came here to have my desire fulfilled. But on seeing Śiva engaged in penance I have lost hopes. As urged by Bṛhaspati I am seeking shelter under you. Please save me from the ocean of difficulty.' Saying thus Indra again fell prostrate at Her feet. 74 to 80

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे त्रयस्त्रिंशोऽध्यायः॥

End of the thirty-third chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

चतुस्त्रिंशोऽध्यायः

Chapter 34

श्रुत्वेत्थमिन्द्रवचनमुवाच तु महेश्वरी। शृणु हर्यश्व मद्वाक्यं दुर्घटं प्रतिभाति मे ॥ १॥
न मे संतानयोगोऽस्ति ऋषिपत्न्यास्तु शापतः। महादेवस्य च तथा मदन्यत्र सुतोद्भवः ॥ २॥
तत्कथं स्यात्तव हितं सर्वथा भाति दुष्करम्।

Hearing Indra, the Great Devī said thus: 'Oh Indra! Listen. It looks as though your desire will not be fulfilled. Because of the curse from the wives of the seers I have no chance of having a child and similarly Śiva cannot have a child through anyone other than me. Hence, how will your want be accomplished? On the whole, it appears impossible.' 1, 2

निशम्यैवं वचो गौर्याः शक्रः प्राञ्जलिरब्रवीत् ॥ ३॥
देवि नूनं तव कथं शापः केन कुतः कथम्। त्वं सर्वलोकसंपूज्या महादेवेऽपि वा कथम् ॥
वदैतदति चित्रं मे भाति शङ्करवल्लभे।

Listening to Gaurī, Indra said with folded hands. 'Oh Devī! You are universally worshipped. How is it that you are cursed? From whom and why? How Mahādeva was also cursed? Oh Consort of Śiva! Tell me about this which is astonishing.' 3, 4

हरिणा प्रार्थिता सैवं प्रवक्तुमुपचक्रमे ॥ ५॥
शृणु शक्र यथा शापो मया प्राप्तः शिवेन च। पुराऽहं हिमशैलस्य पितुर्गेहे स्थिता यदा॥ ६॥
तदा कदाचित् सखिभिः संवृता वनमभ्यगाम्। शरत्कालेऽरण्यशोभां द्रष्टुमुत्सुकिता सती ॥ ७
तदा पित्रा समादिष्टाः सहस्रं वनचारिणः। मद्रक्षणायाऽनुगताः वनान्येवमहं गता ॥ ८॥
अथ तत्र कदाचिद्वै मया मृगी दृष्टा शुभा। अदृष्टपूर्वा रुचिरा मृगेण सह संगता ॥ ९॥
क्रीडार्थं तां समानेतुमादिष्टा वनचारिणः। मिथुनं मृगयोः सर्वे परिवव्रुः समन्ततः ॥ १०॥
मिथुनं तत्समानीय ददुर्मह्यं वनेचराः। अथ तत्र निःश्वसन्ती रुदन्ती हरिणी पुरः ॥ ११॥
अहं देवी सुहोत्राऽऽख्यः काश्यपस्तपसि स्थितः। पत्न्याऽनया भरद्वाजसुतयाऽस्मिन् महावने ॥
कुरङ्गमिथुनं दृष्ट्वा तद्रतिर्मेऽभियाचता। तत्कुरङ्गशरीरेण स्थिता स्वरतिकारणात् ॥ १३॥
तत्र क्षमस्वाऽपवृत्तमनया कृतमज्ञया। इति सम्प्रार्थिता तेन शाप एवं विधो मम ॥ १४॥

"Requested by Indra, the Devī narrated thus: 'Oh Indra! Listen why

Śiva and I were cursed. Once in the past when I was living in my father's house in Himālaya, I went to the forest along with my friends to see the autumnal beauty. Ordered by my father a thousand hunters followed me as bodyguards. In that forest I saw a rare beautiful deer engaged in love with her partner. I ordered the hunters to catch them for my sport. All the hunters surrounded the pair of deers and brought them to me. The female deer was sighing and weeping. The male deer said thus: 'Oh Devī! I am Suhotra belonging to Kāśyapa lineage living in this forest along with this lady who is the daughter of the sage Bharadvāja. Seeing a pair of deers she desired a similar love-sport from me and assuming the form of the female deer she was amorous.' In that context even though requested to be excused for my ignorant act he cursed me (not to have conjugal bliss). 5 to 14

महादेवस्याऽपि शृणु शापहेतुं पुरातनम्। पुरा त्रेतामुखे विप्राः कर्मणेन्द्राऽदिकान् सुरान्॥ १५॥
अत्यवर्तन्त तपसा महता सुसमेधिताः। चक्रुर्देवान् वशे सेन्द्रान् ससिद्धाऽसुरराक्षसान् ॥ १६॥
आज्ञाप्रतीक्षका देवा विप्राणामभवन् तदा। एवं त्रिलोकीं विप्राणां वशगां वीक्ष्य सर्वथा॥ १७
हतप्रभाव इन्द्रोऽभूद्विप्राज्ञापालकः स्वतः।

"Listen to the cause for the curse on Śiva. Long ago at the beginning of the Tretā yuga, the brahmins by their great penance became powerful and neglected the gods and controlled Indra, Siddhas and Rākṣasas. The gods became obedient to the brahmins. Observing the three worlds brought under the control of the brahmins, Indra lost his glory and became subservient to the brahmins. 15 to 17

अथ शक्रो देवगणवृतो ब्रह्माणमभ्ययौ ॥ १८॥
न्यवेदयच्च दीनाऽत्मा विप्राऽधीनत्वमात्मनः।

"Then the helpless Indra along with the other gods went to Brahmā and submitted his subordination to the brahmins. 18

श्रुत्वा विधिः प्राह हरिं नैतत् प्रतिविधावहम् ॥ १९॥
समर्थोऽस्मि यतस्तेषां बिभेमि तपसां बलात्। इत्युक्त्वा देवसहितो विष्णुमभ्यागमद्विधिः॥ २०॥
न्यवेदयद्देववृत्तं यथावच्चतुराननः।

"Hearing this Brahmā said thus to Indra. 'I cannot counteract because

I am also frightened of the power of their penance.' Saying thus, Brahmā along with Indra went to Viṣṇu and narrated verbatim the news about the gods. 19, 20

श्रुत्वा नारायणः प्राह ब्राह्मणानां तपोबलम् ॥ २१॥
निशाम्य विधिमामन्त्र्य शृणु ब्रह्मन् वचो मम। अद्य विप्रैर्जितं सर्वं दारुकावनवासिभिः॥ २२॥
तपसां राशिभिस्तस्मादुपायो न हि दृश्यते। तेषां निरोधे क्षणतो भस्मीकुर्युर्जगत्त्रयम् ॥ २३॥
ब्रह्माण्डानां शतस्याऽपि स्रष्टुमर्हाः पुनः क्षणात्।
व्यवसायो नाऽत्र कश्चित् सफलो दृश्यते मम ॥ २४॥
तद्गच्छामो महादेवं स श्रेयो नो विधास्यति। इत्युक्त्वा सहितो ब्रह्ममुखैः कैलासमागमत् ॥ २५

"Listening to the power of penance of the brahmins Viṣṇu addressed Brahmā thus: 'Oh Brahmā! Listen. Presently the brahmins dwelling in the Dārukā forest have conquered everything by their immense penance and I do not see any means to prevent them. If opposed, they may destroy the three worlds. They are capable of creating a hundred universes in a moment. Hence any effort of ours, will not work. Therefore let us go to Mahādeva who will do good to us.' Saying thus Viṣṇu reached Kailāsa along with Brahmā and others. 21 to 25

नत्वा शिवं बद्धकरास्तस्थुर्विष्णुमुखास्तदा। दृष्ट्वा विष्णुं सुरैर्युक्तं विधिं च प्राह शङ्करः॥ २६
शृण्वन्तु विबुधाः सर्वे वाक्यमत्र यथाविधम्। जानामि भवतामत्र समागमनकारणम् ॥ २७॥
अद्य विप्रास्तपोराशिज्वालामालापरीवृताः। भस्मीकुर्युः प्राप्तमात्रं वह्निज्वालास्तृणं यथा॥ २८॥
तदत्र कृत्यं निर्जेतुं मन्त्रयामः सुमन्त्रिभिः। इत्युक्त्वाऽन्यान् विसृज्याऽथ प्रधानसुरनायकैः॥ २९
मन्त्रयामास सुचिरमुपन्यस्य पृथक् पृथक्।

"After bowing to Śiva, Viṣṇu and others, stood there with folded hands. Seeing Viṣṇu and Brahmā along with the gods, Śaṅkara spoke thus: 'Oh Gods! All of you listen to my logical utterances. I know why you have come to me. Presently the brahmins shielded by the blaze of their penance would burn to ashes just by their proximity even as a fire burns a straw. In this regard, let us deliberate along with great ministers about defeating the brahmins.' Saying thus, Śiva leaving out others discussed at length point by point with the prominent leaders of the gods after seating them. 26 to 29

अथाऽह पुण्डरीकाक्ष उपायोऽन्यो न रोचते ॥ ३०॥
अन्यत्र छद्मना जेतुमशक्यास्ते महीसुराः। तद्गच्छतु भवस्तत्र मनोहरवपुर्भृशम् ॥ ३१॥
विप्रदारान्मोहयित्वा धर्माच्च्यावयतु द्रुतम्। धर्मच्युता यदा विप्रा जेतुं शक्यास्तु सर्वथा ॥ ३२॥
एष मेऽभिमतः पक्षः सर्वथा ह्यभिरोचते।

"Then Viṣṇu said thus: 'Other than by deceit, I do not think that by any means the brahmins can be vanquished. Hence let Śiva assuming an enchanting form go there and infatuate the wives of the brahmins and make them slip from righteousness. Once they have lost their Dharma, the brahmins can be conquered. This is my opinion which is most dear to me.' 30 to 32

श्रुत्वेत्थं केशववचस्तुष्टा विधिमुखाः सुराः ॥ ३३॥
समीड्य शङ्करं देवं चोदयामासुराशिषे।

Hearing Viṣṇu, the happy Brahmā and other gods prayed to Lord Śaṅkara and prompted Him for their welfare. 33

शिवोऽपि देवकार्याऽर्थं वृषारूढः सपार्षदः ॥ ३४॥
जगाम तत्र विप्रास्ते वने यत्र तपःपराः। अथ तान् भूसुरान् सर्वानभिलक्ष्य विनिर्गतान् ॥ ३५॥
समित्पुष्पाद्याहृतये प्रविवेश तदाश्रमान्। कृत्वा रूपं सुरुचिरं कोटिमन्मथसुन्दरम् ॥ ३६॥
दर्शयामास दारेषु चाऽत्मानं तादृशं शिवः।

Even Śiva for the sake of the gods went along with His attendants on his bull to the forest where the brahmins were engaged in penance. Then watching the brahmins going out to fetch sacred fuel and flowers, Śiva entered their hermitage. Assuming a beautiful form resembling a crore of cupids, Śiva presented himself to the wives of the brahmins. 34 to 36

तं तादृशं समालोक्य विप्राणां ताः सुयोषितः ॥ ३७॥
कामबाणाऽऽहताः सर्वाः शिवमेवाऽन्वयुस्तदा। निरुद्ध्यमानाः पुत्राद्यैर्विस्मृतप्रियबान्धवाः ॥
अन्वयुस्त्यक्तसर्वस्वाः शिवेनाऽत्यन्तमोहिताः। अथ ताभिः परिवृतः शिवोऽगच्छद्वनान्तरम् ॥

Seeing such a handsome Śiva, all the wives of the brahmins struck by libidinous arrow followed Śiva. Although their children and others tried to stop them, all of them followed Śiva forgetting their kith and kin. Surrounded by them Śiva moved to another forest. 37 to 39

कामाचारविनोदैस्ता मोहयामास शङ्करः। संगतास्ताः शिवेनैवं सर्वा गर्भं दधुस्तदा ॥ ४०॥
उपभुज्य विप्रसतीः आह देवः पिनाकभृत्। यात स्वभवनान्याशु भर्तारो यत्सुकोपनाः ॥ ४१॥
पुनः कालेऽनुगच्छामः पुरः संध्याऽतिवर्तते। एवं ता मुनिपत्न्यस्तु श्रुत्वा शङ्करभाषितम्॥ ४२॥
जग्मुर्गेहाऽभिमुखतो भीता भर्त्रपचारतः।

Śaṅkara by amorous sport deluded them. Coming in contact with Śiva, all of them became pregnant. After cohabiting with them, Śiva told them thus: 'Return to your houses lest your husbands become wrathful. We will meet again later. Now it is going to be dark.' Hearing Śaṅkara, the wives of the brahmins went back fearing their infidelity towards their husbands. 40 to 42

तदन्तरे मुनिगणाः फलपुष्पसमिद्ग्रहाः ॥ ४३॥
प्राप्ता गृहांस्तत्र दारान् वीक्ष्याऽतिविकृताऽकृतीन्।
अभिलक्ष्य गर्भयुताः पत्नीः स्वाः सर्व एव ते ॥ ४४॥
शंकिता अभवन् तत्र ज्ञात्वा तत्तपसो बलात्। महादेवाऽपचरितं चुक्रुधुर्मुनिपुंगवाः ॥ ४५॥

Then the sages who returned to their houses with fruits, flowers and sacred fuel saw their wives looking different and pregnant, started doubting. By the power of their penance they understood the misdeed of Mahādeva and became ferocious. 43 to 45

जग्मुर्यत्र महादेवो भस्मीकुर्म इति क्रुधा।
आगच्छतो मुनीन् दृष्ट्वा महादेवोऽति कोपनान् ॥ ४६॥
पलायनपरः शीघ्रमभवद्वृषकेतनः।

The angry sages went to Śiva with the intention of reducing Him to ashes. Seeing the indignant sages approaching him, the bull bannered Mahādeva took to His heels. 46

पलायनपरं देवं नभोमार्गसमाश्रयम् ॥ ४७॥
दृष्ट्वा मुनिगणाः क्रुद्धाः शापं तस्मिन्नवाऽसृजुः।
परक्षेत्रे स्वयं यस्मात्कामी बीजं स्वमुत्सृजत् ॥ ४८॥
तस्मादितः परं चाऽन्यस्त्रीषु षण्डत्वमेष्यति।
येन लिङ्गेन चाऽस्माकं पत्न्य एताः प्रदूषिताः ॥ ४९॥

पतत्वस्मत्समक्षं तल्लिङ्गं जारस्य सर्वथा।
एवं विप्रैः शिवः शप्तस्तस्मात्ते कथमीप्सितम् ॥ ५० ॥
भवेदमरराजन्य न ह्यपत्यस्य संभवः।

Seeing Śiva running away in the sky, the angry sages cast a curse on Him thus: 'Because this lustful one has sown his seed in the wombs belonging to others he shall become a eunuch for other women. Let the penis of this paramour by which he has defiled our wives, fall off in our presence.' That is how Śiva was cursed by the brahmins. 'Therefore, Oh Indra! How can you achieve your goal. There is no chance of Śiva getting a child.' 47 to 50

श्रुत्वेत्थं पार्वतीवाक्यमिन्द्रः पप्रच्छ सादरम् ॥ ५१ ॥
देव्यहं श्रोतुमिच्छामि शिवः किमकरोत्ततः। कथं छिन्नं तस्य लिङ्गं किं भूतं तत्ततः परम् ॥

Listening to Pārvatī, Indra eagerly inquired thus: 'Oh Devī! I would like to listen to what Śiva did later. How was his penis cut off and after that, what happened to it?' 51, 52

पृष्ट्वैवं देवराजेन प्राह गौरी दिवस्पतिम्। एवं शापोत्तरं तस्य शिवस्याऽऽकाशगामिनः ॥ ५३ ॥
पपात लिङ्गं संछिन्नं दूरादाकाशमार्गतः। पतल्लिङ्गं समालोक्य ब्रह्मा विष्णुमचोदयत् ॥ ५४ ॥
एतल्लिङ्गं यदि पतेच्छूलिनः पृथिवीतले। शतधा पृथिवी शीर्णा भविष्यति न संशयः ॥ ५५ ॥
नाऽस्त्यन्यो धारको लोके विद्यते त्वामृते हरे। योन्याकृत्या धारयैतत्क्षोभशान्त्यै न चाऽन्यथा ॥
त्वामहं धारयिष्यामि योनिरूपेण संस्थितम्। इत्युक्त्वा पीठरूपेण स्थितो ब्रह्मा प्रजापतिः ॥ ५७
योनिरूपेण तस्योर्ध्वे संस्थितः कमलेक्षणः।

Thus questioned by Indra, Gaurī answered him thus: 'After the curse, the penis of Śiva, who was in the sky, got separated and began to drop down the sky. Seeing the falling genital, Brahmā urged Viṣṇu thus: 'Oh Viṣṇu! If this penis of Śiva falls on the earth, definitely the earth will split into a hundred pieces. There is none other than you who can bear this. Hence to avoid this calamity, become its support in the form of vulva. I will support you as your base.' Saying thus, Brahmā the creator placed himself as a pedestal. Above that Viṣṇu took the form of a vulva. 53 to 57

अथ लिङ्गं योनिमध्ये पपात क्षणतस्तदा ॥ ५८ ॥
पततस्तस्य वेगेन योनिस्तु निरभिद्यत। भित्त्वा योनिं पीठमध्ये प्राविशल्लिङ्गमद्भुतम् ॥ ५९ ॥
विष्णुः ब्रह्माऽपि तल्लिङ्गं धारयामासतुर्बलात्। तद्भारेण धरां भूयो निविशन्तीं रसातलम् ॥ ६०
कम्यमानां हरिः शेषरूपी दृढमधारयत्।

Then soon the Liṅga (penis) dropped in the middle of the vulva and by its impact the vulva got split. Breaking the vulva, the Liṅga entered the pedestal. Viṣṇu and Brahmā held that Liṅga with great effort. By its weight the trembling earth which was entering the Rasātala (a lower world) was firmly held in position by Viṣṇu in the form of Ādiśeṣa the serpent. 58 to 60

एतस्मिन्नन्तरे देवः शम्भुः प्रकुपितोऽभवत् ॥ ६१ ॥
तस्य क्रोधसमुद्भूतः पावको नेत्रनिस्सृतः। जगद्दग्धुं समारेभे तदद्भुतमिवाऽभवत् ॥ ६२ ॥
दह्यमाने सर्वलोके हाहाकारो महानभूत्।

Meanwhile God Śiva was furious. The flame of His anger emerging from His third eye started burning the worlds. It was astonishing. As the worlds were being burnt there was a huge tumult. 61, 62

अथ देवाः सगन्धर्वा विद्याधरमहोरगाः ॥ ६३ ॥
सिद्धाः पितृगणाः देवमुनयोऽन्येऽपि सर्वतः।
अस्तुवन्नीलकण्ठं तं क्रुद्धं कालाऽन्तकं शिवम् ॥ ६४ ॥

Then the gods, the gandharvas, the vidyādharas, the great serpents, the siddhas, the manes, the celestial sages and many others prayed in many ways to the blue-necked angry Śiva the destroyer of Yama. 63, 64

यदा न क्षमते देवः शिवो लिङ्गस्य छेदनात्। तदा ब्रह्मा शिवोपस्थलिङ्गाऽत्मा समजायत ॥ ६५

When Śiva could not tolerate the loss of His penis Brahmā became His penis. 65

दृष्ट्वा लिङ्गोद्गमं तस्य शान्तमीषन्महेश्वरम्। विष्णुः कृताऽञ्जलिः प्राह स्तुत्वा नत्वा पुनः पुनः॥
महादेव जगन्नाथ त्राहि लोकांश्चराऽचरान्। नश्यमानांस्तवक्रोधाऽग्निना तमुपसंहर ॥ ६७ ॥
तव यत् पतितं लिङ्गं पूजयामो वयं सदा। इत्युक्त्वा पुण्डरीकाक्षो लिङ्गे पूजामकल्पयत् ॥ ६८

विविधैरुपचाराऽद्यैः पूजयित्वा यथाविधि। परिक्रम्य नमस्कृत्य स्तुतिं चक्रे विचित्रिताम् ॥ ६९

Seeing Śiva who was slightly peaceful having obtained His penis, Viṣṇu after bowing and praying repeatedly said with folded hands thus: 'Oh Mahādeva! Oh Lord of the Universe! Protect the moving and non-moving creations that are getting destroyed by Your flame of anger. Please withdraw the flame. We will always worship Your Liṅga which has fallen.' Saying thus Viṣṇu worshipped that Liṅga with several rituals as ordained and with circumambulatory prostrations prayed wonderfully. 66 to 69

अथ लिङ्गपूजनेन शान्तः सन्निहितो भवः। जगाद विष्णुं सम्बोध्य विष्णो मद्वचनं शृणु॥ ७०॥
अद्य त्वया पूजितोऽहं लिङ्गेऽस्मिन्नादितस्ततः। अलौकिकी क्रिया चेऽयं कृता मत्प्रीतिहेतवे ॥
अद्य प्रभृत्यहं तस्माल्लिङ्ग एव प्रपूजनात्। भवामि नाऽन्यथा विष्णो सन्तुष्टः सर्वथा जनैः॥ ७२
स्थापयन्तु च मां लिङ्गरूपिणं सर्वदेवताः। मर्त्याऽऽद्या अपि सर्वत्र तत्र सन्निधिमेम्यहम्॥ ७३॥
ब्रह्मा पीठात्मको योनिर्विष्णुर्लिङ्गमहं त्रयम्। समष्ट्या परमेशस्य रूपं स्यात्तुर्यसंज्ञितम् ॥ ७४॥
इत्युक्त्वा पूजयामास स्वयं शम्भुस्त्रिलोचनः। ब्रह्मा देवपतिर्देवाः सर्वे चक्रुस्तदर्चनम् ॥ ७५॥
एतद्देवेश ते प्रोक्तं शिवस्य चरितं महत्। शापस्य च मया प्रोक्तं कारणं सर्वमादितः ॥ ७६॥

Then Śiva pacified by the worship of his Liṅga went near Viṣṇu and addressed him this: 'Oh Viṣṇu! Listen. I have been worshipped by you for the first time in the Liṅga unconventionally to have my blessing. From this day I will be pleased by the worship of the Liṅga alone by all and not otherwise. Let all the gods and human beings install me in the form of the Liṅga and I will dwell there. The trinity with Brahmā as the pedestal, Viṣṇu as the yoni and me as the Liṅga will in conjunction be the fourth form of Parameśvara.' Saying thus the three-eyed Śambhu himself worshipped the Liṅga. Brahmā, Indra and all the other gods offered their worship.

"Oh Indra! I have told you the glorious story of Śiva. I have also told you from the start, the reason for His curse." 70 to 76

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे चतुस्त्रिंशोऽध्यायः॥

End of the thirty-fourth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

पञ्चत्रिंशोऽध्यायः

Chapter 35

अथ देवपतिर्गौरीं पुनः पप्रच्छ सादरम्। भूमिलोके लिङ्गपूजा कथं मर्त्यैः कृताऽभवत् ॥ १॥
एतदाख्याहि मे श्रोतुर्यदि श्रोतव्यमस्ति वै।

Then Indra inquired Gaurī eagerly thus: "How the worship of the Liṅga was done on the earth? If I may know that, please tell me." 1

अथ प्राह सुरेशं सा गिरिजा हृष्टमानसा ॥ २॥
शृणु देवेश वक्ष्यामि कथां पापप्रणाशिनीम्। अथ भूमौ जनाः श्रुत्वा देवेभ्यो लिङ्गपूजनम्॥ ३
न श्रद्दधुर्वचः प्रायो लोकविद्विष्टमित्युत। अथ लिङ्गाऽर्चनं लोके लुप्तं मत्वा त्रिलोचनः ॥ ४॥
आस्थितस्तप अत्युग्रं त्रिपुरा प्रीतिहेतवे। दशवर्षसहस्राणि ततः सा जगदीश्वरी ॥ ५॥
प्रसन्ना दर्शयामास स्वात्मानं मूर्तिमत्तया।

Then the pleased Girijā addressed Indra thus: "Oh Indra! Listen. I will tell you the purifying anecdote. People on earth came to know about the worship of the Liṅga by the gods and did not heed it perhaps considering it to be hostile to the world. Then Śiva, seeing the discontinuance of Liṅga worship on the earth, performed extremely severe penance to propitiate Devī Tripurasundarī. After ten thousand years, the pleased Devī presented Herself in the visible form. 2 to 5

दृष्ट्वा मूर्तिं जगन्मातुः स्तुत्वा नत्वा पुनः पुनः ॥ ६॥
प्रणतो दण्डवद्भूमौ भक्तिनिर्भरिताऽन्तरम्। अथ सा त्रिपुरेशानी लीलाविग्रहधारिणी ॥ ७॥
आह शंभुं शिवेत्येवमामन्त्र्य जगदीश्वरी ॥ ८॥

Seeing the Universal Mother, Śiva filled with fervent devotion repeatedly bowed, prostrated and prayed before Her. Then the Devī Tripursundarī who had assumed a sportive form addressed Śambhu as Śiva and said thus. 6 to 8

शृणु शङ्कर मद्वाक्यं लोकविद्विष्टमेव तत्। यल्लिङ्गपूजनं प्रोक्तं न वांछन्ति जनास्ततः ॥ ९॥
तथाऽप्यहं ते तपसा तुष्टा दास्यामि वांछितम्। अद्यप्रभृति लोकेषु तव मूर्तिस्तु सर्वतः ॥ १०॥
लिङ्गाऽऽत्मतां समायातु लिङ्गे पूजनमात्रतः। तुष्टाः त्रिमूर्तयः सन्तु तथा तुर्यो महेश्वरः ॥ ११॥

"Oh Śaṅkara! Listen. Human beings are not interested in the said worship of Liṅga and are opposing it. Even so, pleased by your penance I will grant your desire. From this day let all your forms in all the worlds assume the shape of the Liṅga. Let the Trinity and the fourth one called Maheśvara be pleased with the worship of just the Liṅga. 8 to 11

ब्रह्मणा विष्णुना चाऽपि त्वया तुर्येण शम्भुना। सदाशिवेन चाऽऽराध्यं लिङ्गं सर्वैरपीश्वरैः॥ १२

यो लिङ्गं नाऽर्चयेद्भक्त्या तस्य त्वं वा हरिस्तथा।
अन्येऽपि देवा विमुखा भवन्तु मम शासनात् ॥ १३॥

"The Liṅga has to be worshipped by Brahmā, Viṣṇu, Śambhu and the fourth Sadāśiva and all other gods. According to my command, you, Hari and other gods should be unfavourable to him who does not worship with devotion, the Liṅga. 12, 13

मद्भक्तस्याऽपि लिङ्गाऽर्चा नित्यमावश्यकी भवेत्।
अनभ्यर्च्य लिङ्गमैशं मदुपाऽस्ति करोति यः ॥ १४॥
तस्य निष्फलमेवाऽस्तु सर्वं कर्म कृतं शिव।
लिङ्गपूजनमात्रेण प्रीताऽहं वांछिताऽर्थदा ॥ १५॥

"Even to My devotee, worship of the Liṅga is mandatory. Oh Śiva! He who worships Me without worshipping the Śivaliṅga, all his efforts will be futile. I will be pleased by mere worship of the Liṅga and grant all his wants. 14, 15

विधिना पूजिता लिङ्गे येनाऽहं भक्तिभावतः।
तस्मै ददामि सालोक्यमलभ्यमन्यथा जनैः ॥ १६॥

"To him, who with devotion worships Me properly in a Liṅga, I will grant a dwelling in My Abode which is unattainable by others. 16

यस्तु लिङ्गे यन्त्रराजं विलिख्य पूजयेच्च माम्।
तत्फलं चक्रराजाऽर्चाकोटिकोटिगुणं भवेत् ॥ १७॥

"He who worships Me in Śrīcakra written on a Liṅga will attain myriads of benefits of worshipping Śrīcakra. 17

लिङ्गमूर्ध्निकृतं यन्त्रं सर्वयन्त्रोत्तमोत्तमम्। तत्र पूजनमात्रेण पूजिताः सर्वदेवताः ॥ १८ ॥
यस्मात्त्रिमूर्तिरूपं तद्देवा मूर्तित्रयोद्भवाः।

"The Yantra (Tāntric Diagram) written on the top of a Liṅga is the Supreme Yantra. Just worship of that is tantamounts to worshipping all the gods because the Liṅga is the embodiment of the Divine Trinity who have emerged from it. 18

अन्यत्ते संप्रवक्ष्यामि रहस्यं शृणु शङ्कर ॥ १९ ॥
लीनाऽर्थगमकं यस्माल्लिङ्गं साक्षात्परः शिवः। मद्रूपमपरं लिङ्गं सर्वकारणभावतः ॥ २० ॥
इत्युक्त्वा विधिमुख्यांश्च प्रशास्य लिङ्गपूजने। पश्यतां सर्वदेवानां तत्रैवाऽन्तरधीयत ॥ २१ ॥

"Oh Śaṅkara! Listen. I will tell you another secret. Since the Liṅga indicates the state of involution, it is the Transcendental ParaŚiva, and it is an alternate form of Mine in its causal aspect." Saying thus and instructing Brahmā and others to worship the Śivaliṅga, the Devī disappeared as all the gods were watching. 19 to 21

ततः प्रभृति लोकेषु प्रसृतं लिङ्गपूजनम्। एतत्तेऽभिहितं शक्र तस्मान्नाऽपत्यसंभवः ॥ २२ ॥
तथाऽपि पश्यसि शिवं तपः परममास्थितम्। निरुच्छ्वासं निरुन्मेषं कथं तेन समागमः॥ २३ ॥
गच्छेन्द्र काममत्रार्थे नियोजय रमासुतम्। स जेष्यति शिवं देवं कालेन तव सम्मतम् ॥ २४ ॥
भवेदिति समादिश्य जगामाऽन्तर्धिमम्बिका।

From that day worship of the Liṅga spread in the worlds. "Oh Indra! I have told you this. Hence there is no chance of Śiva having a child. Moreover you have seen Śiva performing a great penance without breathing and opening his eyes. How can I have contact with him? Oh Indra! Go and depute Kāma the son of Lakṣmī for this task. He will win Śiva and later your desire will be fulfilled." Instructing thus Gaurī disappeared. 22 to 24

अथ देवपतिः शीघ्रमागत्य स्वर्निवेशनम् ॥ २५ ॥
सस्मार मन्मथं देवं स्वकार्यवशतो द्रुतम्। अथ संस्मृतमात्रस्तु मन्मथो रतिसंयुतः ॥ २६ ॥
आविर्भूतः शक्रसभामध्ये निमेषमात्रतः। तरुणो लावण्यनिधिः पुष्पबाणेक्षुकार्मुकः ॥ २७ ॥
ततोऽतिमात्रसौन्दर्ययुतां संश्लिष्य वै रतिम्। आच्छिन्दन् स्वर्निवासानां चक्षूंषि च मनांसि च ॥

Then Indra quickly returned to his abode and immediately remembered Manmatha regarding the job on hand. By that mere

remembrance, Manmatha made his appearance at that same moment along with Ratī in the assembly of Indra. Manmatha, the juvenile repository of charm, wielding the flower-arrow and the sugarcane bow and embracing the indescribably beautiful Ratī, lured the sight and mind of the gods. 25 to 28

दृष्ट्वा प्राप्तं मन्मथं तं प्रत्युद्गम्य दिवस्पतिः। समानयत्करे धृत्वा स्वाऽऽसने सन्निवेशयत्॥ २९
अथाऽभ्यर्हणमादाय पूजयामास मन्मथम्।

Seeing the arrival of Manmatha, Indra holding his hands received him and placed him on the throne. Then Indra worshipped Manmatha with suitable articles. 29

तथा सुपूजितः कामो देवैः सम्मानितो भृशम् ॥ ३०॥
सन्तुष्टः प्राह देवेशं शृण्वतां च दिवौकसाम्।
ब्रूहीन्द्र संस्मृतः कस्मात् किं ते कृत्यं मया स्थितम् ॥ ३१॥
यास्यामि तत्ते संपाद्य सर्वथा ते प्रपूजितः।
साधयिष्याम्यसाध्यं च त्वदर्थं संशयं जहि ॥ ३२॥

Manmatha who was worshipped thus and honoured by the gods was pleased and as the gods were listening, addressed Devendra thus: "Oh Indra! Tell me why you remembered me. What should I do? Honoured by you, I will fetch your want. I will achieve the impossible for your sake. Have no doubt." 30 to 32

इति ब्रुवाणं देवेशः प्राह हृष्टः कृताऽञ्जलिः।
नैतच्चित्रं रमापुत्र सदृशं वचनं तव ॥ ३३॥
लोकमात्रा मदर्थे त्वं सृष्टोऽजेयोऽखिलैरपि।
यस्ते शत्रुः शिवो देवः सद्यः स तप आस्थितः ॥ ३४॥
तं जित्वा सत्वरं शैलजातायां सन्नियोजय।

To Manmatha who spoke in this manner, the happy Indra with folded hands said thus: "Oh Son of Lakṣmī! Your words are not surprising; instead they befit you. You, the invincible one, were created by the Universal Mother for my benefit. Śiva who is your enemy is presently performing penance. Please vanquish him and unite him with Pārvatī the daughter of Himavān. 33, 34

श्रुत्वेत्थं शक्रवचनं मदनो विमना अभूत् ॥ ३५॥
स्मृत्वा प्राक् गिरिजाशापं शिवादात्मप्रणाशनम्।
स्थितस्तूष्णीं क्षणं तादृग्विधमालक्ष्य वज्रभृत् ॥ ३६॥
आह किं काम विमना लक्ष्यसेऽत्र विशेषतः।

Hearing the words of Indra, Manmatha was depressed and silent recollecting the earlier curse from Girijā and his destruction by Śiva. Seeing the state of Manmatha, Indra said thus: "Oh Kāma! Why are you unusually sad?" 35, 36

इति शक्राऽनुयुक्तः स निश्वसन्नाह स्वाऽन्तरम् ॥ ३७॥
वद शक्र कस्य नाम प्रियं स्यादात्मनाशनम्।
शप्तोऽस्मि गौर्या भस्मत्वं यास्यसि त्र्यम्बकादिति ॥ ३८॥
स कालः प्राप्त इत्येवं मन्ये कालो दुरत्ययः।
तथाऽप्युक्त्वा करोमीति न कुर्यान्मादृशः कथम् ॥ ३९॥
गच्छामि ते प्रियं कर्तुमग्रे दैवं पराऽयणम्।
इत्युक्त्वा निर्ययौ स्वर्गाद्रथं चैत्रं समास्थितः ॥ ४०॥

Questioned by Indra, Manmatha sighed and expressed his inner thought. "Oh Indra! Please tell me who will love selfdestruction. I am cursed by Gaurī that I will be reduced to ashes by the three-eyed Śiva. I think that this is the time for that. Time is really inviolable. Even then, after telling you that I will do your job, how can I withdraw? Hence I will go to achieve your desire and leave the future to the God." Saying thus, Manmatha proceeded from the heaven in his chariot named Caitra. 37 to 40

अथ कण्ठे समाश्लिष्य रतिरत्यन्तदुःखिता। पतिं निवारयामास रुदन्ती सर्वयत्नतः ॥ ४१॥
नाथ त्वयि समापन्ने कीर्तिशेषमहं कथम्। जीविष्याम्यलमेतेन आत्मनाशव्रतेन ते ॥ ४२॥
गच्छामो नगरं स्वीयं जीवन् भद्राणि पश्यति। सत्यं तपस्तथा वीर्यं सर्वं जीवनहेतवे ॥ ४३॥
जीवनाद्विच्युतौ किं स्यात्तपःसत्यपराक्रमैः। मदुक्तं मन्यसे नोचेदहं त्वत्पुरतोऽधुना ॥ ४४॥
त्यजामि जीवितं चैतत्ततो गच्छ यथेच्छतः। त्वया विनाकृता चाऽहं क्षणार्धमपि नोत्सहे ॥ ४५
प्राणान् धारयितुं नाथ सत्यमेतद् ब्रवीमि ते।

Then the extremely grieved Ratī embracing her husband around his

neck and weeping, tried her best to stop him. She said, "Oh dear! How will I survive while your glory alone survives? Please withdraw your vow of self-annihilation. Let us get back to our city. Living persons alone will enjoy auspiciousness. Truth, penance, valour and all are for life only. What is their use if one dies. If you do not concede my words, I will in your presence discard this life and then you can go as you wish. Oh Dearest! I am telling you the truth. Separated from you I will be unable to live even for a second." 41 to 45

निशम्य स्वप्रियावाक्यं कण्ठे सक्तां रतिं तदा ॥ ४६ ॥
धैर्यवान् प्राह कन्दर्पः प्रिये शृणु वचो मम।
शोचन्त्यापत्सु नो धीराः शोकः सर्वाऽर्थनाशनः ॥ ४७ ॥
भाव्यन्यथयितुं नैव शक्ता ब्रह्ममुखा अपि।
पुनस्त्वया समेष्यामि कालेन प्राणनायिके ॥ ४८ ॥
तावत् त्वं त्रिपुरेशानीमाराधय शुभाऽन्तरा।
सा ते महेश्वरी सर्वं वाञ्छितं प्रविधास्यति ॥ ४९ ॥

Listening to his beloved Ratī who had embraced him around his neck, the brave Manmatha said thus: "Oh My Beloved! Listen. The brave do not grieve in times of distress. Sorrow destroys all benefits. Even Brahmā and others cannot alter what is in store. Oh My Love! I will join you again soon. Till such time worship Devī Tripurasundarī with a pure mind who will grant you all your wants." 46 to 49

इत्थं ब्रुवत्यपि निजकान्ते कामे रतिः प्रिया। शोकसंविग्नहृदया मूर्च्छिता न्यपतक्षितौ ॥ ५० ॥
मूलकृत्तेव कदली हैमी क्षितितलं गता।

Even when her dear husband Kāma was telling her, Ratī, frightened with sorrow, fell unconscious on the ground just as an yellow-plantain tree chopped at its root touches the ground. 50

दृष्ट्वा तादृग्विधां प्राणप्रेयसीं शोककातरः ॥ ५१ ॥
उत्थाप्याऽङ्कं समारोप्य मदनः पर्यदेवयत्। अथ सस्मार जननीं रमां नारायणप्रियाम् ॥ ५२ ॥
साऽपि तत् स्मृतिमात्रेण सान्निध्यं समुपागता।
दृष्ट्वा तां जननीं कामो भुवि न्यस्य प्रियां रतिम् ॥ ५३ ॥

प्रणाममकरोन्मातुः स्ववृत्तं च न्यवेदयत्। मातर्मया प्रतिश्रुत्य करोमीति प्रियं हरौ ॥ ५४॥
कथं स्यां विमुखस्तस्माद्यथा कापुरुषो भुवि। तदहं जेतुकामोऽद्य मातः शिवमुपव्रजे ॥ ५५॥
एनां प्रियां समाश्वास्य सान्निध्यं नेतुमर्हसि।

Seeing the plight of his dear wife, the sad Kāma taking her on his lap remembered his Mother Lakṣmī the consort of Nārāyaṇa who made her presence immediately. Seeing his Mother, Kāma placing Ratī on the ground, bowed to Her and narrated his story. "Oh Mother! Having promised Indra that I will accomplish his task, how can I go against it like a bad person on the earth? Hence I will go to Śiva to conquer him. You take my consort to your abode after consoling her." 51 to 55

इत्युक्तवन्तं मदनं परिष्वज्य रमा तदा ॥ ५६॥
शोकभारपरिम्लानमुखी तं प्राह धैर्यतः। वत्स गच्छ महेशानं कालेनैव विजेष्यति ॥ ५७॥
शापो गौर्या निराकर्तुमशक्यो विधिनाऽपि वै। तद्गच्छ श्रीमहादेवीं स्मरन् विद्यामयीं जपन् ॥
सा ते विधास्यति शुभं गच्छ श्रेयः समाप्नुहि।

Then Ramā with a faded, sad countenance embraced Manmatha who spoke to her and with courage told him thus: "My Child! Go. You will soon win Maheśvara. Even Brahmā cannot undo the curse by Gaurī. Hence meditate on the Great Devī Śrī Tripurasundarī and recite Her Śrī Vidyā Mantra (Pañcadaśākṣarī) and go. She will bless you. Go and shine." 56 to 58

इत्युक्तो मदनो नत्वा मातरं लोकमातरम् ॥ ५९॥
प्रयातस्त्रिपुरां ध्यायन् भक्तिभावसुनिर्भरः।

Thus advised, Manmatha bowed to his Mother the Universal Mother and proceeded meditating on Śrī Tripurasundarī with utmost devotion. 59

अथ तत्र रतिं पद्मा अपाङ्गैरमृतस्रवैः ॥ ६०॥
प्रेक्षां चक्रे ततः साऽपि निद्रितेव समुत्थिता।
अदृष्ट्वा प्रियमात्मीयं शोकार्ता करुणं वचः ॥ ६१॥
आचचक्षे रमां देवीं दृष्ट्वा स्वाऽभिमुखे स्थिताम्।
आर्ये क्व मे प्रियतमो ब्रूहि तेन विना कृता ॥ ६२॥

न जीवितुं समीहामि क्षणाऽर्धमपि निश्चितम्।
नाथाऽहं किं परित्यक्ता सर्वथा त्वामनुव्रता ॥ ६३ ॥
त्वां विना शून्यमेवाऽहं पश्यामि सचराऽचरम्।

Then Lakṣmī looked at Ratī with Her glances dripping ambrosia by which she stood up as if after sleep. Not seeing her husband the grieved Ratī said pitiably thus: "Oh Venerable Devī! Tell me, where is my lover? Separated from him I really do not wish to live even for a moment." Again she wailed thus: "Oh My Dear! Why have you abandoned me who was always following you. Without you this entire world looks naught to me." 60 to 63

इत्यादि प्रलपन्तीं तां समाश्वास्य प्रबोध्य च ॥ ६४ ॥
भवनं स्वं समानीय पार्षदैरन्वरक्षयत्। आश्वस्ता पार्षदैः साऽपि न्यवसद्विष्णुधामनि ॥ ६५ ॥

Having cheered and consoled Ratī who was lamenting, Lakṣmī took her to Vaikuṇṭha where Ratī stayed being guarded by Her attendants. 64, 65

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे पञ्चत्रिंशोऽध्यायः ॥

End of the thirty-fifth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

षट्त्रिंशोऽध्यायः

Chapter 36

अथ कामो चैत्ररथं समास्थाय द्रुतं ययौ। चिन्तयंस्त्रिपुराऽम्बायाः पादपद्मं शुभोदयम् ॥ १॥
अथ मार्गे सुरनदीतीरमासाद्य सुन्दरम्। स्नात्वा तत्र परां देवीमुपतस्थे यताऽन्तरः ॥ २॥

Then Kāma quickly proceeded on his chariot by name Caitra, meditating on the auspicious lotus feet of the Mother Śrī Tripurasundarī. On his way on the banks of the beautiful divine river Gaṅgā, after bathing he propitiated with a steady mind the Supreme Devī. 1, 2

यदा स संहताऽशेषकरणस्त्रिपुरापदम्। समालम्ब्य निश्चलत्वं प्राप तन्मात्ररूपतः ॥ ३॥
तदा सन्निहिता देवी त्रिपुरा परमेश्वरी। अरुणाऽरुणकल्पाढ्या चन्द्रचूडा त्रिलोचना ॥ ४॥
पाशाऽङ्कुशधनुर्बाणान् दधाना पाणिपङ्कजैः। नवरत्नपरिक्षिप्तकिरीटप्रांशुमण्डिता ॥ ५॥
तारुण्यपूर्णलावण्यवरेण्याऽऽकारमास्थिता। देवाऽधिदेवनिकरस्तुता त्रिपुरसुन्दरी ॥ ६॥

When Manmatha with subdued senses meditated on the feet of Śrī Tripurasundarī and became tranquil and introvert, then the Great Devī Śrī Tripurasundarī stood near him. She was, red like the rising Sun, wearing the Moon on Her head, with three-eyes, wielding in Her lotus like hands the noose, the goad, the bow and the arrows; shining with a crown bedecked with nine types of gems, young with exquisite charm, being praised by a host of gods. 3 to 6

तां दृष्ट्वा दण्डवत् कामो ननाम पदसन्निधौ। नतस्य तस्य मूर्ध्न्यम्बा करपद्मं न्यधारयत्॥ ७॥
स्पृष्टः कराऽम्बुजेनैषः कृतार्थं स्वममन्यत। आनन्दाऽश्रुपरीताक्षः पुलकाङ्गरुहैः श्रितः ॥ ८॥
उत्थितो देवतां वीक्ष्याऽऽनन्दभाराऽतिमन्दरः। तुष्टाव गद्गदरवः तत्प्रीत्याऽपगतस्मृतिः ॥ ९॥

Seeing Her, Kāma prostrated before Her feet. The Devī placed Her lotus hand on his head. Touched by Her lotus palm Manmatha felt blessed and was horripilated with tears of joy. After rising, he saw the Devī and filled with ecstasy praised Her with a choked voice unaware of his own existence. 7 to 9

तं तथाभूतमालोक्य प्रसन्ना परमेश्वरी। विदित्वैतत्समायाता तत्र पद्मा हरिप्रिया ॥ १० ॥

Seeing him in that condition, the Supreme Devī was pleased. Knowing about this, Lakṣmī the beloved of Hari arrived there. 10

नत्वा स्तुत्वा प्राह परां त्रिपुरां परमेश्वरीम्। मातस्ते भक्तमूर्धन्यः कामो मे प्रीतिवर्धनः ॥ ११ ॥
गौरीशापभराऽक्रान्तो नाऽतो भवितुमर्हति। नैवमेतत् समुचितं यत्त्वज्जनपराभवः ॥ १२ ॥
एनं विना कथं लोकव्यवहारः सुनिर्वहेत्। प्रवृत्तिर्न स्थितेर्भूयात् शाधि त्वं पादसन्नतम् ॥ १३ ॥

Lakṣmī after bowing and praying to the Supreme Devī Śrī Tripurasundarī said thus: "Oh Mother! Manmatha who is the enhancer of my joy is the foremost among your devotees. He is suffering by the curse from Gaurī that he does not deserve. Defeat to your dear devotees is improper. How can worldly activities go on without him? Creation would become static. Hence instruct and protect him who has fallen at your feet." 11 to 13

श्रुत्वा रमोक्तं त्रिपुरा प्राह गम्भीरया गिरा। पद्मे शृणु न मे भक्तो नाशमर्हति कुत्रचित् ॥ १४
तावत् स्थातुमदीक्षायां यावद्देहपुनर्भवः। गौरीशापेन देहोऽयं भस्मीभवतु शङ्करात् ॥ १५ ॥
पुनः कालेन देहं स्वं नवं प्राप्याऽतिसुन्दरम्। नन्दयिष्यत्येष रतिं त्वां च नास्त्यत्र संशय॥ १६ ॥
इत्युक्त्वा मन्मथं वीक्ष्य दृशि स्वस्यां समाहरत्।
ततः सा त्रिपुरा लोके कामाक्षीत्यभिविश्रुता ॥ १७ ॥

Hearing Ramā, Devī Tripurā said in a dignified tone thus: "Oh Lakṣmī! Listen. My devotee will never perish. Till he gets a new body let him stay in my eyes. Let him be reduced to ashes by Śaṅkara according to the curse from Gaurī. Subsequently he will get a beautiful body and bring happiness to you and Ratī." Saying thus, Devī Tripurā looked at Manmatha and absorbed him in Her eyes and became famous as "Kāmākṣī". 14 to 17

विलीनो मदनस्तस्याः सुषुप्त इव संबभौ। अथाऽपतत्कामदेहस्तयोः सम्मुखतो भुवि ॥ १८
पतितस्य तस्य रोमकूपेभ्यस्तादृशास्ततः। विनिर्ययुः कोटिकोटिसंख्याः कामाः समन्ततः ॥ १९
तान् समादिश्य लोकेषु प्राणिनां कामनाविधौ। उत्थापयत् तच्छरीरं महामाया स्वमायया ॥ २०
स उत्तस्थौ कामदेहः सुप्तो मर्त्य इव द्रुतम्। तमाह्वयत् काम इति सा परा जगदीश्वरी ॥ २१
मायामयान् पुष्पबाणानिक्षुचापं च तादृशम्। जहि शीघ्रं महादेवं तपस्यन्तं त्वमित्यदात् ॥ २२

Manmatha who merged in Her looked as if in deep sleep (suṣupti). Then his body dropped in front of Śrī Tripurā and Lakṣmī. From the hairpits of his body, crores and crores of Kāmas came out all around. After ordering them to induce desire in the living beings, the Great Devī Tripurā by Her power of illusion made the body of Manmatha rise. His body rose as if from sleep. The Supreme Devī called him by the name 'Kāma' and gave him magical flower arrows and sugarcane bow and blessed him to defeat Mahādeva who was performing penance. 19 to 22

अथ कामो रथाऽरूढः पुष्पबाणेक्षुकार्मुकः। जगाम तत्र श्रीकण्ठो यत्र शम्भुस्तपोमयः॥ २३॥
अनुवव्राज देवेशः कामं स्वार्थस्य सिद्धये। तपस्यत्येष देवेश इत्यालक्ष्य दिवस्पतिः ॥ २४॥
देवैः परिवृतो दूरे पश्यंस्तद्विजयं स्थितः।

Then Kāma riding his chariot and wielding the flower-arrows and the sugarcane bow reached the place where the blue-necked Śiva was in penance. Devendra, also to get his task done, followed Kāma and seeing Śiva absorbed in penance stood at a distance along with his retinue watching the victory of Kāma. 23, 24

अथ कामः समालक्ष्य तपस्यन्तं त्रिलोचनम् ॥ २५॥
ताडयत् पुष्पबाणेन हृदि संधाय कार्मुके।

Then Kāma seeing the meditating Śiva, struck him in his chest by loading his bow with the flower arrow. 25

अथ देवः समाधिस्थः स्वभावं लक्ष्य चञ्चलम् ॥ २६॥
किमिदं चेति चोन्मील्य नेत्रेऽपश्यदगाऽत्मजाम्।
विकृतिं स्वात्मनो ज्ञात्वा क्रुद्धश्चन्द्राऽर्धशेखरः ॥ २७॥
पार्श्वेऽपश्यदात्तचापं पुष्पबाणकरं तदा। क्रोधेन दृष्टमात्रोऽथ नेत्राग्निज्वालयाऽऽप्लुतः ॥ २८॥
संवर्तवह्निना तूलराशिवत्क्षणमात्रतः। भस्मीभूतः शक्रमुखसुराणां तत्र पश्यताम् ॥ २९॥

Realising the disturbance in His mind, Śiva opened his eyes and saw the daughter of Himavān. Realising the mental aberration, the furious Śiva saw by his side Manmatha who was wielding the bow and the flower arrow and merely by that angry look Manmatha was reduced to ashes as Indra and others were watching, just like a heap of cotton by a destructive fire. 26 to 29

अथ क्रोधाऽग्निना तेन दह्यमानं चराऽचरम्। ज्ञात्वा चतुर्मुखः प्राप्तः सिद्धर्षिगणसंस्तुतः ॥ ३०
क्षमापयद्देवदेवं शम्भुं त्रिजगतां गुरुम्।

Then Brahmā, praised by the sages and seers, realising the destruction of the creation by the fire of anger requested Śaṅkara the Great God and the father of the universe to excuse the act. 30

इति ते सर्वमाख्यातं भार्गवाऽतिसुविस्तृतम् ॥ ३१॥
गौर्याः पर्वतराजेन संभवादिकमुत्तमम्। कामस्य भस्मीभावं चाऽप्यतीतं सुमहाऽद्भुतम् ॥ ३२॥

"Oh Paraśurāma! I have thus narrated in great detail the birth of Gaurī from Himavān and the extremely wonderful story of Kāma's reduction to ashes.

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे षट्त्रिंशोऽध्यायः॥

End of the thirty-sixth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

सप्तत्रिंशोऽध्यायः

Chapter 37

भगवन्नद्भुततमं श्रुतमेतन्मनोहरम्। गौर्याविर्भावमहिमा कामभस्मत्वमेव च ॥ १॥
इदानीं श्रोतुमिच्छामि शिवगौरीसमागमात्। यथा कुमार उत्पन्नः कथं दैत्यान् स चाऽजयत् ॥
कथं श्रीत्रिपुरेशान्या नेत्रे लीनोऽपि मन्मथः। उत्पन्नो रतिशोकान्तः पद्माहृदयनन्दनः ॥ ३॥
ब्रूहि मह्यं प्रपन्नाय शिष्याय कृपया गुरो। कस्तृप्येत्तव वक्त्रेन्दुपीयूषप्रस्रवाऽत्मकम् ॥ ४॥
श्रीमातुर्जनतापौघहरं शुभकथाऽभिधम्। पिबन् रसायनं लोके मूढोऽपि स्थावरादृते ॥ ५॥
वदैत्तन्मे पुरावृत्तं याचते प्रणताय मे।

"Oh Venerable Guru! I heard the delightful wonderful glory of the manifestation of Gaurī and the burning of Kāma. Now I would like to listen how, after the union of Śiva and Gaurī, Kumāra was born and how he vanquished the demons? Also how Manmatha, the dear son of Lakṣmī and the dispeller of the sorrow of Ratī, who had merged with the eyes of Śrī Tripurasundarī, came into existence. Oh Guru! With compassion tell me, your disciple, who has surrendered to you. Who on earth including an ignorant person excepting non-moving things will become satisfied drinking the nectarian, juicy, auspicious story of the Great Mother flowing from your moon-like face which destroys a heap of misery. Please tell that story to me, who is bowing and requesting you." 1 to 5

एवं पृष्टो जामदग्न्यरामेणाऽत्रिसुतो गुरुः ॥ ६॥
शृणु रामेति चाऽमंत्र्य प्रवक्तुमुपचक्रमे। एवं भस्मत्वमानीते कामे सुरपतिर्वृषा ॥ ७॥
दुःखितोऽभूदभिमताऽलाभेनाऽत्यन्ततस्तदा। ब्रह्माणं प्रार्थयामास स्वाऽभिप्रेतस्य सिद्धये ॥ ८॥

Thus inquired by Paraśurāma, Guru Dattātreya started narrating by addressing thus: "Oh Paraśurāma! Listen. After Manmatha who was reduced to ashes by Śiva, Indra was extremely sad for not having his want fulfilled and he requested Brahmā to achieve this desire. 6 to 8

ततो विधाता कामारिं स्तुत्वा संशाम्य मन्युतः। इन्द्रादिभिः परिवृतो भूयस्तुष्टाव शङ्करम् ॥ ९॥

Then Brahmā pacified Śaṅkara by praying to him and solicited again along with the gods. 9

गुह्यैः प्रसिद्धैश्चरितैः स्तुतो देवस्त्रिलोचनः। स तुष्टः प्राह देवेन्द्राऽदीन् विधातृमुखांस्तदा ॥ १०
भो विधातृमुखा देवा यदस्मत्तोऽभिवाञ्छितम्। तद्ब्रूत मा चिरं वस्तत्प्रदिशामि न संशयः॥ ११

Thus praised by secret and famous hymns of His glory the pleased Śaṅkara said thus to Brahmā, Indra and others: "Oh Brahmā and other gods! Ask quickly what you want from Me. Undoubtedly I will grant you that." 10, 11

श्रुत्वेत्थं शङ्करवचः प्राह वेधाः प्रजापतिः। त्रिलोचनेमे देवाद्याऽस्तारकेण सुराऽरिणा ॥ १२॥
क्लेशिता निर्जिताः सर्वे विना स्वाऽनीकनायकम्।
तत्त्वं संगच्छ पार्वत्या भविता ते ततः सुतः ॥ १३॥
स देवसेनां नीत्वा तान् विजेष्यति न संशयः।
नो चेदसुरसंतप्तं भस्मीभूतं जगद्भवेत् ॥ १४॥

Hearing Śaṅkara, Brahmā said thus: "Oh Trilocana! The gods without a proper leader for their army are defeated and tormented by Tāraka and other demons. Hence please go and join Pārvatī and You will get a son who will definitely vanquish those demons by becoming the chief of the army of gods." 12 to 14

श्रुत्वा विधातृप्रमुखप्रार्थितं चन्द्रशेखरः। अङ्गीचकार तद्दृष्ट्वा नियत्या नियतं तदा ॥ १५॥
अथ पर्वतराजन्यकन्यया संगतिं ययौ। पार्वत्या संगतस्यैवं सहस्रं वत्सरा ययुः ॥ १६॥

Hearing the request of Brahmā and others, Śiva deeming it as destiny, consented. Then Śiva joined Pārvatī and spent one thousand years with Her. 15, 16

अथ देवान् विधिः प्राह शक्रादीन् सम्मुखस्थितान्।
शृणुध्वं मे सुरा वाक्यं पार्वत्या संगतः शिवः ॥ १७॥
अद्यापि नो मुञ्चति स्वं वीर्यं वर्षसहस्रतः। तपसा चिरकालेन संभृतं तन्निबोधत ॥ १८॥
समग्रं यदि मुञ्चेत्स सत्त्वं जातं ततो भुवि। भस्मीकुर्यादशेषं वै महत्तेजो यतो हि तत् ॥ १९॥
कारणेनाऽपि गच्छामः पुनस्तत्र शिवाऽन्तिके। इत्युक्त्वा प्रययौ धाता शक्राऽद्यैः परिवारितः॥

Then Brahmā addressed Indra and others who were in front of him thus: "Oh Gods! Listen. You should know that Śiva, even after a thousand years of life with Pārvatī, has not released His seminal energy accumulated over a long period of penance. If he were to release that completely it

would really burn the entire earth because of its mighty prowess. Hence we will go again to Śiva." Saying thus, Brahmā proceeded to Śiva along with Indra and other gods. 17 to 20

प्रार्थयामास तं देवं तत्र गत्वा सुरैः सह। विरम त्वं महादेव मैथुनाच्चिरकालिकात् ॥ २१॥
साकल्यवीर्यसंभूतं कस्ते धारयितुं क्षमः। रक्ष सर्वानिमान् लोकानन्यथा नाशमेष्यति ॥ २२॥

After reaching Śiva, Brahmā requested Mahādeva thus: "Oh Mahādeva! Please stop your prolonged copulation. Who is competent to bear your entire seminal energy? If you do not stop, the world will be destroyed. Please protect the world." 21, 22

इत्यर्थितो महादेवो विररामाऽतिमैथुनात्। ततो देवस्य यत्क्षुब्धं वीर्यं तत्स्खलितं भुवि ॥ २३॥
रसपर्वततुल्यं तद्भूमिः धारयितुं तदा। न शक्ता तेजसा तस्य दह्यमाना विधिं ययौ ॥ २४॥
ब्रह्मन्नाऽहं समर्थाऽस्मि महादेवस्य तेजसाम्। धारणे दह्यमानाऽहं रक्ष मां शरणागताम् ॥ २५॥

Thus requested by the gods, Mahādeva refrained from excessive copulation. Then the agitated mountain like seminal fluid dropped on the Earth who was unable to bear that power which was burning her. Then she went to Brahmā and said thus: "Oh Brahmā! I am unable to carry the power of Mahādeva. I am being burnt. Please protect me who is seeking shelter under you." 23 to 25

आकर्ण्य भूमिवचनं पावकं संमुखस्थितम्। प्राह वह्ने धारयैतच्छिववीर्यं भुविस्थितम् ॥ २६॥
परिपाकात्कुमारः स्याद्यावत्तावन्मयेरितः।

Hearing the words of Earth, Brahmā ordered Agni who was there thus: "Oh Agni! Carry this power of Śiva which is on Earth till it ripens and becomes Kumāra the child." 26

श्रुत्वा प्राह विधेर्वाक्यं वीतिहोत्रः समीहितम् ॥ २७॥
भगवन् धारयाम्येतद्यदि मे स सुतो भवेत्। नोचेदहं क्लेशभागी व्यर्थं स्यां तत्कथं भवेत् ॥

Listening to Brahmā, Agni expressed his desire. "Oh Venerable Lord! I will bear that power provided the child will be my son. If not I will only be sad taking the trouble." 27, 28

श्रुत्वाऽग्न्यभिमतं वेधाः प्राह तेऽस्तु समीहितम्। ततोऽग्निः पृथिवीसंस्थं हरवीर्यं समाददे॥ २९
धारयामास तद्वह्निरसह्यमपि तेजसा। नाऽशकत्तद्धारयितुं यदाऽग्निः सर्वथा तदा ॥ ३०॥
विधातारमुपव्रज्य लज्जितः प्राह पावकः। ब्रह्मन्नाऽहं समर्थोऽस्मि धारणेऽस्य हरौजसः॥ ३१॥
तद्रक्ष मां दह्यमानं मयैतत्क्व विसृज्यताम्।

Hearing Agni, Brahmā conceded to his request. Then Agni by his strength carried that power of Śiva which was unbearable and failed to hold it. Approaching Brahmā, the shy Agni said thus: "Oh Brahmā! I am not able to carry this virility of Śiva. Protect me who is being burnt and tell me where I should abandon it." 29 to 31

विचार्य विधिराहाऽग्निमेषा त्रिपथगा नदी ॥ ३२॥
त्यजाऽस्यां तन्महावीर्यं शङ्करं सा वहिष्यति।
श्रुत्वा विधिवचो गंगा प्राञ्जलिः प्राह सा विधिम् ॥ ३३॥
देवेश नाऽफला जातु परवीर्यं विधारये। पुत्रः सपदि मे भूयाद्धारयामि न चाऽन्यथा ॥ ३४॥
अस्तीत्युक्ता विधात्रा सा दधाराऽग्निविसर्जितम्।
वीर्यं शैवं ततो गंगा कालेनाऽल्पीयसैव सा ॥ ३५॥
तत्तेजसा दह्यमाना क्वथिताऽपांवहाऽभवत्। बाष्पधूमसमाक्रान्ता हतयादोगणा ततः ॥ ३६॥
विधातारं समभ्येत्य प्राह लज्जानताऽऽनना। ब्रह्मन्नेतद्धारयितुमुत्सहे न कथञ्चन ॥ ३७॥
क्वथ्यमानतोयवहा कृशीभूताऽस्मि सांप्रतम्। विक्लिन्नो यादसां संघः परितः सागरोऽपि च ॥
नाऽनुमोदति मत्संगं निस्तोय च भवाम्यहम्। तद्ब्रूहि विसृजामि क्व धातर्मयि कृपां कुरु ॥

Brahmā thoughtfully told Agni thus: "Abandon the great power of Śaṅkara in this Gaṅgā who will carry it." Listening to Brahmā, Gaṅgā with folded palms said thus to him. "Oh Lord! Without any benefit I will never bear the energy of another person. If the child so born will soon become my son, I will bear it. But not otherwise." After Brahmā agreed, Gaṅgā carried that energy of Śiva and very soon being burnt by it became a boiling river with tears and fumes and dead water creatures. Approaching Brahmā, Gaṅgā with a lowered, shy face said thus: "Oh Brahman! I have no interest in bearing this power. Boiling as I am, I am emaciated. The water creatures are suffering. The ocean does not want my company. I will end up a dry river. With mercy please tell me where I should deposit this power of Śiva." 32 to 39

श्रुत्वा पितामहो गंगावाक्यं क्षणमचिन्तयत्। ततः प्राह त्रिपथगां गंगे शृणु वचो मम ॥ ४०॥
कैलासपर्वताऽधो यच्छराणां सुमहद्वनम्। तत्र वीर्यं शाङ्करं तदुत्स्रष्टुं त्वमर्हसि ॥ ४१॥

Hearing Gaṅgā, Brahmā thought for a moment and said thus: "Oh Gaṅgā! You can abandon the power of Śaṅkara in the beautiful big bamboo forest at the foot of the Kailāsa mountain." 40, 41

श्रुत्वैवं धातृवचनं गंगा पप्रच्छ सादरम्। अत्याश्चर्यमिदं प्रोक्तं कथं तत्रोऽत्सृजाम्यहम् ॥ ४२
सर्वंसहा चाऽश्रयाशो गंगा चाऽहं सरिद्वरा। न शेकुर्धारणे यस्य तच्छराणां वनं कथम् ॥ ४३
धारयेदत्र नो हेतुरल्पः स्यात्सर्वथा विधे। वदैतच्छ्रोतुमिच्छामि श्रवणाऽर्हं भवेद्यदि ॥ ४४

Hearing Brahmā, Gaṅgā inquired with reverence. "Your words are extremely astonishing. How can I deposit the energy there? When the all consuming Agni, the all tolerating Earth, and me Gaṅgā the best among rivers are unable to bear, how can the bamboo grove take on the energy. Oh Brahmā! There must be a substantial reason for this. Please tell me, if I deserve to listen to it." 42 to 44

पृष्टो धाता गंगयैवं प्राह सर्वं जगद्विधिः। शृणु गंगे शरवणवृत्तं यत्तत्पुरातनम् ॥ ४५
पुरा भस्माऽसुरकृते वियुक्ता पतिना शिवा। तदा दुःखेन महता शीर्णं तस्याः कलेवरम्॥ ४६
पपात तत्र शोचन्त्याः शतधा च सहस्रधा। तस्या विशीर्णदेहोत्थमासीच्छरवणं त्विदम् ॥ ४७
यस्माद्गौर्यंशभूतं तत्ततो वीर्यधारणे। समर्थमिति संप्रोक्तं त्यज तत्राऽविशंकिता ॥ ४८

Inquired thus by Gaṅgā, Brahmā narrated in detail. "Oh Gaṅgā! Listen to the ancient legend about the bamboo grove. Long ago because of the demon Bhasmāsura, Gaurī was separated from Śiva and by the pangs of which her body started splitting and fell there in hundreds and thousands of pieces. This bamboo forest has grown from the pieces of Her body and because it is made up of the adjuncts of Gaurī, it can bear the energy of Śiva. Hence without any doubt you abandon there the energy of Śiva." 45 to 48

श्रुत्वैवं गंगया वीर्यमुत्सृष्टं शरकानने। प्राप्य तद्वीर्यमचिराद्ववृधे शरकाननम् ॥ ४९॥
अथ कालेन तद्वीर्यं कुमाराऽत्मकमुत्तमम्। तमपश्यद्विधिः पूर्वं ततोऽन्येऽपि समाययुः ॥ ५०॥

Hearing thus, Gaṅgā deposited the potency of Śiva in the bamboo forest. With that energy the bamboo forest grew densely. At the proper

time the energy of Śiva became the adorable child Kumāra. Brahmā saw him first and other gods reached there later. 49 to 50

ददृशुस्तत्र ते सर्वे तं कुमारं महाऽद्भुतम्। स्वर्णाभं कोटिसूर्याणां तेजसां परिभावकम् ॥ ५१॥
विशालनेत्रं विपुलदीर्घवक्षःकराऽम्बुजम्। कोटिकन्दर्पलावण्यसमाक्षेपाऽतिसुन्दरम् ॥ ५२॥
दृष्ट्वा वैश्वानरः प्राह मत्पुत्र इति भार्गव। अथ प्रोक्तं गंगयाऽपि ममायं तनुजस्त्विति ॥ ५३॥

There, all the gods saw the wonderful child Kumāra whose golden hue conquered the brilliance of crores of Suns, whose eyes were broad, whose chest was broad and arms long, whose charm put to shame the beauty of crores of cupids. "Oh Bhārgava! Seeing him Agni said 'He is my son'. Then Gaṅgā said 'He is my son'." 51 to 53

शिवः पर्वतजायुक्तस्तमपश्यत्कुमारकम्। मत्वाऽऽत्मजं सुसन्तुष्टौ पार्वतीपरमेश्वरौ ॥ ५४॥

Along with Pārvatī, Śiva saw the child. Both of them were very happy knowing him as their progeny. 54

चक्रे विधाता नामानि कुमारस्याऽस्य हेतुतः। अग्निभूरेष गांगेयः पार्वतीनन्दनोऽपि च ॥ ५५॥
स्कन्दवीर्यसमुद्भूतो यस्मात्स्कन्दस्ततो भवेत्। कृत्वैवं तस्य नामानि धात्री काऽस्य भविष्यति॥
विचार्य कृत्तिकास्तत्र जगद्धाता न्ययोजयत्। पुत्रं स्वानां तु तं कृत्वा स्तन्यं पाययितुं तदा ॥
अहंपूर्विकयान्योऽन्यमुपतस्थुः कुमारकम्। कुमारः कृत्तिका दृष्ट्वा स्पर्धमानाः परस्परम् ॥
युगपत् षण्मुखो भूत्वा स्तन्यं तासां द्रुतं पपौ । तेन षण्मुखतां यातः कार्त्तिकेयत्वमप्युत ॥

For the said reasons, Brahmā named the child thus: "He is 'Agnibhū' the son of Agni; Gāṅgeya the son of Gaṅgā, the son of Pārvatī as well; 'Skanda' born from the spilled virility of Śiva". Then Brahmā thinking about who will take care of the baby employed the Kṛttika stars for that job. Taking Kumāra as their own baby the Kṛttikas competed to feed the baby. Seeing their competition Kumāra assumed six faces and simultaneously drank their breast milk and thus got the names as "Ṣaṇmukha" and "Kārtikeyā". 55 to 59

पीत्वा स्तन्यं कृत्तिकानां ववृधे निमिषाऽर्धतः। पर्वतः षट्शृङ्ग इव तं दृष्ट्वा देवतादयः ॥६०
विस्मयं परमं प्राप्तास्ततः सर्वान्निशाम्य सः। स्कन्दः प्राह बलं सर्वे मेऽर्पयन्तु स्वशक्तितः॥६१

Suckled by the Kṛttikas, he quickly grew like a mountain with six peaks and seeing him the gods were greatly astonished. Then seeing all the gods, Skanda said thus: "All of you offer your strength to me". 60, 61

अथ ब्रह्माऽर्पयत्तस्मै स्वीयमक्षस्रजं तथा। शिवः शूलं शक्तिमग्निश्चक्रं विष्णुस्तथाऽङ्कुशम् ॥
मारुतो वरुणः पाशं यमो दण्डं धनेश्वरः। गदां समुद्रो रत्नानां भूषणानि समन्ततः ॥ ६३॥
छत्रं त्वष्टा पादुके च चामरेऽतिसुनिर्मले। ददौ पूजां सर्वदेवाश्चक्रुस्तस्य नतास्तदा ॥ ६४॥

Then Brahmā offered his rosary; Śiva the trident, Agni the spear; Viṣṇu the disc; wind-god (Vāyu) the goad; Varuṇa the noose; Yama the staff; Kubera the mace; Ocean many gem-set ornaments; Viśvakarmā the sandals and very clean fans. All the gods offered worship to him and bowed. 62 to 64

शक्रं दृष्ट्वा स्तब्धधियमनम्रं मन्युना वृतः। स्कन्दः समाह्वयद्योद्धुं धृष्टं दृष्ट्वा पुरन्दरम् ॥ ६५

Then Skanda, seeing Indra inert and disrespectful, was furious and invited the haughty Indra for a battle. 65

अथाऽभवन्महायुद्धं स्कन्दवासवयोस्तदा। शिवपार्षदसंयुक्तः स्कन्दः शक्रः सुरैर्वृतः ॥ ६६॥
महासत्त्वं तमालक्ष्य युद्धे तेन प्रपीडितः। शक्रः पलायनपरः क्रौञ्चाऽद्यन्तरमाययौ ॥ ६७॥
दृष्ट्वा पुरः स्थितं क्रौञ्चगिरिं परमकोपनः। शरैर्विदारयामास पर्वतं सर्वतो दिशम् ॥ ६८॥

Then a great war started between Skanda and Indra. Skanda was supported by the attendants of Śiva; Indra got the support from other gods. Seeing the mighty power of Skanda who was fearsome, Indra fled and hid himself within the Krauñca mountain. The angry Skanda shattered the Krauñca mountain which was in front of him, by many arrows. 66 to 68

अथ स्कन्दशरैर्नुन्नः क्रौञ्चः शिथिलबन्धनः। भग्नाऽसंख्यातशिखरो ब्रह्माणं शरणं ययौ ॥ ६९
ब्रह्मणा संस्तुतस्तदा शमितः शङ्करात्मजः। प्रपन्नमिन्द्रं संगम्य हृतां त्रिभुवनश्रियम् ॥ ७०॥
प्रत्यर्पयत्तेन वृतः सेनापत्यमविन्दत। देवसेनापतिर्भूत्वा शक्राऽद्यैरभिसंवृतः ॥ ७१॥
युयोध तारकाऽख्येन शूरपद्माऽसुरेण च। अष्टादशाऽण्डाधिपत्यलक्ष्म्या प्रख्यातकीर्तिना ॥ ७२॥

Then the Krauñca mountain which was slackened with its many peaks broken, sought refuge under Brahmā. Then Skanda who was

pacified by the prayer of Brahmā, returned the conquered wealth of the three worlds to Indra who had become obedient and thus became the chief of the army of the gods. As the chief of their army, Skanda along with Indra and others waged a war with the demons Tāraka and Śūrapadma who were known for their lordship over eighteen worlds. 69 to 72

अनेकाऽसुरसंघानां कोटिकोटिमहाऽर्बुदैः। युतेन युद्ध्वा सुचिरं प्रदर्श्याऽत्मपराक्रमम् ॥ ७३ ॥
जघान समरे स्कन्दः शूरपद्मं च तारकम्। तत्तदण्डेषु शक्राऽदींस्त्रैलोक्यैश्वर्यसंयुतान् ॥ ७४ ॥
कृत्वाऽसुराणां नाशेन त्रैलोक्यज्वरनाशनः। लोकानानन्दितांश्चक्रे स्कन्दः स्वामी षडाननः ॥

Fighting for a long time with many groups consisting of crores and crores and crores (100 crores x crores x crore) of demons and displaying his strength, Skanda killed Śūrapadma and Tāraka. Then Skanda made Indra and others as rulers of the worlds. By destroying the demons, Skanda the dispeller of difficulties, the Lord with Six faces established happiness in the world. 73 to 75

एवं श्रुत्वाऽवधूतेशमुखात्स्कन्दकथां शुभाम्। पप्रच्छ भार्गवो रामः पुनः कुतुकिताऽन्तरः॥ ७६
भगवन्नद्भुतमिदं श्रुतमेतत्कथाऽमृतम्। सन्देहो मे महान् जातः पृच्छामि ब्रूहि तन्मम ॥ ७७ ॥
कथमेष महाभागः स्कन्दस्तमसुरेश्वरम्। जितवान् शिवविष्विन्द्रदुर्जेयमपि संयुगे ॥ ७८ ॥
एतन्मे वद संप्रश्नं श्रोतुमुत्कण्ठितोऽस्म्यहम्।

After hearing the ambrosial story of Skanda narrated by the great Dattātreya, the curious Paraśurāma inquired again thus: "Oh Lord! I heard your narration. But I have a great doubt. I will express that to you. Please clarify. How was Skanda able to destroy the Lord of the demons who was invincible by Śiva, Viṣṇu, and Indra. I am eager to know about it. Please tell me." 76 to 78

अथ प्राह दत्तगुरुर्भार्गवं प्रति प्रीतितः ॥ ७९ ॥
शृणु भार्गव यत्पृष्टं गुह्यमेतत्पुरातनम्। सनत्कुमारो भगवान् सर्वसत्त्वात्मकः शुभः ॥ ८० ॥
पराऽवरज्ञः सर्वस्य स्वाऽत्मभूतः शमाश्रयः। पर्वते ऋषभाऽऽख्याने न्यवसत्स्वाऽत्मनन्दनः ॥
अथ तत्र लोकधाता प्राप्तो द्रष्टुं स्वमात्मजम्। दृष्ट्वा प्राप्तं स्वजनकं प्रत्युत्थायासनादिभिः ॥
संपूज्य ब्रह्मभावेन प्राह किञ्चिन्मनोगतम्।

Then Guru Dattātreya lovingly addressed Paraśurāma thus: "Oh Paraśurāma! Listen to the ancient secret. The venerable august Sanatkumāra the embodiment of all souls, the knower of the past and the future, who dwells in all, who is quiet, who revels in Self-joy was residing in the Ṛṣabha mountain. Then Brahmā went there to see his son. Seeing His father Sanatkumāra stood up and offered worship like giving a seat and other respects. After the worship he humbly expressed his mind to Brahmā. 79 to 82

ब्रह्मन् मे हृदये किञ्चित्प्रष्टुं विपरिवर्तते ॥ ८३॥
पृच्छाम्यनुज्ञां तत्प्रष्टुमित्युक्त्वा तेन चोदितः। प्राह ब्रह्मन् मया पूर्वरात्रौ दृष्टं महाऽद्भुतम्॥ ८४॥
युद्धमासीन्महाभीममसुराणां तथाऽमरैः। तत्र सर्वे महायुद्धे निहता बलवत्तराः ॥ ८५॥
असुरास्तत्कथमिदं निर्हेतुकमभूद्वद।

"Oh Brahman! I seek your permission to inquire about something within me." Saying thus and getting Brahmā's consent, he further said. "Oh Brahman! Last night I dreamt something wonderful. In a fierce war between the gods and the demons, I killed all the powerful demons. Please tell me how without any reason I killed the demons." 83 to 85

सनत्कुमारेण पृष्टः प्राह ब्रह्मा प्रजापतिः ॥ ८६॥
शृणु पुत्र पुरा विप्रस्त्वं जन्माऽन्तरगोचरः। ब्रह्मविद्याऽभ्यासपरः श्रुतवानसुरैः सह ॥ ८७॥
देवानां युद्धवृत्तान्तं तत्र संकल्पितं त्वया। अहं जित्वाऽसुरान्सर्वान् देवताभ्यः श्रियं पुनः॥ ८८
दास्यामीति ततो वैश्वानरोपासनतत्परः। कालधर्ममनुप्राप्तस्तेन ब्रह्मत्वमेव ते ॥ ८९॥
भवितव्यं तथाऽपि त्वं खण्डोपासनकारणात्। मत्पुत्रत्वमनुप्राप्तः सा जन्मान्तरवासना ॥ ९०॥
स्वप्नाऽत्मना त्वया दृष्टा भविष्यति च तत्तथा।

Inquired by Sanatkumāra, Brahmā the creator said thus: "Oh My Son! Listen. In your earlier birth while learning about absolute knowledge you had heard about the war between the gods and the demons. Then you had determined to vanquish all the demons and hand over the wealth to the gods. To achieve that you practised "Vaiśvānara Vidyā", but died in between. Because of the partial practice even though you were fit to achieve the highest goal, you became my son. Your dream is the unconscious impressions in your mind and it will come true. 86 to 90

श्रुत्वेत्थं ब्रह्मवचनं पुनः पप्रच्छ सादरात् ॥ ९१॥
भगवन् तत्कथं भाविजन्म मे नाऽस्ति सर्वथा। पराऽवरज्ञस्य कुतो भवेत्तद्ब्रूहि पृच्छते॥ ९२॥

Hearing Brahmā, Sanatkumāra again questioned with reverence thus: "Oh Lord! How can that be? For me who knows the past and future there is no future birth. Please enlighten me." 91 to 92

अथ ब्रह्मा प्राह पुत्रं शृण्वित्यामन्त्र्य तं प्रति। स्वेच्छयैव हि ते जन्मद्वारा सर्वमिदं भवेत् ॥ ९३
इत्युक्त्वा पूजितस्तेन ययौ स्वं भवनं विधिः।

Then Brahmā addressed his son thus: "Oh My Son! Listen. All this will happen when by your self-volition you will take birth." Saying thus and worshipped by him, Brahmā departed to his abode. 93

अथ कालाऽन्तरे शम्भुर्वृषाऽरूढः शिवायुतः ॥ ९४॥
पश्यन् जगद्विलासं स प्राप्तस्तस्याऽश्रमं प्रति। ददर्श तत्र गिरिजा निषण्णं विधिनन्दनम्॥ ९५॥
प्रसन्नवदनं शान्तं सुखं सर्वाऽङ्गशीतलम्। उपलक्ष्य मुनिं तादृग्विधं पप्रच्छ शङ्करम् ॥ ९६॥
महेश सर्वलोकेषु नैव कश्चन लक्षितः। निश्चिन्तः सर्वतः शीतः कोऽयमद्भुतदर्शनः ॥ ९७॥

After a lapse of time once Śambhu seated along with Pārvatī on the bull was watching the world, reached the hermitage of Sanatkumāra. In that hermitage Girijā saw the son of Brahmā seated, who had a pellucid face, who was calm, tranquil and cool. Seeing such a sage, She inquired Śaṅkara thus: "Oh Maheśa! Who is this unperturbed, calm person, a kind not to be seen anywhere in the entire creation?" 94 to 97

एवं पृष्टो गिरिजया प्राह देवो वृषध्वजः। सनत्कुमारः ख्यातोऽयं ब्रह्मपुत्रः सुशान्तधीः ॥ ९८॥
ब्रह्मभूतः पराऽनन्दमग्नो नित्यसुनिर्वृतः। कृतकृत्यस्ततो नाऽस्ति क्लेशलेशोऽप्रवृत्तितः ॥ ९९॥
प्रवृत्तिरेव क्लेशस्य मूलं सर्वत्र पार्वति।

Thus questioned by Girijā, the God with the bull-banner said thus: "He is the famous sage called Sanatkumāra the son of Brahmā. Having attained Absoluteness he is immersed in Supreme Bliss and ever detached and accomplished. Because of his detached nature, he has no anguish. Oh Pārvatī! Indulgence is the root cause of suffering." 98, 99

इति श्रुत्वा ततः प्राह गौरी शङ्करमम्बिका ॥ १००॥
एवं चेत्तत्र गच्छामस्तेन संभाष्य वै ततः। व्रजामोऽन्यत्र देवेश ममाऽत्र प्रीतिरुत्तमा ॥ १०१॥

After hearing this, Gaurī said thus to Śaṅkara. "Oh Great God! That being so, let us go and talk to him and then proceed further. I like to see him." 100, 101

पार्वतीं प्राह तत्पश्चाच्छिवस्तत्कालसम्मितम्। प्रिये शृणु न गन्तव्यमकार्ये न विना फलम् ॥
अकृत्येषु तथा गच्छन् सर्वथा परिभूयते। इत्युक्त्वाऽपि तत्र गंतुमौत्सुक्यं वीक्ष्य शङ्करः॥ १०३
जगाम तत्सन्निधानं पार्वतीसहितः शिवः। अवतीर्य वृषात्तत्र जग्मतुर्योगिराट्पुरः ॥ १०४॥

Thereupon Śiva told Pārvatī what was appropriate at that moment. "Oh Dear! Listen. We should not go anywhere without a purpose. By doing so one will suffer humiliation." Seeing Pārvatī anxious to go there even after his advice, Śiva along with Pārvatī reached the hermitage of Sanatkumāra. Alighting from the bull they stood in front of the sage. 102 to 104

ज्ञात्वाऽऽशयं न तौ तत्र प्रेक्षांचक्रेऽनभीप्सितः। पार्वतीशङ्करौ तस्य संमुखे चिरमास्थितौ॥ १०५

Sanatkumāra did not look at them thinking that there was no use in their knowing his mind. Śiva and Pārvatī stood before him for a long time. 105

अप्रेक्षणाद्यैश्चाऽवज्ञां प्राप्य देवः पिनाकभृत्। परीक्षितुं तद्हृदयपरिपाकं महेश्वरः ॥ १०६॥
क्रुद्धः प्राह विधेः सूनुमाहूय प्रतिबोध्य च। अनार्याणामिदं वृत्तं प्राप्तवानसि दुर्मते ॥ १०७॥
अवज्ञानं सतां लोके सद्यो हन्ति स्ववैभवम्। ब्रह्मपुत्रोऽसीति मया सकृत्क्षान्तस्तवाऽनयः ॥
मादृशे त्वमवज्ञां नो भूयः कर्तुमिहाऽर्हसि।

Then the neglected Lord Śiva taking it as an insult decided to test his maturity and angrily shouted at Sanatkumāra and said thus: "Oh wicked one! Your behaviour is uncultured. Insulting good persons will soon ruin one's glory. I have excused your misbehaviour because you are the son of Brahmā. Do not once more neglect persons like me." 106 to 108

श्रुत्वेत्थं शम्भुवचनं प्रोवाच ब्रह्मणः सुतः ॥ १०९॥
न बिभीषयितुं शक्यः शिवोऽहमकुतोभयः।
भयहेतुं भक्षयित्वा स्वं स्वकीयाभिसंमतौ ॥ ११०॥
स्थितोऽस्मि गतसंदेहः कृते विन्यस्य दृश्यकम्।
शापानां कोटिभिर्नो मे वराणां वाऽपि कोटिभिः ॥ १११॥

विशेषो वाऽविशेषो वा कदाचित्कुत्रचिद्भवेत्।
अशेषाणां विशेषाणामाश्रयो न ह्युपाश्रयः ॥ ११२ ॥
एधस्यां पावक इव विशेषानुपशेषकः। शापेन वाऽनुग्रहे वा स्यात्तुष्टिर्येन ते भव ॥ ११३ ॥
अशङ्कितस्तन्मयि त्वं प्रतिक्षिप सुसत्वरम्। अहो महाऽनुग्रहोऽयं मयि ते प्रकटीकृतः ॥ ११४ ॥
अयत्नेनैव सन्तुष्टः संतोष्यो बहुसाधनैः। सनत्कुमार उक्त्वैवं विरराम वचो विधेः ॥ ११५ ॥

Hearing Śambhu, Sanatkumāra spoke thus: "Oh Śiva! I cannot be frightened. I have no fear from anywhere. Swallowing the cause of fear I am doubtlessly free on my own. Heaving discarded the consequences of action I am not worried either about crores of curses or crores of boons. I do not experience any thing special or unspecial any time from any thing. He who is the support of all speciality does not depend on any thing special. I consume all distinction just as fuel by the burning fire. So curse me or bless me as you please quickly without hesitation. I am very much blessed by your presence here. Without effort I have propitiated you who are to be worshipped arduously with many services." Saying thus Sanatkumāra remained silent. 109 to 115

श्रुत्वैवं तस्य वचनं दृष्ट्वा चाऽविकृताऽऽत्मताम्। प्रसन्नः प्राह भूतेशो ब्रह्मपुत्र नमोऽस्तु ते ॥
तुष्टोऽस्मि निष्ठया चातिदृढया तव सुव्रत। याचस्वाऽभिमतं यत्ते दास्याम्यप्राप्यमप्युत ॥ ११७ ॥

Hearing Sanatkumāra and seeing his unperturbed being the pleased Śiva said thus: "Oh Son of Brahmā! I bow to you who are on the right path. I am pleased by your steadfast beliefs. Tell me what you want. I will grant it to you even if it is rare." 116, 117

श्रुत्वा विहस्य विधिजः प्राह शम्भुमशङ्कितः। साधयस्व महादेव एष मे कांक्षितो वरः ॥ ११८ ॥
मायाविनां महेशान नाहं वेपयितुं क्षमः। महावातैरिवाऽकाशो ब्रूहि ते यदि वाञ्छितम् ॥ ११९ ॥

Hearing Śiva, Sanatkumāra smilingly and fearlessly said thus: "Oh Mahādeva! I cannot be shaken by magicians just as the sky cannot be by a great wind. Ask me what you want. Fulfil this request which will be my boon." 118, 119

तथाऽप्यकंप्यं मत्वा तम् ओमित्याह महेश्वरः। यदि दास्यसि मे कामं प्रतीच्छ मम पुत्रताम् ॥

Then Maheśvara seeing the firm Sanatkumāra agreed and said thus: "If you desire to grant my desire, then you should be born as my son." 120

तथेत्युक्त्वा पुनः प्राह नन्वल्पं तव याचितम्। पुत्रोऽहमेव सर्वेषां तिरश्चामपि शङ्कर ॥ १२१॥
किमत्र दुष्करं यत्ते पुत्रः स्यामिति शंस मे। तवैव पुत्रो भविता न पार्वत्याः कथञ्चन॥ १२२॥
त्वयैवाऽहं वृतोऽत्राऽर्थे तन्निसृष्टो वरो मया।

Granting that boon, Sanatkumāra spoke again thus: "Oh Śaṅkara! Your request is really trivial. I am the son of even the low-born creatures. Tell me what is difficult about becoming your son. I will be born as your son and not to Pārvatī anyway. I have granted the boon that was requested only by you." 121, 122

अथ सा पार्वती देवी प्राह तं मुनिपुंगवम् ॥ १२३
ब्रह्मपुत्र प्रार्थितोऽसि मयाऽपि ननु सर्वथा। समांगौ दंपती यस्मात्तन्मे पुत्रत्वमर्हसि ॥ १२४
अभ्यागतानां साम्येन पूजनं हि सतां व्रतम्। तत्र देवः प्राप्तवरो रिक्ताऽहं तत्कथं व्रजे ॥ १२५
वैषम्यं न तु सद्धर्म इति आहुर्मनीषिणः।

Then Devī Pārvatī spoke to the great sage thus: "Oh Son of Brahmā! Indeed I have also a request to you. Because we share our body, you will be my son as well. Equal worship to guests is the conduct of the virtuous. When Śiva has got the boon, how can I return with empty hands. The wise say that disparity is not a good trait." 123 to 125

श्रुत्वैत्थं पार्वतीवाक्यं पुनराह विधातृजः ॥ १२६॥
देवि ते पुत्रतां यामि प्रसिद्ध्या ते न देहजः। एतन्मम व्रतं गुह्यमयोनौ भवनं क्वचित्॥ १२७॥

Listening to Pārvatī, Sanatkumāra said again thus: "Oh Devī! I will be called your son. But I will not be born from your womb. It is my vow that I will not be born through a womb." 126, 127

इति श्रुत्वा पुनः प्राह पार्वती मुनिपुंगवम्। न स्त्रीणां देहसंबन्धमृते पुत्रसुखं भवेत् ॥ १२८॥
तस्माद्देहेन सम्बन्धं कांक्ष्यामि तव सर्वथा।

Hearing that, Pārvatī again spoke to the sage thus: "Women will not have the pleasure of having a child without physical contact (like carrying and delivering). Therefore I wish always that you should be born from my body." 128

इत्युक्तः स मुनिः किञ्चिद्विमृश्योवाच शङ्करीम् ॥ १२९॥

देवि किं मोहयस्येवं वचनैः प्राकृतैरिव। त्वं सर्वलोकजननी प्राप्तकामाऽपि सर्वथा ॥ १३०॥
शृणु तथ्यं वदाम्यम्ब व्रतमेतन्ममेहितम्। तस्मात् पूर्वतनो देहो विशीर्णः पर्वताऽन्तरे ॥ १३१॥
शरात्मना स्वर्णमयं वनं तत्र महेश्वरि। भवामि पूर्वदेहेन सम्बन्धात्ते सुखं च तत् ॥ १३२॥

Thus requested, the sage thought for a while and addressed Śaṅkarī thus: "Oh Devī! Why are you deluding me with primitive words. You are the Mother of the Universe who has accomplished everything. Listen to the truth which I relish. Your earlier body which split into pieces on the mountain has grown as a golden bamboo grove. I will be born there through contact with your earlier body and you will be happy."

129 to 132

इत्युक्तौ प्रणतौ देवौ जग्मतुः स्वमभीप्सितम्। सनत्कुमारोऽपि मुनिर्ज्ञाननिष्ठामहित्वतः॥ १३३॥
ब्रह्माद्यखिलदेवानां दैत्यादीनां च सर्वतः। प्राप्ताऽत्मभावः सर्वेषां बलेन परिबृंहितः ॥ १३४॥
अजयत्तारकाऽदींस्तानसुरान् सर्वतोऽधिकान्। एतत्तेऽभिहितं वृत्तं कुमारप्रभवाऽश्रयम्॥ १३५॥

Thus told and adored, Śiva and Pārvatī proceeded to the place of their liking. Sanatkumāra who had by the greatness of his excellent knowledge attained oneness with Brahmā and all the gods and demons, and grown in strength vanquished the mighty Tāraka and other demons. I have thus narrated to you Bhārgava, the legend of the birth of Kumāra.

133 to 135

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे सप्तत्रिंशोऽध्यायः॥

End of the thirty-seventh chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

अष्टत्रिंशोऽध्यायः

Chapter 38

शृणु ते संप्रवक्ष्यामि भृगुवंशविभूषण। भारत्याः सत्प्रभावं वै महाश्चर्यकरं परम् ॥ १॥

"Oh Paraśurāma, who are an ornament to the Bhṛgu clan! Listen. I will narrate to you the supreme glory of Bhāratī (Sarasvatī), which is indeed extremely wonderful. 1

भारती या पुरा प्रोक्ता शङ्कराऽवरजा शिवा। वर्णत्रयं त्राति सूक्ष्मा सावित्री तत ईरिता ॥ २॥
सा धातृपत्नी प्रागेव विवाहः सुनिरूपितः। कदाचित् सत्यलोके सा ब्रह्मणः सविधे स्थिता ॥
सभायां सिद्धदेवर्षिसमेतायां भृगूद्वह। संस्तुता सिद्धऋषिभिर्विविधैः संस्तवैः पृथक् ॥ ४॥
अनादरपरो धाता तत्स्तवे प्रहसन् स्थितः। दृष्ट्वा सा ब्रह्मणः स्वस्मिन्नवज्ञानं चुकोप हि॥ ५॥
उवाच लोकधातारं रोषाऽरूणितलोचना। न ते युक्तमवज्ञानं मयि सर्वात्मना यतः ॥ ६॥
अपारयन् सृष्टिकृत्ये यत्नेनाऽऽसादिता त्वया। स्मर तत्प्राक्तनं वृत्तं यदा नाऽहं स्थिता तव॥ ७
दीनः सामर्थ्यविकलः शरणं जननीं गतः।

I had mentioned earlier about the auspicious Sarasvatī, the sister of Śiva. She who is subtle, is known as Sāvitrī because she protects the three classes of people. She is the consort of Brahmā and her marriage was narrated to you earlier. Oh Paraśurāma! Once in the assembly of Satyaloka near Brahmā, she was variously praised individually by the Siddhās and Divine Sages who were present there. Brahmā was sitting with an indifferent smile towards the prayers. Observing his indifference, the angry Sarasvatī spoke thus: 'Your disinterest in me is absolutely improper. You married me when you were unable to create the world on your own. Recollect your pitiable, unskilled condition prior to my entry, when you sought shelter under Devī Tripurasundarī. 2 to 7

श्रुत्वा प्रोक्तं तु सावित्र्या विधिः प्राह ज्वलन् क्रुधा ॥ ८॥
नैवं त्वं वक्तुमर्हा मां स्त्रीणां भर्ता हि दैवतम्। भर्तुरग्रे पूज्यभावः पत्नीनां प्रविदूषितः ॥ ९॥
अजानती सतीवृत्तमधिक्षिपसि मां वृथा। न मे पत्नीत्वयोग्याऽसि सच्चारित्रविदूषिणी ॥ १०॥
न त्वं क्रतुविधानेषु मया सह भविष्यसि।

Hearing Sāvitrī, Brahmā burning with fury said thus: 'You should

महासरस्वती

Mahāsarasvatī

not talk like that to me. Husband is God unto women. Adoration of a wife in the presence of her husband is highly objectionable. Without knowing the conduct of an obedient wife you are abusing me in vain. By your misconduct you are unfit to be my wife. In future you will never be with me in any sacred ritual.' 8 to 10

इति शप्ता तु सावित्री पुनरत्यन्तकोपिता ॥ ११॥
प्रतिशापं ददौ धात्रे ज्वलन्तीव सुमन्युना। यदि नाऽर्हा यज्ञविधौ भवामि शृणु तर्हि ते ॥ १२॥
भवित्र्यभीरकुलजा पत्नी यज्ञविधौ तव।

The cursed Sāvitrī again burning with extreme anger announced a counter-curse on Brahmā thus: 'If I do not deserve to be with you during sacred rituals, then listen— I will be with you by taking birth in a low-class caste.' 11 to 12

प्रतिशापं निशम्याऽजः पुनः प्रकुपितोऽभवत् ॥ १३॥

Listening to the counter curse. Brahmā was again furious. 13

अथ देवादयः सर्वे दृष्ट्वा क्रुद्धपितामहम्। सावित्रीमपि संक्रुद्धां तुष्टुवुः परिवारिताः ॥ १४॥
तयोः क्रोधेन जगती चकम्पेऽतीव सर्वथा। ततो नारायणशिवौ तत्राऽऽजग्मतुरञ्जसा ॥ १५॥
श्रुत्वा विधिं च सावित्रीं क्षामयामासतुस्तदा।

Then all the gods, seeing both Brahmā and Sāvitrī very furious, surrounded them and praised them. By their anger the entire world trembled. Then Nārāyaṇa and Śiva quickly arrived there. After hearing Brahmā and Sāvitrī they made them excuse each other. 14, 15

विधे नैवं समुचितं त्रिपुरायाः कलोद्भवा ॥ १६
या तेऽपमानिता देवी सावित्री तन्न शोभनम्। शृणु देवि त्वयाऽप्येतच्छापदानमचिन्तितम् ॥ १७
न तद्योग्यं प्रतिकृतिरावाभ्यामुच्यते यथा। यज्ञाऽनर्हेति यत्प्रोक्तं धात्रा रुष्टेन यत्त्वया ॥ १८
अभीरजा भवेत् पत्नी चेति तत्र विनिश्चितम्। त्वमेव स्वांऽशतोऽभीरकुलजा यज्ञकर्मणि ॥ १९
उपयोक्ष्यसि नाऽनेन देहेन यज्ञभागिनी।

Then Śiva and Nārāyaṇa said thus: 'Oh Brahmā! It was improper and inauspicious that Devī Sāvitrī born of Śrī Tripurasundarī was disrespected by you.' 'Oh Devī! Listen. Your thoughtless curse on Brahmā

was not right. We will suggest a solution to your mutual curses. The angry curse by Brahmā that Sāvitrī cannot partake in his sacred rites and the curse by Sāvitrī that she as a low-born one will partake in such rites—both these will not go in vain. Oh Sāvitrī! Born with a different body from your own aspect in the low-class clan you will be with Brahmā during the rites.' 16 to 19

श्रुत्वैवं विष्णुशिवयोरुक्तं धाता च भारती ॥ २० ॥
शेपतुः कोपशेषेण पुनस्तत्रेतरेतरम्। विधिराहाऽभीरजैषा भूयात्पत्नी सवे मम ॥ २१ ॥
यतोऽविचारपरमा मां शशाप रुषाऽन्विता। ततोंऽशेनाऽपि सञ्जातां स्मृतिरेनां प्रहास्यति ॥ २२ ॥

Hearing Śiva and Viṣṇu, Brahmā and Sarasvatī with residual anger again cursed each other. Brahmā said thus: 'Born in the low-class let her be my wife during the rites; but for having cursed me without forethought she will not remember that she is born from the aspect of Sarasvatī.' 20 to 22

श्रुत्वा शापं पुनर्दत्तं भारती चाऽतिकोपिता।
विधिं प्रति शशापाऽऽशु यतस्तेन विमर्शनम् ॥ २३ ॥
ततोऽविमृश्य चाऽकाम्या कामुकस्त्वं भविष्यसि।

Hearing the curse uttered again, the angry Bhāratī soon cursed Brahmā thus: 'Because you have without reasoning cursed me, you will impulsively love me, a forbidden woman.' 23

पुनर्विमृष्टशापौ तौ दृष्ट्वा क्रुद्धौ हरीश्वरौ ॥ २४ ॥
चक्रतुः संस्तवं तत्र बहुधा प्रार्थ्य क्षामितौ।

Seeing both Brahmā and Sarasvatī angrily cursing each other again, Śiva and Viṣṇu prayed to them through various hymns and made them excuse mutually. 24

अथ कालेन महता ब्रह्मा लोकपितामहः ॥ २५ ॥
पुष्कराख्ये महातीर्थे यष्टुं व्यवसितोऽभवत्। आज्ञापयद्यज्ञशालानिर्माणे देवशिल्पिनम् ॥ २६ ॥
स चकार यज्ञशालां सर्वतः समलङ्कृताम्। क्लृप्तसंभारसर्वस्वां वेदिकुण्डाऽदिमण्डिताम् ॥ २७
नवरत्नसमाकीर्णां सर्वर्तुगुणशोभिताम्। सौवर्णभाण्डनिचयामन्नपानसमाकुलाम् ॥ २८ ॥

After a lapse of long time, the creator Brahmā decided to perform a Yajña near the great lake Puṣkara and ordered the divine artisan Viśvakarma to build the place for Yajña. Viśvakarma made the hall ready for the sacred ritual. The hall was entirely decorated containing all the required material. The altars for the Yajña were set with nine types of gems. The hall had the combined ambience of the six seasons of the year and contained golden vessels filled with varieties of rice and drinks. 25 to 28

तत्र विप्रा याजकाऽग्र्या भृगुकश्यपकर्दमाः। वसिष्ठपुलहाऽगस्त्यपुलस्त्यक्रतुमुख्यकाः ॥ २९॥
आजग्मुः सर्वतः श्रेष्ठाश्चाऽन्येऽपि मुनिपुंगवाः। श्रौतविद्यासु कुशलाः सर्वविद्याविशारदाः ॥
वासवप्रमुखा देवा गन्धर्वाश्चाऽप्सरोगणाः। विद्याधराः किंपुरुषाः स किन्नरमहोरगाः ॥ ३१॥
यातुधानाऽसुरगणा मनुष्याश्च समन्ततः। अभ्यागमन् यज्ञवाटं पुष्करे सर्वतो दिशम् ॥ ३२॥
जगुर्गन्धर्वपतयो ननन्दुश्चाप्सरोगणाः। वन्दिनो विधिमुख्यानामपठन् विविधाः स्तुतीः ॥ ३३॥

At that hall arrived prominent oblationaries like Bhṛgu, Kaśyapa, Kardama, Vasiṣṭha, Pulaha, Agastya, Pulastya—all experts in the performance of Yajña. Many other great sages well-versed in Yajña and erudite arrived there from all places. Indra and other gods, Gandharvas, Apsarasas, Vidyādharas, Kimpuruṣas, Kinnaras, Great Serpents, Demons, Rākṣasas and Humans arrived at Puṣkara the place of the ritual. The Gandharvas sang, the Apsarasas danced, the panegyrists chanted many praises to Brahmā and others. 29 to 33

अथ कालेऽतिकल्याणे सुनक्षत्रग्रहैर्युते। यक्ष्यमाणः प्रियां पत्नीमाह्वयज्जगतीपतिः ॥ ३४॥

Then at the most auspicious time when the stars and planets were favourable, Brahmā invited his dear wife to the sacred rite. 34

इन्द्रादिभिः समाहूता देवि देवश्चतुर्मुखः। यक्ष्यमाणः शुभे काले चिरात्त्वां संप्रतीक्षते ॥ ३५॥
व्रज तत्राऽचिरं देवि कालोऽयं वीक्षितः शुभः।
नाऽतियायात् सर्वथैव प्रोक्ताप्येवं विधेः प्रिया ॥ ३६॥
अवश्यम्भाविभावेन सावित्री न समागता। विलम्बयन्ती तां ज्ञात्वा मुहूर्तः समतिक्रमेत्॥ ३७॥
इति क्रुद्धो विधिर्विष्णुं प्रोवाच पुरतः स्थितम्। हरे प्रयाहि पत्नीं मे सरूपामपरां द्रुतम् ॥ ३८॥
समानय मुहूर्तोऽयं यता नाऽतिव्रजेत्तथा।

Indra and others invited Sarasvatī thus: 'Oh Devī! Brahmā is waiting for you from a long time to perform the sacrifice at the auspicious time. Please go there. Since the time is said to be auspicious it should not be lost at any cost.' Thus invited, Sarasvatī did not go thinking that what has to happen will happen. Brahmā, coming to know of her delay, was angry about losing the auspicious period and said thus to Viṣṇu who was there. 'Oh Hari! Bring me quickly another equally suitable wife before we transgress the auspicious period.' 35 to 38

समादिष्टो विधात्रैवं हरिरन्विष्य भूतले ॥ ३९॥
ब्राह्मणादिष्वलब्ध्वा तत्सरूपां गोपकन्यकाम्।
दृष्ट्वा सरूपां सावित्र्या समानयत वै हरिः ॥ ४०॥
तमानीतां विलोक्याऽऽहुः शुभरूपगुणाऽन्विताम्।
महान् शब्दः समभवत् साधु साध्विति सर्वतः ॥ ४१॥

Thus ordered by Brahmā, Viṣṇu searched on the earth and not finding one in the Brahmin-class, brought a cow-herd girl who was equal to Sāvitrī. Seeing her having auspicious qualities every one loudly exclaimed "Well done, Well done". 39 to 41

परिणीय च तां पत्नीं यक्ष्यमाणो विधिस्तदा। संकल्प्य क्रतुराजं तं प्रावर्तयत लोकपः॥ ४२॥

Then Brahmā married her and performed the great sacrifice. 42

अथाऽऽजगाम सावित्री यज्ञशालां सखीवृता। ददर्श ब्रह्मणः पार्श्वे गायत्रीं लोकसुन्दरीम्॥ ४३
तच्छोभाऽऽक्षिप्तसौन्दर्या तारा राकेन्दुना यथा। आत्मानं जानती सभ्यैर्हसितेव विलज्जिता॥
प्रालेयदर्शनात्पद्मिव शुष्यन्मुखाऽम्बुजा। प्रविशन्तीव स्वाङ्गेषु लज्जाशैलभराऽऽवृता ॥ ४५
क्षणं विसंज्ञेव तत्र लेख्यकर्मगतेव सा। स्थिता स्थाणुसमाऽऽचारा ततः सर्वं निशम्य तत् ॥
विधेर्विचेष्टितं चाऽतितरां मन्युपरीवृता। प्रजज्वाल त्रिलोकीं सा कुर्वन्ती भस्मसादिव ॥ ४७
प्राह प्रस्फुरमाणोष्ठी समार्चीर्णं त्वया विधे। इत्युक्त्वा निर्ययौ तस्मात्सावित्री यज्ञदेशतः॥ ४८

Then Sāvitrī came to the sacrificial hall along with her friends and saw the most beautiful Gāyatrī by the side of Brahmā. Dimmed by the effulgence of Gāyatrī, just like a star by the full-moon, Sāvitrī was shy thinking that the assembly was laughing at her. Just like a lotus that shrinks exposed to Himālayan mountain, her lotus-like face shrunk and

she looked as if her limbs were hiding in the mountain of shyness. For a moment she stood there still as if unconscious and as if a still-painted picture. Then getting to know about the deed of Brahmā, she was burning enveloped with anger that would reduce the three worlds to ashes. With throbbing lips she said thus: 'Oh Brahmā! Your conduct is fine'. Saying thus she departed from the sacrificial place. 43 to 48

संस्थिता शैलशृङ्गस्य मध्ये तस्याऽविदूरतः। अथ तस्याः क्रोधवह्निर्ज्वालामालापरीवृतः॥ ४९॥
प्रादुरासीद्यज्ञशालां स ऋत्विक्ससभासदाम्। स यज्वपत्नीसंभारां दिधक्षन्निव सर्वतः ॥ ५०॥
वायुनाऽप्येधितो वह्निर्यदा दग्धुमुपाऽक्रमत्। तदा पलायिताः सर्वे सदस्या ऋत्विजस्तथा ॥ ५१
देवा गन्धर्वमुनयः सिद्धचारणकिन्नराः। अविचार्यैव चाऽन्योन्यं त्यक्तसर्वपरिग्रहाः ॥ ५२॥
दिशो दशाऽभिपेतुस्ते क्रोशन्तो भयकम्पिताः। भूश्चकम्पे महावायुवेपिताऽश्वत्थपर्णवत् ॥ ५३॥
अन्धकारैर्दिशः क्रान्ता उद्वेलाः सर्वसागराः। राहुनेव दिवानाथस्तमसा ग्रसितोऽभवत् ॥ ५४॥
पर्वताश्च विदीर्यन्त कल्पान्तसमये इव।

Sāvitrī settled on the central peak of a near by mountain. Then the sacrificial hall along with the priests and others was engulfed with the blaze of her fury which looked like burning the sacrificer, his wife and the entire arrangement. Augmented by the wind, as the flame started destroying all, the priests and members assembled there fled. The gods, Gandharvas, Sages, Siddhas, Cāraṇas, and Kinnaras discarded their gifts and without even bidding good-bye to each other ran in ten directions wailing and trembling with fear. The earth trembled like the leaf of a fig-tree shaken by a great wind. The horizons were enveloped by darkness, the oceans were in high tide; the Sun was swallowed by darkness as if by Rāhu, the mountains were splitting as if during dissolution. 49 to 54

एवम्भूतेषु लोकेषु चोर्ध्वाऽधोभागवर्तिषु ॥ ५५॥
भीता ब्रह्मादयः सर्वे कर्तव्येष्वविनिश्चयाः। सावित्रीमनुसंजग्मुः प्रार्थितुं क्रमशस्तदा ॥ ५६॥
आदाविन्द्रो देवगणैर्युतस्तत्र जगाम ह। सावित्रीं प्रार्थितुं यत्र शैलशृङ्गे स्थिता हि सा ॥ ५७॥

When that was the condition of the worlds above and below, Brahmā and all others, uncertain about their course of action went one by one to pray to Sāvitrī. To begin with, Indra with his retinue went to the mountain peak where Sāvitrī stayed. 55 to 57

तत्र गच्छन्नेव मार्गे तस्याः क्रोधसमुद्भवाः। शक्तयः कोटिशः क्रूरकरवालधरास्तदा ॥ ५८॥
सर्वान्नाशयितुं दिक्षु निर्गतास्ताभिरेव सः। गृहीतः पाशनिर्बद्धो निक्षिप्तः शैलकन्दरे ॥ ५९॥

As Indra was proceeding towards the mountain, crores of Śaktis born out of Sāvitrī's anger wielding fierce swords started to destroy every one and among them Indra was captured, bound and imprisoned in the mountain cave. 58, 59

एवं यमोऽग्निर्वरुणः कुबेरो नैर्ऋतो मरुत्। रुद्राश्च वसवो विश्वेदेवाद्या बन्धनं गताः ॥ ६०॥
एवं बद्धेषु देवेषु शक्तिसंघैः समन्ततः। विष्णुर्विचारयामास शिवेन विधिसन्निधौ ॥ ६१॥
सावित्र्याः क्रोधदावाग्निनिर्दग्धं स्याज्जगत्त्रयम्।
देवा बद्धाः सर्व एव किं कृत्वा नः शुभं भवेत् ॥ ६२॥
इति दीर्घं विचिन्त्याऽथ पार्वतीं च रमामपि। प्रेषयामास सावित्र्याः संशमाय हरिस्तदा ॥ ६३॥

Similarly Yama, Agni, Varuṇa, Kubera, Nirṛti, Vāyu, Rudras, Vasus and all gods were bound. When all the gods were thus captured by the Śakti forces, Viṣṇu discussed with Śiva in the presence of Brahmā thus: 'The fire of Sāvitrī's fury will burn the three worlds. All the gods are captured. What should we do to achieve good'? After deeply thinking about it, Viṣṇu sent Pārvatī and Lakṣmī to pacify Sāvitrī. 60 to 63

ते गत्वा क्रोधशक्तीस्ताः सन्निवर्त्य समन्ततः। भारतीं प्राप्य मधुरवाक्यं प्रोचतुरञ्जसा ॥ ६४॥
ताभ्यां बहु प्रार्थिताऽपि न शान्तिमगमद्यदा। तदा विधिहरीशाना जग्मुर्यत्राऽस्ति भारती ॥ ६५॥

Pārvatī and Lakṣmī quickly reached Sarasvatī by overcoming all the angry forces and spoke to her sweetly. When Sāvitrī was not pacified even by their request, Brahmā, Viṣṇu and Śiva approached her. 64 to 65

सा ददर्श विधातारं सावित्री सम्मुखाऽऽगतम्। ईषच्छान्ताऽपि च पुनः प्रजज्वाल सुमन्युना ॥
प्रज्वलन्त्याः कोपवशाद्रूपं तस्या महाऽद्भुतम्। भीमं समभवत्तस्या नेत्राभ्यां वह्निरुद्गतः ॥ ६७॥
तेन कल्पाऽग्निकल्पेन ब्रह्मविष्णुमहेश्वराः। समाक्रान्ता दाववह्निनेव मत्तेभयूथपाः ॥ ६८॥
दह्यमानांस्तु तान् दृष्ट्वा हरिकान्ता च पार्वती। तुष्टाव त्रिपुरामाद्यां नाऽन्यस्त्रातेति निश्चयात् ॥

Sāvitrī whose anger had slightly reduced, seeing Brahmā before her started burning again with intense fury and because of that her wonderful form looked frightening and she emitted fire from her eyes. Brahmā,

Viṣṇu and Śiva were surrounded by that fire just as the elephants in rut enveloped by a conflagration. Seeing them who were being burnt, Lakṣmī and Pārvatī propitiated the Primordial Devī Tripurasundarī as there was no other succour. 66 to 69

अथ स्तुता महादेवी तत्राऽविरभवत् परा। कामकोट्यधिलावण्यसंदोहाऽनन्दसुन्दरी ॥ ७० ॥
रत्नचित्राऽम्बराकल्पधरां मुकुटशोभिनीम्। चतुर्भुजाऽऽत्तसहजाऽऽयुधसंबन्धबन्धुराम् ॥ ७१ ॥
दृष्ट्वा प्रणमनं चक्रुर्गौर्याद्या भक्तिनिर्भराः।

Then the Supreme Devī, with a beauty surpassing the charm of a crore of cupids, appeared there. Seeing Her wearing a gem-decorated garment, glowing with a crown, and wielding attractively Her famous weapons in Her four hands, Gaurī and others bowed to Her with reverence. 70, 71

तस्याः सन्निधिमात्रेण तमोराशिरिवाऽरुणे ॥ ७२ ॥
विलयं प्रोदितेऽगच्छत्क्रोधाग्निः सर्वतः स्थितः। अथ तां भारतीं प्राह त्रिपुरा हसिताऽऽनना ॥
अलं वत्सेऽतिक्रोधेन लोकनाशनहेतुना। उपसंहर शक्तीस्ता यास्ते क्रोधसमुद्भवाः ॥ ७४ ॥
भवन्तु विज्वरा लोकाः पश्येमान् शान्तया दृशा।

By the very presence of Devī Tripurasundarī the fire of anger that had pervaded disappeared just as the darkness with the rising of the Sun. Then She addressed Sarasvatī thus: 'Oh my dear daughter! Enough of your anger that is destroying the world. Withdraw the forces born out of your fury. Let the worlds be free from distress. Look at them with love.' 72 to 74

इत्युक्ता भारती देव्या लज्जिता क्रोधसम्भवाः ॥ ७५ ॥
विलापिताः स्वके देहे शान्तिं प्राप्ता च भारती।

Thus told by the Devī Tripurā, Sarasvatī who was shy absorbed all the forces born out of her anger into her own body and became tranquil. 75

अथ तां त्रिपुरां देवीं सावित्री प्रणता सती ॥ ७६ ॥
विविधैः संस्तवैश्चित्रैस्तुष्टाव परभक्तितः। क्षमस्व मेऽनयादेवि त्रिपुरे क्रोधसंभवात् ॥ ७७ ॥
स्थिताऽस्मि शासने मातस्तव शाधि स्वकिंकरीम्।

Then the virtuous Sāvitrī with extreme devotion praised Devī Tripurasundarī through many beautiful prayers and said thus: 'Oh Devī Tripurā! Pardon my mistake caused by my anger. I am here as Your servant ready to take Your instructions. Please do so.' 76, 77

अथ श्रीमातृकरुणाऽऽलोकतः सहसोत्थिताः ॥ ७८ ॥
धातृविष्णुशिवास्तद्वन्मुक्ता देवाश्च बन्धतः। सावित्रीं पुनरप्याह शान्तिं वत्से समाप्नुहि ॥ ७९ ॥
प्रवर्तयतु भूतेशो यज्ञं भूयस्त्वया युतः।

Then by the compassionate glance of the Divine Mother, Viṣṇu, Brahmā and Śiva stood up and similarly all the gods were freed. The Devī Tripurasundarī said again to Sāvitrī thus; 'Oh My dear daughter! Be calm. Let Brahmā, the lord of living beings, complete the sacrifice by uniting again with you.' 78, 79

इति श्रुत्वा वचो देव्याः सावित्री प्रणता सती ॥ ८० ॥
बद्धाऽञ्जलिपुटा प्राह मातर्नाऽहं स्वयंभुवा। इच्छामि सङ्गतिं भूयः स्थास्याम्यत्रैव सर्वदा॥ ८१ ॥
तव पादाऽम्बुजध्यानपरमाऽऽनन्दसंप्लुता। नाऽत्र मामम्ब भूयस्त्वं सन्निरोद्धुं समर्हसि ॥ ८२ ॥

Hearing Devī Tripurasundarī, the virtuous Sāvitrī with folded hands said thus: 'Oh Mother! I do not desire to be united again with Brahmā. I will settle down here itself always drowned in the bliss of meditating on Your lotus feet. In this matter, Oh Mother! Please do not again prevent me.' 80 to 82

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे अष्टत्रिंशोऽध्यायः॥

End of the thirty-eighth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकोनचत्वारिंशोऽध्यायः

Chapter 39

ततः प्राह विधिर्देवीं स्तुत्वा नत्वा पुनः पुनः।
महेश्वरि तवाऽऽज्ञायां स्थितोऽस्मि निखिलाऽत्मना ॥ १॥
तवाऽऽज्ञामन्तरा लोके कः समर्थो विचेष्टितुम्।
विज्ञापयामि किञ्चित्त्वां मातस्तत्कृपया शृणु ॥ २॥
सावित्री यदि न शान्ता भविष्यति तदा कथम्।
भवेत्क्रतुर्मम शिवे लोकं वा नीरुजं तथा ॥ ३॥
पुराऽनया महादेव्या शप्तः क्रोधेन हेतुना। अकाम्यां कामयेत्येवमथैषा यज्ञकर्मणि ॥ ४॥
पत्नीत्वेन कृता या सा हीनजातिसमुद्भवा। तत्रर्षिवर्यैर्ब्रह्मेष्टैः वाच्यो जातोऽस्मि तत्कथम् ॥ ५॥
प्रसीद श्रीमहाराज्ञि सर्वमेतत्समं कुरु।

"Then Brahmā after repeated prayers and prostrations said thus to the Devī. 'Oh Great Devī! I am wholly obeying your orders. Without Your orders, who will be able to move, I would submit my request to you. Oh Mother! Please listen with compassion. If Sāvitrī does not become calm, how will my Yajña be completed and how will the world be without trouble. In the past, cursed by the angry Sāvitrī that I will fall in love with a low-class woman, I completed the Yajña by marrying that woman—but how will I be appreciated by the great Brahmarṣis? Oh Supreme Empress! Set right all these and bless me.' 1 to 5

प्रार्थिता लोकधात्रैवं श्रीपरा त्रिपुरेश्वरी ॥ ६॥
प्राह देवा मद्वचनं देव्यः शृणुत सादरम्। येयं विधातुर्यज्ञस्य पत्नी सर्वमनोहरा ॥ ७॥
तस्योत्पत्तिं प्रवक्ष्यामि महाविभवविस्तराम्।

Thus requested by Brahmā, the Supreme Tripurasundarī said thus: 'Oh Gods and Goddesses! Listen with devotion. I will narrate the extremely glorious legend about the birth of the most charming wife who associated with Brahmā during the sacrifice. 6, 7

कश्चित्पुरा ब्राह्मणाऽग्र्यः कौशिको लोकविश्रुतः ॥ ८॥
तपसा विद्यया चैव हर्यक्षाऽऽख्यो महाशयः। तपस्तेपे सुपार्श्वाऽऽख्य पर्वते लोकपूजिते ॥ ९॥

अत्युग्रतपसा देवीं सावित्रीं समतोषयत्। प्रसन्ना तस्य सावित्री तद्दर्शनपथं गता ॥ १० ॥
ब्रूहि ब्राह्मण तुष्टाऽस्मि तपसा महता तव। ईप्सितं ते साधयामि नाऽदेयं तव विद्यते ॥ ११ ॥
किमिन्द्रत्वमुतेन्दुत्वं धनेशत्वं त्वमिच्छसि। तपसा ते जितं सर्वं प्राजापत्याऽऽचरस्थितम् ॥ १२ ॥

'Long ago a famous liberal brahmin named Kouśika who was addressed as Haryakṣa (Kubera) for his virtue and knowledge, performed penance on the sacred mountain called Supārśva. By a severe penance he pleased the Devī Sāvitrī who appeared before him. She said thus: 'Oh Brahmin! I am pleased with your great penance. Tell me what you want. I will grant that to you. There is nothing which cannot be given to you. Are you aspiring the position of Indra or Candra (moon) or Kubera? By your penance you have conquered everything right from Brahmā to moving and non-moving creation.' 8 to 12

सावित्र्या वचनं श्रुत्वा हर्यक्षः पुनराह यत्। तच्छृणुध्वं विधात्राद्याः प्रणम्य सुकृताञ्जलिः ॥ १३ ॥
देवि नाऽहं वृणेन्द्रत्वं चन्द्रत्वं वा धनेशताम्। पुराऽहं स्वाश्रमे स्थाने कदाचित्तपसि स्थितः ॥
काचिद्गोपवधूस्तत्र चारयन्ती गवाङ्गणम्। मदक्षिपथमापन्ना तस्याः सौन्दर्यविभ्रमात् ॥ १५ ॥
मोहितस्तामन्वगममनङ्गशरपीडितः। प्रार्थिता सा मया भूयो नाऽभ्यमन्वत मद्वचः ॥ १६ ॥
तदा बलात्परामृष्टा क्रोशन्ती गोपकन्यका। समानीयाऽऽश्रमवरे स्वाऽङ्कैराक्रम्य तां बलात् ॥
द्वन्द्वधर्ममनुप्राप्तो मन्मथेन प्रपीडितः।

'Oh Brahmā and other Gods! Listen to what Haryakṣa reverentially said after hearing Sāvitrī. 'Oh Devī! I am not interested in becoming Indra or Candra or Kubera. In the past when I was performing penance in my hermitage I saw a cowherdess who was grazing the cattle. Infatuated by her beauty I followed her. Inspite of my repeated request she never obliged. Then I forcibly brought her, who was screaming, to my hermitage. Tormented as I was with sexual urge, I seized her and had conjugal union with her.' 13 to 17

अथ तत्राऽभ्याजगाम नारदो मुनिपुङ्गवः ॥ १८ ॥
निशाम्य तां गोपवधूं मयाऽऽक्रान्तां बलीयसा। क्रोशन्तीं मुञ्च मुञ्चेति प्राह मां प्रति रोषितः ॥
अहं कामेन मूढाऽत्मा नाऽमुञ्चं मैथुने रतः। तदा क्रुद्धो नारदो मां शशाप शृण्वतो मम ॥ २०
ब्राह्मणाऽधम दुर्बुद्धे नैषा काम्या तु कामिनी। यतः कामविमूढाऽत्मा बलादेनां समाविशः ॥
नीचेन कर्मणाऽनेन नीचत्वं प्राप्स्यसि द्रुतम्। यतो गोपवधूसक्तस्ततो गोपो भविष्यसि ॥ २२ ॥

'At that time the great sage Nārada came there and hearing the wailing of the cowherdess who was overpowered by me, angrily said thus: 'Leave her, leave her.' But deluded by lust I did not leave her and was engaged in sex. Then the furious Nārada announced a curse which was heard by me. 'Oh Wicked Brahmin! You should not have desired this girl. Because you have forcibly united with her out of lust, you will also be defiled soon for such a vile act. Because you were enamoured by a cowherdess, you will become a cowherd.' 18 to 22

ततोऽहं शापभयतः शापान्तं नारदं प्रति। जिज्ञासुर्बहुधा नत्वा समपृच्छं पुनः पुनः ॥ २३॥
नोवाच क्रोधवशतस्ततः संप्रार्थितो दृढम्। सावित्री शापतस्त्वां वै मोचयिष्यति तोषिता ॥ २४
उपतिष्ठ महादेवीमित्युक्त्वाऽन्तर्हितो बभौ। तदहं त्वां महादेवीमुपसंस्थो महेश्वरि ॥ २५॥
शापाऽब्धिमग्नं मां शीघ्रमभ्युद्धर महेश्वरि।

'Then scared by the curse I bowed to Nārada many times and repeatedly requested a redemption from the curse. The angry Nārada did not care to reply; but upon my perseverance he said thus: 'Devī Sāvitrī when pleased will relieve you from the curse. Propitiate Devī Sāvitrī.' Saying thus Nārada disappeared. Hence I have meditated upon You. Oh Maheśvarī! Please protect me who is drowned in the sea of the curse.' 23 to 25

इत्युक्ता सा ब्राह्मणेन शापाऽन्तं प्राह तं प्रति ॥ २६॥
हर्यक्ष शृणु मद्वाक्यं शापाऽन्तं प्रब्रवीमि ते।

Thus requested by the brahmin, Sāvitrī told him about the end of the curse. 'Oh Haryakṣa! Listen. I will tell you how the curse will end.' 26

गोपयोनिषु ते जन्म भविष्यति न संशयः ॥ २७॥
तत्रैकजन्मनि शृणु भविष्याम्यहमंशतः। कन्या तव ततो विष्णोः प्राप्य श्रेष्ठं वरं पुनः ॥ २८॥
प्राप्य नारायणं पुत्रं प्रयास्यसि परं पदम्। उक्त्वैवमन्तर्धानं सा जगामेयं तव प्रिया ॥ २९॥

'You will definitely be born in the cowherd community. Then in one such birth of yours I will, with my aspect, take birth as your daughter. Again you will by the boon from Viṣṇu get Him as your son and attain His supreme abode.' Saying thus, your beloved Sāvitrī disappeared.' 27 to 29

सेयं तदंशसम्भूता तव शापादयोनिजा। अनिन्द्येयं सर्वजनैरग्रजैः समुपासिता ॥ ३०॥
छन्दःप्रसूतिर्गायत्री गायन्तं त्राति सर्वतः। वेदसारमयी ब्रह्मविद्याख्यातिं गमिष्यति ॥ ३१॥

'She, born from the aspect of Sāvitrī as a cowherdess because of the curse from you, not through mother's womb, is irreproachable and is worshipped by Brahmins and all. She is Gāyatrī the Mother of Veda and prosody, who totally protects Her singer. She is the essence of the Veda and will be reputed as the highest Brahma-vidyā (Ultimate-knowledge).' 30, 31

सावित्री पश्य वत्से त्वं निजांशप्रभवामिमाम्। शापेन नैषा विज्ञाता त्वमेवैषा द्विधा स्थिता ॥

'Oh Sāvitrī! My child! Look at her born from your aspect. Because of the curse, you could not recognise her. She is your second form.' 32

श्रुत्वेत्थं त्रिपुरावाक्यं गायत्रीं स्वात्मरूपिणीम्। प्रत्यचेष्टत सावित्री प्रतिबिम्बं यथाऽत्मनः ॥ ३३
अनुग्रहेण श्रीदेव्या लब्ध्वा शापहतां स्मृतिम्। सन्तुष्टाऽभवदत्यन्तं शान्तां प्रकृतिमास्थिता ॥ ३४

"Listening to Devī Tripurasundarī, Sāvitrī realised that Gāyatrī was a reflection of herself. Regaining the memory, which was destroyed by the curse, by the grace of the great Devī, Sāvitrī was extremely happy and attained her original tranquillity. 33, 34

अथोवाच महादेवी त्रिपुरा विधिमुख्यकान्। गायत्रीयं मदुद्भूता मद्वाग्रूपा परा यतः ॥ ३५॥
एनां वर्णमयीं सर्वे मुखबाहूरुजा जनाः। प्राप्य जाताः पुनस्तेन भूयासुर्द्विजसंज्ञया ॥ ३६॥

"Then the Supreme Devī Tripurasundarī addressed Brahmā and others thus. 'Gāyatrī born out of Me is the embodiment of My speech and thus Supreme. All beings born out of My face, arms and thighs (Brahmins, Kṣatriyas and Vaiśyas) by getting initiated in Her Mantra containing 24 alphabets will become known as Dvijas (Twice-born).' 35, 36

अथाऽऽहलोकधातारं शृणु ब्रह्मन्मयेरितम्। अकाम्याकामुकत्वं यत्सावित्रीशापतः स्थितम् ॥
तत्राऽपीयं वेदमयी तव वाचा विनिर्गता। आत्मजा तत्र ते कामो भविष्यत्यपदे ततः ॥ ३८॥

"Then She said thus: 'Oh Brahmā! Listen. The curse on you by Sāvitrī that you will fall in love with a forbidden woman will be executed because of the fact that you will wrongly love Gāyatrī the embodiment of Veda who has taken birth from your speech and hence your daughter. 37, 38

गायत्री

Gāyatrī

वाणीरूपा च सावित्री सर्वाऽऽराध्या भविष्यति। श्रोतव्यं मद्वचः सर्वैर्गायत्रीयं मदात्मजा ॥ ३९
अहमेव न संदेहो निशाम्येनां ममाऽत्मजाम्। चक्षुष्मन्तः प्रपश्यन्तु प्रणिगद्यैवमम्बिका ॥ ४०॥
समाविवेश गायत्र्यां स्वर्धुनीव यमाऽनुजाम्।

'Also Sāvitrī the embodiment of speech will become venerable by all. All of you listen. Gāyatrī who is My daughter is undoubtedly Myself. Persons with a clear vision will see her as my daughter.' Saying thus Devī Tripurasundarī entered into Gāyatrī just like Gaṅgā joining Yamunā. 39, 40

तदद्भुतं तत्र विधिमुखा दृष्ट्वा समक्षतः ॥ ४१॥
विस्मिता जयशब्देन वर्धयामासुरम्बिकाम्। अथाऽपश्यन् तत्र सर्वे गायत्रीं त्रिपुरात्मिकाम्॥ ४२
चतुर्भुजां चन्द्रचूडां त्रिनेत्रां कुङ्कुमप्रभाम्। पाशाऽङ्कुशधनुर्बाणप्रसूनशरसंयुताम् ॥ ४३॥

Witnessing that astonishing event, Brahmā and others praised the Devī and saw Devī Gāyatrī the embodiment of Devī Tripurasundarī. Devī Gāyatrī was wielding the noose, the goad, the bow and the arrows of flower in Her four hands; wearing the Moon on Her head; with three eyes; red in complexion. 41 to 43

त्रैलोक्यसुन्दरीं तुर्यां सर्वभूषणभूषिताम्। प्रणेमुर्विधिमुख्यास्ते जयशब्दप्रपूर्वकम् ॥ ४४॥

Brahmā and others bowed and lauded Her, the most charming and completely embellished transcendent Devī. 44

तदा प्राह पुनर्देवी सर्वे शृण्वन्तु तद्वचः। अहमेव हि गायत्री न मत्तोऽन्या कथञ्चन ॥ ४५॥
वाक्समष्टिमयी चाऽहं सर्वे पश्यन्तु मां तथा। दर्शनं दिव्यमासाद्य प्रसन्ना वो दिशामि तत् ॥
इत्युक्त्वा प्रादिशत्तेषां दिव्यं लोचनमम्बिका। ददृशुः सर्व एवैते गायत्रीं त्रिपुराम्बिकाम् ॥ ४७

Then Devī Tripurasundarī again said thus: 'All of you hear Me. I am really Gāyatrī who is never different from Me. Pleased as I am with all of you, I will show you My Divine form as Gāyatrī the embodiment of the aggregate manifestation of speech.' Saying thus the Divine Mother gave them the Divine Vision and all the gods saw Goddess Tripurāmbikā in the form of Devī Gāyatrī. 45 to 47

आकाशरूपिणीं यत्र व्याप्य सर्वं समास्थिताम्। मातृकार्णक्लृप्तदेहां परामादौ सुधामयीम् ॥
स्वरवक्त्रां पञ्चवर्गक्लृप्तबाहुपदोदराम्। अन्तःस्थाऽऽत्मतदूर्ध्वाऽङ्गहृन्मूलपरिशेषिकाम् ॥ ४९॥
पश्यन्तीमध्यमानाभिहृदयां वक्त्रवैखरीम्। मध्यमाबुद्धिसहितां पश्यन्तीहृदयान्विताम् ॥ ५०॥

वैखरीवचनां वर्णवक्त्रां पदहृदात्मिकाम्। वाक्योदरां घोषसूक्ष्मां वर्णस्थूलस्वरूपिणीम् ॥ ५१॥
अशेषाऽऽगममूर्धाढ्यां ज्योतिर्नेत्रां महेश्वरीम्। वक्त्रव्याकरणां छन्दोवाणीं शिक्षाऽदिकन्धराम्॥
कल्पकर्णां सामहृदं ऋग्यजूरूपसुस्तनीम्। अथर्वणोदरां सांख्ययोगपार्श्वयुतां शुभाम् ॥ ५३॥
कर्माऽऽगमकरां तर्कजघन्याङ्गीं परात्पराम्। उपवेदपृष्ठदेशां पुराणाऽऽलोकशोभिनीम् ॥ ५४॥
काव्याऽलङ्कारहसितामात्मविद्यात्मकाऽऽशयाम्। बौद्धजैनाऽऽद्यागमाऽऽत्मनखलोमविराजिताम्॥

The great Devī Gāyatrī was pervading the Universe as its space; Her body constituted the fifty alphabets; She was the Supreme Ambrosial Bliss; the Vowels (a to aḥ) were Her face; The five groups of consonants were Her arms. legs and stomach; the semivowels and the sibilants, Her head, heart and the base; The levels of speech Paśyantī, Madhyamā and Vaikharī were Her naval, heart and mouth respectively; She was associated with cognisable Nāda in Madhyama. Her heart was associated with the Paśyantī sound; Her speech was the audible Vaikharī; Her face, the alphabets; Her heart, the words; Her stomach, the sentences; She was both the audible and the subtle forms of Sound; Her head was Vedas, Her eyes were the luminous stars, Her mouth the science of grammar; Her voice the Vedic prosody, Her neck the science of euphony, Her ears the science of Law, Her heart the Sāma Veda; Her breasts the Ṛg and Yajur Vedas; Her stomach the Atharvaṇa Veda; Her ribs the Sāṅkhyayoga; Her hands the rites; Her thighs the science of logic; Her back the auxiliary Vedas (like Āyurveda, Dhanurveda and so on); Her glances, the Purāṇas; Her smile the science of rhetorics; Self-knowledge was her embodiment (disposition); Her nails and hair were the Buddhist and Jain philosophy; She was auspicious and transcendent. 48 to 55

दृष्ट्वैवं त्रिदशाद्यास्ते प्रणेमुर्दण्डवद्भुवि। अथ बद्धाञ्जलिपुटास्तुष्टुवुः परमेश्वरीम् ॥ ५६॥

Witnessing that wonderful form, the gods prostrated before Her and with folded hands praised the Great Devī Gāyatrī. 56

अथ तुष्टा जगन्माता पूजिता सुरमुख्यकैः। एतस्मिन्नन्तरे तत्र समाजग्मुः सहस्रशः ॥ ५७॥
आभीरा धृतदण्डास्ते नत्वा प्रोचुर्विधिं तदा। ब्रह्मन्नः शृणु वाक्यानि लोका ब्रह्मविनिर्मिताः ॥
नियत्या नियतास्तत्र तव वाग्रूपया ननु। तत्र स्त्री न स्वतन्त्राऽस्ति त्रिषु स्थानेष्वपीश्वरी ॥ ५९॥
कन्याऽऽप्तौ जनको द्वारमथवा भ्रातृमुख्यकाः।
न स्वतन्त्रस्ततो भोक्ता चैवं सर्गात् प्रवर्तितम् ॥ ६०॥

तदेष सेतुर्भग्नोऽद्य बली तां भजते यदि। परस्परं नाशमीयुः सामिषश्येनपक्षिवत् ॥ ६१॥
तद्ब्रूह्यत्र समाधानं नश्येदत्र जगत्त्रयम्।

"Worshipped by the gods, Devī Gāyatrī was happy. At that time thousands of cow-herds holding sticks arrived there and addressed Brahmā thus: 'Oh Brahmā! Hear us. The world has been created by you and is bound by your oral instructions. Here, a woman has no freedom even if she is a Devī. A father is responsible for her birth. Also she is protected by her brothers. Hence she cannot be enjoyed without their permission which has been so ever since creation. Hence if a strong person enjoys her, it would be destroying the bridge of righteousness. Just like hawks killing themselves for the sake of meat, men would get mutually destroyed for the sake of a woman. Please tell us clarifying this issue that endangers the three worlds.' 56 to 61

श्रुत्वेत्थं गोपभूपालवचनं प्राह लोकसृट् ॥ ६२॥
नियतिर्न विलंघ्याऽस्ति दैवी सर्वोपरि स्थिता। दृष्ट एवं विधिरपि तस्मात्वं शान्तिमाप्नुहि ॥ ६३
पश्याऽऽत्मजां तव पराशक्तिरूपामिमां पुरः।

"Hearing the king of cowherds, Brahmā said thus: 'No one can transgress the ordinance of fate which is paramount. Even Brahmā is bound by it. Hence be peaceful. See your daughter who is Parāśakti who is before you.' 62, 63

दृष्ट्वा विधिवचो गोपपतिस्तां समवैक्षत ॥ ६४॥
आत्मजामेव तां दृष्ट्वा सर्वदेवप्रपूजिताम्। पराशक्तिं विदित्वाऽथ नत्वा संप्रार्थयत्तथा ॥ ६५॥

"The cowherd king, as per the words of Brahmā, saw Her. Understanding that his daughter was the supreme Devī worshipped by all the gods, he bowed and prayed to Her. 64, 65

देव्यहं वञ्चितो मूढो मायया तव शङ्करि। नाऽविदं त्वां मद्गृहस्थां पराशक्तिं महेश्वरीम् ॥ ६६
तत्कृपां कुरु देवेशि पुनर्मद्गृहमाविश।

'Oh Devī! Deluded by Your power I was foolish not to recognise you as the all powerful Great Devī when you were in my house. Show mercy on me and again enter my house.' 66

प्रार्थितैवं पराशक्तिः प्रोवाचाऽऽभीरभूपतिम् ॥ ६७॥

शृणु गोपकुलाऽधीश मां पराऽऽकाशरूपिणीम्।
जानीहि त्रिविधाऽऽकारां सावित्र्याद्यात्मना स्थिताम् ॥ ६८॥
तत्राऽहं भारतीरूपा तोषिता तव वेश्मनि। संभूताऽस्मि पुनश्चाऽपि गौर्यंशेन समुद्भवा ॥ ६९॥
सृष्ट्यन्तरे भविष्यामि सह भ्रात्रा च विष्णुना। नन्दगोपस्त्वं भविता सर्वोत्तममहीपतिः ॥ ७०॥
तत्राऽहं भविता कन्या कात्यायन्यभिविश्रुता। एषोऽनुजो मम भवेत्साक्षान्नारायणः परः॥ ७१॥
आहरिष्यति ते कीर्तिं त्रिलोकवितातां शिवाम्। अहं विन्ध्याऽद्रिनिलया भूत्वा कलियुगे ततः॥
जनान् दुःखपरान् सर्वानुद्धरामि पुनः पुनः। गोपीभिः पूजिता तत्र मासं ते विषये शिवा ॥ ७३
अभीष्टं सर्वलोकानां दुर्लभं प्रदिशाम्यहम्। इति प्राप्य वरं तस्यास्तुष्टा गोपा अशेषतः ॥ ७४॥
जग्मुः स्वनिलयानेव नत्वा देवीं सुरानपि। अथ सा परमेशानी जगामाऽन्तर्द्धिमम्बिका ॥ ७५॥

Requested in this manner the Supreme Devī addressed the cowherd king thus: 'Oh Cow-herd King! Listen. Understand me as having the triple forms Sāvitrī, Gāyatrī and Sarasvatī pervading the space. I gave you bliss in your house as Sarasvatī. Now I have manifested from the Gaurī aspect. In my future manifestation I will be the sister of Viṣṇu. You will be born as Nandagopa the famous Lord of Cowherds. I will be born in your house as Kātyāyanī. The Supreme Nārāyaṇa will be my brother who will bring auspicious universal fame to you. In the Kaliyuga I will take birth on the Vindhyā mountain and redeem the misery of everyone. Repeatedly worshipped by the cowherd ladies for a month, I will grant their desire that is rare in the world.' Thus obtaining the boon all the happy cow-herds bowed to the Devī and other gods and returned to their houses. Then the Great Devī, the Universal Mother, disappeared. 67 to 75

सावित्री पर्वतस्थाना गायत्र्या सहितो विधिः। समाहरत् क्रतुं भूयः पुष्करे तीर्थशेखरे ॥ ७६
इत्येतत्ते समाख्यातं सावित्र्याख्यानमद्भुतम्। शृण्वतां पापशमनं भूयः किं श्रोतुमिच्छसि ॥ ७७

Sāvitrī resided on the Vindhyā Mountain. Brahmā along with Gāyatrī performed the sacrifice again on the banks of the foremost lake Puṣkara. Oh Paraśurāma! I have narrated to you the wonderful episode of Sāvitrī which removes the sins of those who listen to it. What do you want to listen from me further?" 76, 77

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकोनचत्वारिंशोऽध्यायः॥

End of the thirty-ninth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

चत्वारिंशोऽध्यायः

Chapter 40

एवं दत्तात्रेयगीतां कथामाकर्ण्य भार्गवः। उत्सुकः श्रवणे भूयः कथां पप्रच्छ सादरम् ॥ १॥
न तृप्तिर्लेशतोऽप्यत्र कथारसनिषेवणात्। पानात्काम्यरसस्येव भूयस्तत्पातुमुत्सहे ॥ २॥
गायत्रीसङ्गतां देवीं बीजाऽवयवशोभिनीम्। अभिष्टुवन् विधिमुखा यथा तन्मे समीरय ॥ ३॥
अथाऽपि सा जगन्माता पुनर्गोपगृहे कथम्। नारायणेन सहिता भविष्यति कदा कुतः ॥ ४॥
कथं वा नन्दगोपालो विततां कीर्तिमाप्तवान्।
कथं कात्यायनी साऽऽसीद्गोप्यः किं प्रापुरीप्सितम् ॥ ५॥
एतन्मे ब्रूहि विततं शिष्याय श्रोतुमिच्छते।

Listening to the legend narrated by Guru Dattātreya, Paraśurāma eager to hear again inquired lovingly thus: "Oh Guru! I am not in the least satisfied by drinking the story from you. Just like the favourite elixir I feel like drinking more narrations. Please tell me the prayer by which Brahmā and others sang the Devī Tripurā associated with Gāyatrī resplendent with seed letters forming Her body. Then again, how and when the universal Mother was born in the house of the cow-heard along with Nārāyaṇa? How did Nandagopa gain wide fame? How was Kātyāyanī born? What did the Gopikas achieve? Tell in detail to me who is your disciple interested in listening." 1 to 5

इति पृष्टो दत्तगुरुः प्रसन्नः प्राह भार्गवम् ॥ ६॥
कथाप्रसङ्गयोग्योऽसि यत्ते तृप्तिर्न विद्यते। जामदग्न्य महादेवीशक्तिविद्धोऽसि सर्वथा ॥ ७॥
अहो भाग्यमिदं लोके दुर्लभं विषयाऽऽत्मनाम्। यच्छ्रीदेव्याः कथासारसमुत्सुकितचित्तता ॥ ८
शृणु भार्गव वक्ष्यामि यथा श्रीत्रिपुरेश्वरी। संस्तुता वागात्ममयी विधिविष्णुमुखैस्तदा ॥ ९॥
दृष्ट्वा तां सर्वविद्यात्ममातृकावर्णरूपिणीम्। जयेत्युद्घुष्य प्रणताः स्तवं चक्रुरनुत्तमम् ॥ १०॥

Inquired about this, Guru Dattātreya replied to Paraśurāma thus: "Oh Paraśurāma! You are wholly under the blessings of Devī Tripurasundarī. The desire to listen to the stories of the Devī is a rare wonderful fortune to persons immersed in worldly cravings. Oh Bhārgava! Listen. I will tell you how Brahmā, Viṣṇu and others praised Devī Tripurasundarī the embodiment of alphabets. Seeing Her as the

manifestation of the entire knowledge characterised by the (fifty) alphabets, the gods bowed and hailed Her glory singing an extremely great prayer. 6 to 10

जय जय देवि परापररूपिणि जय जय जगतां जनयित्रि
जय जय लीलाभासितसकले जय जय सर्वाऽऽश्रयरूपे।
जय जय सर्वप्रलयविभाविनि जय जय सर्वाऽन्तररूपे।
जय जय विद्याविलसितदेहे जय जय शङ्करि नः पाहि ॥ ११॥

'Oh Śaṅkarī! Victory to You who are immanent and transcendent! Victory to You who are the Mother of the Universe! Victory to You who by Your sport are illuminating the Universe! Victory to You who are the support for the Universe! Victory to You who are the annihilator of the Universe! Victory to You who are the soul of everything! Victory to You who are the shining consciousness! Please protect us! 11

निर्गतगुणकृतिजातिविभेदे चित्सुखसान्द्रसुधाजलधे
परिहृतपरिमितिपरवाग्रूपिणि मूलविलासिनि मुक्तिमयि।
स्वातन्त्र्येण समीहितभावे मणिपुरवासिनि पश्यन्ति
जय जय विद्याविलसितदेहे जय जय शङ्करि नः पाहि ॥ १२॥

'Oh Śaṅkarī! Victory to You! You are beyond Guṇas (tendencies), action and class! You are the ambrosial ocean of concentrated consciousness! You are the unlimited supreme eloquence! You are the primordial effulgence! You are the embodiment of liberation! Your thoughts are independent! You dwell in the Maṇipura Cakra! You are Paśyantī—the second level of the manifestation of speech! Victory to You who are the shining Consciousness! Please protect us. 12

तदनु ज्ञानमयाऽऽत्मविभक्तान्मध्यमभावान् कलयन्ती
मध्यमरूपाऽनाहतवासिनि मिश्रितरूपे बुद्धिमयि।
वसुविधशक्तिबहिष्कृतभावे पीठविभेदे विचित्रकृते
जय जय विद्याविलसितदेहे जय जय शङ्करि नः पाहि ॥ १३॥

'Further, in Your Self as Consciousness, the Madhyamā Sound is distinct and You dwell in the Anāhata Cakra with the mixed form of the Madhyamā sound (a part of which) is cognisable. You transcend

eight forms of power (eg:, Aṇimā, Garimā....) that are apparent. You dwell in many wonderful centres. Victory to You who are the shining Consciousness! Please protect us. 13

अद्वयसंविन्मात्रशरीरं सद्वयभावं कलयन्ती
जाताऽनुत्तरमुखशरकिरणैर्मिथुनविभेदादपि दशधा।
आद्या तत्परपरसंयोगाद्भूयश्चाऽपि चतुर्विधता
जय जय विद्याविलसितदेहे जय जय शङ्करि नः पाहि ॥ १४ ॥

'Though You are the Primordial Unique non-dual Consciousness, You assume dual forms. You manifest as excellent fifteen rays which become ten when considered in pairs. And those again in union with other aspects take four different forms. Oh Śaṅkarī! Victory to You who are the shining Consciousness! Please protect us. 14

अन्ते भेदाऽभेदविभेदादपि नृपसंख्यस्वररूपा
पञ्चविधं तत्पञ्चकमाद्यं व्यत्ययोगाद्वेदविधा।
तदनु चतुर्धा मध्यमहीना मिथुनद्वितयं कलयन्ती
जय जय विद्याविलसितदेहे जय जय शङ्करि नः पाहि ॥ १५ ॥

'Though divided, undivided and manifold, finally You constitute the fourteen vowels. You are the twenty five consonants grouped into five. The primordial sound with its modifications takes four forms. Further these four levels of the sound ignoring the subtle portion of Madhyamā, are in pairs (considering aspects like Bīja and Yoni for each letter and Śiva and Śaktī aspects). Oh Śaṅkari ! Please protect us.

[Note: A clear comprehension of this stanza calls for a deep study of the origin of alphabets and texts like Ṣaṭcakāra Yoga, Mātṛkācakra viveka, Kāmakalāvilāsa, Varivasyārahasya, Tantrāloka, Parātrimśikā, Prapañcasāra Tantrā, Śāradātilaka Tantrā, Nandikeśvara-kāśikā, Mahārthamañjarī, Cidgaganacandrikā and so on. This stanza might render itself to interpretation on the basis of thirty-six tattvas also.] 15

एवं भूशरमितभेदाढ्या विद्याराज्ञी माता त्वं
तत्संभेदादखिलविभिन्नं भावयसि त्वं शब्दमयी।
त्वत्कलया यदि नो संभिन्नं गगनमयं स्यादखिलमिदं
जय जय विद्याविलसितदेहे जय जय शङ्करि नः पाहि ॥ १६ ॥

'You are thus the queen and the Mother of the knowledge rich with fifty one alphabets. You are the sound (speech). By a clear distinction among the letters you generate different sounds. Disassociated from your aspect every thing would be naught like the sky. Victory to you who are the shining Consciousness! Oh Śaṅkarī! Please protect us. 16

स्थानत्रयमपि कलया हीनं तव यदि मातर्नो किञ्चित्
परमं चाऽपि पदं विकलं चेच्छपथो योऽयं नेतरथा।
तत्वं प्रत्याहृतकलया तद्रूपं व्याप्य सदा स्फुरसि
जय जय विद्याविलसितदेहे जय जय शङ्करि नः पाहि ॥ १७ ॥

'Oh Mother! Without Your aspect the three regions would not exist. Without your prominent aspect even the highest Abode would not be other than a mere conjuration. By Your skill of combining with them, You always shine by pervading them. Victory to You who are the shining Consciousness! Oh Śaṅkarī! Please protect us. 17

वयमिह लोके सर्जनमुख्ये कृत्ये युक्तास्त्वद्धीत्या
त्वत्पदपद्मप्रभवाः काले सीदन्तस्त्वामविदन्तः।
काले काले पादप्रणताननु भीतान् मूढानतिदीनान्
जय जय विद्याविलसितदेहे जय जय शङ्करि नः पाहि ॥ १८ ॥

'Fearing You, we are engaged in the task of creation and so on. Though born out of Your lotus feet we are suffering by not comprehending You. Oh Śaṅkarī Please protect us who are afraid, ignorant and helpless and who are prostrating before You, time and again. Victory to You who are the shining Consciousness. 18

मेधा वाणी भारती त्वं विद्या माता सरस्वती।
ब्राह्मी माया वर्णमयी पराऽऽद्या कृतिरव्यया ॥ १९ ॥

'Oh Devī! You are Intelligence, Vāṇī, Bhāratī, Vidyā, Mother, Sarasvatī, Brāhmī, Māyā, Alphabets, Transcendent, Primordium, Action and Eternity. 19

विकल्पा निर्विकल्पाऽजा कला नादमयी क्रिया।
कालशक्तिः सर्वरूपा शिवा श्रुतिरनुत्तरा ॥ २० ॥

'You are Vikalpā (Delusion), Nirvikalpā (non-wavering) Ajā (non-born), Kalā (Aspect), Sound, Action, Power of Time, All forms, Auspiciousness and the Supreme, the Vedas. 20

रक्षाऽस्मांस्त्वं महादेवि सर्वलोकमहेश्वरि। पतितांस्त्वच्चरणयो रक्ष देवि नमोऽस्तु ते ॥ २१॥

'Oh Mahādevī! Oh Devī of the Universe! Protect us. Protect us who are at Your feet. Oh Devī! We bow to You.' 21

इति स्तुता सा परमा मातृका विश्वरूपिणी। प्राह देवान् विधिमुखान् प्रसन्ना तत्कृताऽर्चना ॥
शृणुध्वं विधिमुख्या मे वचोऽभिलषिताऽऽस्पदम्।
स्तवेनाऽनेन तुष्टाऽस्मि श्रेष्ठेयं मत्स्तुतिः कृता ॥ २३॥
गुह्यार्थगर्भिता चेयं मातृकावर्णसंभवा। मातृकास्तुतिरित्येषा विख्याताऽस्तु समन्ततः ॥ २४॥
त्रिसन्ध्यं यः पठेदेनां तस्याऽहं वाङ्मयी हृदि। प्रादुर्भवामि काव्यादिमयी विद्यास्वरूपिणी ॥
एनां स्तुतिं प्रपठतो न हि विद्या विहीयते। समो वाक्पतिना भूयाद्वादेषु विजयी तथा ॥ २६॥
चतुर्विंशतिनामानि भवद्भिः पठितानि तु। प्रत्यहं त्रिषु कालेषु पठेद्वेदाऽक्षिवारकम् ॥ २७॥
ततो धारयति श्लोकसहस्रमपि प्रत्यहम्। बुद्धिः कुशाऽग्रसदृशी सूक्ष्माऽर्थप्रविभेदिनी ॥ २८॥
जायते नाऽत्र संदेहः सत्यमेतन्मयेरितम्।

"Thus lauded by the gods, the Divine Mother who is embodiment of the Universe was pleased and addressed them thus: 'Oh Brahmā and other gods! Listen to what will make you happy. I am pleased by your excellent prayer which has originated from the alphabets and contains secret meanings. Hence, let it become world famous by the name "Mātṛkā Stuti". I will manifest as word-power and literary talent in the heart of him who reads this prayer at the three auspicious timings in the day. There will be no dearth of erudition in him who recites this prayer. He will equal Guru Bṛhaspati and win all debates. He, who recites the twenty-four names of Mine twenty-four times at the three auspicious times of the day and then recite the prayer a thousand times, will attain a sharp intellect capable of understanding subtle meanings. My declaration is true beyond any doubt. 22 to 28

विधिविष्णुविरूपाक्षाः शृणुध्वं वचनं मम ॥ २९॥
न भूयश्शक्तयश्चेमाः परिभाव्याः कथञ्चन। क्रुद्धा जगद्भक्षयेयुर्विधिविष्णुशताऽवृतम् ॥ ३०॥

मदंशभूता भवतामाश्रया माननोचिताः। इत्युक्त्वा सा महादेवी स्वं रूपं प्रतिपद्यत ॥ ३१॥

'Oh Brahmā, Viṣṇu and Śiva! Listen. You should not disregard these Śaktis (born out of the anger of Sāvitrī). Their fury would swallow the universe of a hundred Brahmās and Viṣṇus. Born out of My aspect they who support you are worthy of reverence." Saying thus the Devī assumed Her original form.' 29 to 31

एतद्भृगुकुलाऽऽराध्य प्रोक्तं स्तोत्रं पुरा कृतम्। शृणु वक्ष्यामि सा भूयो यथा गोपकुलोद्भवा ॥
युगेऽष्टाविंशतितमे दैत्या मर्त्यस्वरूपिणः। भूलोकं पीडयिष्यन्ति हीनचर्यापरायणाः ॥ ३३॥
कालिन्द्यास्तटसंस्थाना मधुराख्या तु या पुरी। सांप्रतं लवणाख्येन दैत्येनाऽधिष्ठिता हि सा ॥
तस्यां चन्द्राऽन्वयजनिर्भविष्यति नृपोत्तमः। उग्रसेन इति ख्यातो भोजवंशविवर्धनः ॥ ३५॥
तस्याऽऽत्मजः सर्वभीमः कालनेमिर्महासुरः। क्रूरः कंस इति ख्यातः सर्वलोकप्रपीडकः॥ ३६

"Oh Honourable Bhārgava! That was the prayer to Śrī Tripurasundarī by Brahmā and others. Listen again. I will narrate how the Devī was born in the cow-herd clan. In the twenty-eighth Yuga the demons taking birth as human beings will torture the earth by their vile deeds. The present Madhurā city located on the banks of the Yamunā river was ruled by the demon Lavaṇa. There, a worthy king Ugrasena will be born in the Candravaṁśa of Bhoja dynasty. His wicked powerful son Kaṁsa the reborn demon Kālanemi will harass the entire world. 32 to 36

शिशुपालश्चेदिषु च हिरण्यकशिपुः स्वयम्। हिरण्याक्षो दन्तवक्रः शाल्वः सौमपतिस्तथा ॥
नरकः प्राग्ज्योतिषजो जरासन्धश्च मागधः। इत्याद्या मानुषाऽऽत्मानो दैत्या धर्मप्रहिंसकाः॥ ३८
अनेककोटिसेनाभिः प्रत्येकं परिवारिताः। अप्रधृष्या महासत्त्वाः सर्वशस्त्रास्त्रकोविदाः॥ ३९॥

"Demons like Hiraṇyakaśipu born as Śiśupāla will rule the Cedi kingdom; Hiraṇyākṣa will be born as Dantavakra; and Śālva, Saumapati, Narakā of Prāgjyotiśa, Jarāsandha of Māgadha and others proficient in handling weapons and missiles; invincible and powerful and each possessing many crores of warriors will shatter righteousness. 37 to 39

तेष्वग्रगण्यः कंसो वै देवब्राह्मणसज्जनान्। प्रहिंसन् सर्वदा भूमावुद्भटः स संभविष्यति॥ ४०॥

"Kaṁsa the foremost among them, by continuously torturing gods, brahmins and the pious will become a terror on the earth. 40

अथाऽधर्मभराऽऽक्रान्ता भूमिः ब्रह्माणमेष्यति। असहन्ती महाभारमधर्मिष्ठजनोद्भवम् ॥ ४१
विधिर्देवगणोपेतो भूम्या च हरिमेष्यति। तत्राऽऽयातः शिवो ध्यातो न तद्रक्ष्येति चोत्तरम्॥ ४२

"Then Bhūdevī, unable to withstand the weight of the sins caused by the wicked persons, approaches Brahmā who in turn along with her goes to Viṣṇu, and Śiva appears there by their meditation and he will be helpless. 41, 42

अथ त्रिमूर्तिभिर्ध्याता त्रिपुरा परमेश्वरी। आविर्भविष्यति सुरैः प्रणता पूजिता च तैः ॥ ४३॥
प्रार्थिता भूभारहत्यै प्रवक्ष्यति बुधेश्वरान्। दुरुद्धरो ह्ययं भारः सर्वैरपि सुरेश्वरैः ॥ ४४॥
दैत्यास्तपोवीर्ययुता महाबलपराक्रमाः। न ते शक्या विजेतुं वो कालवीर्यप्रभावतः ॥ ४५॥
तस्माद्भवन्तः सर्वेऽत्र भूमौ मानुषजन्मतः। संभवन्त्वहमप्यत्र अंशेनाऽवतराम्यनु ॥ ४६॥
शापदग्धं करोम्यादौ कंसमेष हरिस्ततः। हनिष्यति मयाऽऽविष्टः सर्वानपि तथाऽसुरान्॥ ४७॥

"Then meditated upon by the three gods, Devī Tripurasundarī will appear and bowed, worshipped and requested by them for the alleviation of earth's misery, addresses them thus: 'All the divine lords cannot redeem the earth. Because of the power of their penance and might and their good time, the demons are unconquerable by you. Hence all of you take human birth on the earth. I will also incarnate there with My aspect. First I will torment Kaṁsa with My curse. Then Viṣṇu possessed by Me will kill Kaṁsa and the rest of the demons. 43 to 47

मत्तः प्राप्तवरो गोपो नन्दः परमशोभनः। सांप्रतं भुवि कालिन्दीमनुगोव्रजनायकः ॥ ४८॥
तस्याऽहं सम्भविष्यामि पत्न्यामेष हरिः स्वयम्। देवक्यां वसुदेवेन भूत्वा नन्दगृहात्तु माम् ॥
कंसाऽन्तिकं प्रापयतु ततस्तं नाशयाम्यहम्।

'Blessed by Me, the auspicious Nandagopa the leader of the cowherds is living by the river Yamunā. I will be born through his wife. Let Viṣṇu born to Vasudeva and Devakī transfer Me to Kaṁsa whom I will destroy.' 48, 49

एवं प्रोक्ता महादेव्या देवाः सर्वे महीतले ॥ ५०॥
द्विजेषु जाताः स्वस्वांऽशैः भाराऽवतरणोद्यताः। नारायणोऽपि देवक्यां भविष्यत्यखिलांशतः ॥
वसुदेवेन वृष्णीनां कुले परमशोभने। निशीथे तमसा वीते भगवान् स्वस्वरूपतः ॥ ५२॥
आविर्भविष्यति ततो वसुदेवेन संस्तुतः। बालभावं समेत्याऽथ वसुदेवं प्रवक्ष्यति ॥ ५३॥

"Thus spoken by the Great Devī, all the gods by their respective aspects will take birth through brahmins in order to relieve the earth of its misery. In the most auspicious Vṛṣṇī clan Nārāyaṇa will incarnate through Devakī and Vasudeva at midnight in his original form. Then requested by Vasudeva he will assume the form of a human child and will address Vasudeva thus: 50 to 53

नारदोक्त्या स्वसुर्गर्भाद्विदित्वा स्वात्मनो मृतिम्। एष कंसो मातुलो मे जागर्त्यतितरां भिया ॥
संप्रति श्रीमहादेव्या मोहिन्या मोहितो हि माम्। जातं मृत्युं न जानाति यावत्तावद्द्रुतं हि माम्॥
नय नन्दगोपगृहं तत्र सा परमेश्वरी। संभूताऽस्ति तयाऽऽविष्टोऽहं जेष्यामि समेधितः ॥ ५६॥
जेतुं न शक्यः कंसोऽयमधुनाऽतिबली यतः। नय मां नन्दसदनं तत्र निक्षिप्यतामनु ॥ ५७॥
समाहराऽत्र तत्पश्चात्साऽस्य वीर्यं हरिष्यति। स्मर तां सर्वजननीं प्रतिरोधो न ते भवेत् ॥ ५८॥

'Getting to know from Nārada that his death will be from his sister's baby, that Kaṁsa who is my maternal uncle will be alert out of fear. Now as he is under the spell of the Devī in the form of Mohinī, before he understands me as his death, take me quickly to Nandagopa's house where Devī Parameśvarī is born. By imbibing Her power I will conquer Kaṁsa. Because powerful Kaṁsa cannot be conquered now put me in Nanda's house and bring Her here. Then She will steal his power. Think of the Universal Mother so that you will have no impediments. 54 to 58

विदित्वा परमां शक्तिं विष्णोर्वाक्यात्स्मृता हि सा।
प्रभुं करिष्यति गतौ ततस्तं शिशुरूपिणम् ॥ ५९॥
समादाय यास्यति स गोकुलं प्रति निर्भयः। महादेवीं स्मरन्नेव निशीथेऽतितमोवृते ॥ ६०॥
प्रकाशितमहामार्गः कालिन्दीमपि संतरत्।

'Understanding from the words of Viṣṇu about the Supreme Devī who when remembered will enable you to reach Gokula by carrying me, the child fearlessly, and contemplating all along on the Devī, you will cross in the dark night the Kālindī river through a lit path. 59, 60

अथ गत्वा नन्दगृहं मोहग्रस्तजनाऽऽकुलम् ॥ ६१॥
यशोदाशयनेऽपश्यद्देवीं तां जनितां तदा। कोटिसूर्यसमाभासां त्रिनेत्रां चन्द्रशेखराम् ॥ ६२॥
शूलाऽसिखड्गपरशुपानपात्रकमण्डलून्। चर्मपाशावष्टभुजैर्दधानां भीमरूपिणीम् ॥ ६३॥

कालरात्रिं शिशुं न्यस्य प्रणम्याऽऽनकदुन्दुभिः। बद्धाञ्जलिपुटस्तावत्प्राप्तो ब्रह्मा च शङ्करः ॥
नारायणोऽपि नत्वा तामस्तवीत्त्रिपुरां शिवाम्। प्रसन्ना तान् समाधाय वसुदेवं प्रतीश्वरी॥ ६५॥
नय मां त्वद्गृहमिति वदिष्यति ततस्तु ताम्।

'After reaching the house of Nanda where all will be under the spell of delusion (sleep) you will see on the bed of Yaśodā, the Motherly Devī brilliant like crores of Suns; three-eyed; wearing the digit of the Moon on Her Head; wielding the Trident, the sword, the knife, the axe, wine pot, water pot, leather shield, and the rope in Her eight hands; fearful, an embodiment of deadly dark-night. While Vasudeva places the child there and stands with folded hands, Brahmā, Viṣṇu and Śaṅkara appear there and bow and praise Devī Tripurasundarī. Then the pleased Devī will assure them and tell Vasudeva to carry Her to his house. 61 to 65

यावन्नीत्वा गृहे न्यस्य तावत्पालैश्च सर्वतः ॥ ६६॥
विदित्वा तत्र संयास्यत्यवेक्ष्य शिशुरूपिणीम्। समादायाऽऽत्ममृत्युं तां स्वस्रा भूयो निवारितः॥
हन्तुमेव मनो यावत्तावद्गुरुतरां तु ताम्। मत्वाऽसमर्थस्तां वोढुं प्रक्षेप्स्यति महीतले ॥ ६८॥

'As you place me in the house, Kaṁsa informed by the door-keepers will rush to the spot and seeing the female baby which is his death, will pick it up and decides to kill it despite prevention from his sister Devakī. But unable to carry the baby because of its heaviness, he will drop it on the ground. 66 to 68

अथ प्राप्य नभोमार्गं प्राग्रूपा तं प्रवक्ष्यति। मूढ कंस न जानासि स्वमृत्युं विषयस्थितम् ॥ ६९॥
अचिरेण समेत्य त्वां पातयिष्यति भूतले। हृतं ते बलसर्वस्वं मया सद्यो विभावय ॥ ७०॥
इत्युक्त्वाऽतर्हिता देवी भविष्यति महेश्वरी। ततोऽनुप्रविशन् मां सा भविष्यति सुबृंहणी॥ ७१॥

Then the Devī reaches the sky with Her original form and says thus to Kaṁsa:— 'Oh Foolish Kaṁsa! You are unaware of your killer born within your province. He will soon destroy you. Think that your valour has been snatched by Me.' Saying thus the Devī will disappear. Then She will enter me and increase my power. 69 to 71

अथ कृष्णस्तया देव्या बृंहितश्चाऽतिदुर्हृदान्। हत्वा कंसं रंगतले हनिष्यति सुलीलया ॥ ७२
नन्दस्तत्कृपया विष्णुं प्राप्य पुत्रं जगद्गुरुम्। त्रिलोकविशदां कीर्तिं प्राप्स्यत्यखिलपूजिताम्॥ ७३

'Then Kṛṣṇa with his power enhanced by the Devī kills many wicked demons and on the battle ground easily kills Kaṁsa. By the grace of Devī Tripurasundarī, Nanda will have Viṣṇu the Teacher of the world as his son and attain world-wide fame honoured by all. 72, 73

अथ तत्र गोपकन्या रूपलावण्यसंश्रयाः। नारायणं कृष्णमिति ज्ञात्वा तद्गतमानसाः ॥ ७४॥
तत्समागमसंप्राप्त्यै तपस्यन्तं नदीमनु। कात्यायनं मुनिं सर्वास्तोषयिष्यन्ति सेवया ॥ ७५॥
स प्रसन्नो विमृश्याऽथ ता वक्ष्यति कुमारिकाः। असाध्यं वः प्रेप्सितं यन्नारायणसुसङ्गता ॥ ७६
तुष्टोऽहं साधयिष्यामि सर्वथा तत्र संशयः। विदित्वा नन्दसदनभवां तां कृष्णसंश्रयाम् ॥ ७७॥
उपस्थास्यति सद्भक्त्या स्वोपास्यामेव तन्मयीम्।

'Later the beautiful Gopikas, knowing that Nārāyaṇa is Kṛṣṇa, fix their mind on him. In order to obtain his love they will worship and secure the blessings of the sage Kātyāyana who will be engaged in penance on the banks of Yamunā. After a little thought the pleased sage tells the girls that their desire to have the company of Nārāyaṇa is beyond reach. Even then he promises to help achieve their goal. He will realise that Devī is with Kṛṣṇa in the house of Nanda and propitiate Her with pure devotion. 74 to 77

अथ सा कालरात्रिर्वै प्रसन्ना तेन संस्तुता ॥ ७८॥
आविर्भविष्यति शिवा भक्तमानसपूरणी। सा प्रवक्ष्यति तुष्टा तं विप्रवर्यं समीहितम् ॥ ७९॥
किं ते तद्ब्रूहि मत्तस्त्वं मा चिरं समवाप्नुहि।

'Then, pleased by his prayers the auspicious Devī Kālarātrī who fulfills the desires of Her devotees will appear before him and say thus to the sage—'Tell me what you want from Me. You will have it soon.' 78, 79

अथ तां वक्ष्यति नत इमा गोपकुमारिकाः ॥ ८०॥
विष्णुनांऽशावतीर्णेन प्राप्स्यन्त्यचिरसंगतम्। तत्प्रसाधय देवेशि एतन्मे काङ्क्षितं भवेत् ॥ ८१॥
अहं चिरं सेवितः सन् आभिः सर्वाऽऽत्मभावतः।
दिश्याम्यभीप्सितमिति सन्तुष्टोऽब्रुवमञ्जसा ॥ ८२॥
तन्मे मृषा न हि भवेत् कृपया तव शङ्करि।

The sage bows and tells Her thus—"These Gopikas soon want union

with Kṛṣṇa the incarnation of Nārāyaṇa. Oh Devī! Please achieve that. This is my desire. Pleased by their pure service to me I have promised to achieve their want. Oh Śaṅkarī! By your grace let not my promise become false.' 80 to 82

एवं कात्यायनवचः श्रुत्वा त्रिजगदीश्वरी ॥ ८३
विप्रं सा वक्ष्यति पुनरस्तु तत्ते द्विजोत्तम। परन्त्वत्र महान् काम एष तासां मनोगतः ॥ ८४
तन्मे व्रतं चरन्त्वेता मासेऽस्मिन्नाग्रहायणे। तव नाम्ना प्रसिद्धायाः कात्यायन्या यथाविधि ॥ ८५
ततः कामं दिशाम्युक्तमित्युक्त्वाऽन्तर्द्धिमेष्यति। ततस्ता वचनात्तस्य व्रतं कृत्वा यथाविधि ॥
प्रियं कृष्णं मनःकान्तं प्राप्स्यन्ति पुरुषोत्तमम्।

Hearing Kātyāyana, the Devī says thus: "Oh Great brahmin! Be it as you desire. But the desire of these girls is really great. So, during the Mārgaśīrṣa month let them undertake according to the ordained procedure the worship of Kātyāyanī who is named after you. Then I will grant them the promised desire. Saying thus the Devī will disappear. Then according to the words of Kātyāyana they will complete the vow and have the Supreme Being Kṛṣṇa as their lover." 83 to 86

इति श्रुत्वा कथां तत्र दत्तात्रेयं भृगूद्वहः ॥ ८७ ॥
पप्रच्छ भूयः सोत्साहो भगवन् करुणानिधे। व्रतं तत्किविधं ब्रूहि आचरिष्यन्ति ताः कथम् ॥
कथं कात्यायनी प्रीता तासामिष्टं प्रदास्यति।

Having heard the story, Paraśurāma with great zeal enquired Dattātreya thus: "Oh Compassionate Lord! Please let me know what is that vow and how the Gopikas will perform that and how Devī Kātyāyanī will fulfill their wants?" 87, 88

पृष्ट एवं दत्तगुरुर्जामदग्न्येन हर्षितः ॥ ८९ ॥
शृणु वत्सेत्युपाऽऽमन्त्र्य व्रतस्याऽऽह विधिं परम्।
शृणु भार्गव वक्ष्यामि जानामि ह्याखिलागमम् ॥ ९० ॥
मार्गशीर्षस्याऽऽद्यतिथिं समारभ्य व्रतं चरेत्।
कात्यायन्याः पूर्णिमाऽन्तं स्त्रीणामत्राधिकारिता ॥ ९१ ॥
स्नात्वोषसि नदीतीरे शुक्लवस्त्रादिभूषिताः। सैकतीं प्रतिमां कृत्वा कात्यायन्या यथाविधि ॥

तत्र ध्यात्वा प्रोक्तवत्तां शुक्लमाल्याऽक्षतादिभिः। नवनीतप्रधानं वै नैवेद्यं विविधं भवेत् ॥ ९३
एवं संपूज्य संस्तुत्य गीतनृत्यैश्च तोषयेत्। उद्वास्य सैकतीं मूर्तिं नद्यां निक्षिप्य भार्गव ॥ ९४

Thus inquired by Paraśurāma, Guru Dattātreya with joy addressing him as 'My child' narrated the procedure of the supreme Kātyāyanī vow. "Oh Paraśurāma! Listen. Since I know the entire lore of the scriptures I will tell you about it. Starting from the first day in the Māgaśīrṣa month the worship has to be done up to the full-moon day. Only women are entitled to take this vow. After bathing at dawn in the river and wearing white garments they must make an idol of Devī Kātyāyanī out of sand and meditate on Her as taught. Garlands of white flowers, Akṣata (rice coloured with Kuṅkum) and eatables prepared with butter have to be offered. Then they should propitiate with prayers, songs and dance and immerse the sand idol in water. 89 to 94

मालवी सहदेवा च नन्दा भद्रा सुनन्दिनी। पद्मा विशाला गोदाम्नी श्रीदेवी देवमालवी ॥ ९५ ॥
श्यामा सुपेशा शालाङ्गी मानवी मानदाऽमृता। इति गोपकुमारीणां प्रधानाः षोडशेरिताः ॥ ९६
पूजाऽन्ते संस्मरेदेताः पूजासंपूर्तिहेतवे।

Mālavī, Sahadevā, Nandā, Bhadrā, Sunandinī, Padmā, Viśālā, Godāmnī, Śrīdevī, Devamālavī, Śyāmā, Supeśā, Śālaṅgī, Mānavī, Mānadā and Amṛtā—these prominent Gopikas have to be remembered at the end of the pooja if it has to get completed. 95, 96

गोपीप्रिय नमस्तुभ्यं गोपाल गोव्रजेश्वर ॥ ९७ ॥
गोपीवस्त्राऽपहरण गोगोपालनिषेवित। मातः कात्यायनि नमो नन्दगोपकुमारिके ॥ ९८ ॥
कंसवीर्यहरे कृष्णवीर्ये विन्ध्याऽद्रिवासिनि। इति देवीं कृष्णमपि नत्वा गां वत्ससंयुताम् ॥ ९९
प्रदक्षिणीकृत्य दूर्वामुष्टिं तस्यै निवेदयेत्। हविष्यान्नं समाश्रीयान्मासमात्रं समाहिता ॥ १०० ॥
मासान्ते शक्तितोऽभ्यर्च्य विशेषेण महेश्वरीम्। ब्राह्मणान् भोजयेच्छक्त्या नवनीतप्रधानतः ॥
एवं व्रताऽऽचरणतो वाञ्छितं प्राप्यतेऽखिलम्। कुमारी लभते श्रेष्ठं पतिं सर्वसुखावहम् ॥ १०२
तरुणी लभते पुत्रं पौत्रं पुत्रवती तथा। सौभाग्यं सर्वसौख्यानि लभते नाऽत्र संशयः ॥ १०३ ॥

Then they should bow to the Devī and Kṛṣṇa by chanting the following names—"Oh Lover of Gopis, Salutation to You, Oh protector of the Cows, Oh Lord of the Cows, Oh Stealer of the clothes of Gopis,

Oh Revered by the cows and cow-herds! Oh Mother Kātyāyanī! Prostrations to You, Oh daughter of Nandagopa, Oh Usurper of Kaṁsa's valour, Oh the strength of Kṛṣṇa, Oh Dweller on the Vindhya mountain.

"Then they should circumambulate a cow along with its calf after feeding it with a handful of grass. For a month they should calmly sustain on sacrificial rice (ghee-rice + turmeric). At the end of the month, the Devī has to be worshipped and the brahmins have to be fed with preparations out of butter. By carrying out this vow, one will obtain all the wants. A virgin will secure a good husband who will provide all happiness. A married lady will beget a son and a lady with a son will see a grandson. There is no doubt that the women will enjoy happiness and prosperity by taking to this worship." 97 to 103

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे चत्वारिंशोऽध्यायः॥

End of the fortieth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकचत्वारिंशोऽध्यायः

Chapter 41

भगवन्नद्भुततमा श्रुता कात्यायनीकथा। मनागपि न तृप्यामि कथाऽमृतनिषेवणात् ॥ १॥
भूय इच्छाम्यहं श्रोतुं कथं विन्ध्यनिवासिनी। जाता कात्यायनी देवी तन्मे वद दयानिधे ॥ २॥

"Oh Lord! I listened to the extremely wonderful story about Devī Kātyāyanī. I am not at all satisfied by drinking the nectar of the legends. I like to hear again how the Devī dwelling on the Vindhyā mountain incarnated as Kātyāyanī. Oh Compassionate Guru! Please narrate it to me." 1, 2

रामेणैवं समापृष्टो दत्तात्रेयोऽवदद्गुरुः। शृणु राम प्रब्रवीमि भविष्यं परमाऽद्भुतम् ॥ ३॥
यदा कृष्णो मातुलं स्वं कंसं हत्वा च तत्पितुः। राज्यं निवेद्य पित्रादीन् यादवांस्तोषयिष्यति ॥
तदा कंसस्य श्वशुरः पुत्रीप्रियचिकीर्षया। कालयिष्यति भूयो वै यादवान्मधुरास्थितान् ॥ ५॥
तदा मागधसामीप्यान्नाशं मत्वा रमापतिः। यादवैः सहितः प्रत्यक्सागरे द्वारकां विशेत् ॥ ६॥

Thus inquired by Paraśurāma, Guru Dattātreya said thus: "Oh Paraśurāma! Listen. I will tell you the wonderful events that will happen in the future. After Kṛṣṇa kills his maternal uncle, Kaṁsa and makes his father the king, Kaṁsa's father-in-law, to please his daughter, invites all the Yādavas to the city of Madhurā. Then Kṛṣṇa, anticipating destruction from the ruler of Magadhā, moves along with the Yādavas to the city of Dwārakā situated on the western sea. 3 to 6

अथ कृष्णं दूरगतं ज्ञात्वाऽघासुरसोदरौ। महाबलपरीवारौ निशुम्भशुम्भसंज्ञकौ ॥ ७॥
कृष्णशत्रू दैत्यराजौ तत्सम्बन्धेन गोकुलम्। समेत्य क्रूरचरितावशङ्कं नाशयिष्यतः ॥ ८॥
नेष्यतो नन्दनृपतिं बध्वा गोपकुमारिकाः। तथा धनानि गावश्च तदा नन्दप्रिया सती ॥ ९॥
कृष्णाऽनुरक्तगोपीभिः कात्यायनमुपेष्यति। आर्तां प्रपन्नां तां विप्रः कात्यायन्याः समुद्भवम् ॥
प्रवक्ष्यति च संबन्धं ज्ञात्वा तां तनुजां स्वकाम्। यशोदा विस्मिता देवीमुपस्थास्यति भक्तितः॥

Then knowing that Kṛṣṇa is far away, the mighty and cruel demon kings Niśumbha and Śumbha, the brothers of the demon Aghāsurā, along with their powerful army, go to Gokula and unscrupulously destroy it. They would capture Nanda and the cowherd women and loot their cows

and wealth. Then Yaśoda, the loyal consort of Nanda, along with the Gopikas dear to Kṛṣṇa, approaches the sage Kātyāyana. He will narrate the legend of the incarnation of Devī Kātyāyanī to the distressed Yaśoda who surrenders to him. From that, Yaśoda amazingly realises that the Devī is her own daughter and worships Her with devotion. 7 to 11

ततः प्रसन्नाऽऽविर्भूता तत्र कात्यायनी परा।
मातरं तां समाश्वास्य सिंहवाहनमास्थिता।
अनुयास्यति तौ दैत्यनाथौ शुम्भनिशुम्भकौ ॥ १२ ॥
भविष्यति ततो युद्धं सुभीमं दैत्यनाशनम्।
यमुनाकूलमासाद्य दिनानि त्रीणि पञ्च च ॥ १३ ॥
मोचयित्वा नन्दमुखान् गोपकन्याश्च सर्वतः।
अनुयास्यति तान् हन्तुं दैत्यान् बलसुदर्पितान् ॥ १४ ॥
देवीवीर्येण सन्त्रस्ताः पलायिष्यन्ति तेऽसुराः।

Then the pleased Supreme Devī, Kātyāyanī appears before her and consoles Her mother. Riding a lion She chases Śumbha and Niśumbha, the lords of the demons. A fierce war will ensue for fifteen days on the banks of the river Yamunā and the demons will face defeat. After releasing Nanda and all the Gopikas, She will pursue the haughty and mighty demons, to kill them. Frightened by the valour of the Devī, the demons run away. 12 to 14

तदा देवी प्रार्थिता सा मातरेते महासुराः ॥ १५ ॥
नार्हन्त्युपेक्षां हनने यतः कलियुगे जनाः। हीनसत्त्वा भविष्यन्ति तानेकोऽप्येषु नाशयेत् ॥ १६ ॥
ततो हन्तुमिमान् दैत्यान् समर्हसि महेश्वरि। एकोऽप्यत्राऽवशेषश्चेत् प्रवृत्तिर्न कलौ भवेत् ॥ १७
तस्मान्निश्शेषतस्त्वेनानविचार्य हनिष्यसि।

Then the people of Gokula will request the Devī thus: "Oh Maheśvarī! Oh Mother! These powerful demons do not deserve to be left out without being killed. In the Kaliyuga men will be weak and no one can destroy these demons. Hence, you should put an end to these demons. Even if one among them survives, the activities of the Kaliyuga cannot continue. Therefore, please destroy them completely." 15 to 17

प्रार्थितैवं दैत्यगणान् हन्तुमेव प्रयास्यति ॥ १८
ततो निशुम्भः स्वं स्थानं विन्ध्यकन्दरसंस्थितम्। देवखातं महाभीमं निवसिष्यति वै तथा ॥ १९
शुम्भो यास्यति जाह्नव्यां दरीमन्यामनीकिनीम्।

Devī who was thus requested, pursues the demons to kill them. Then Niśumbha will hide himself inside his fearsome cave named Devakhāta in the Vindhya mountain. Likewise, Śumbha, after sending his troops to hide in another cave, will hide himself in the Gaṅgā river. 18, 19

एवं त्रिधा विद्रुतेषु दैत्येष्वथ महेश्वरी ॥ २०॥
कात्यायनी त्रिधा भूत्वा दैत्याननुद्रविष्यति। प्रविश्य देवखातं तु निशुम्भं निहनिष्यति ॥ २१॥
कालीरूपेण तत्सेनां भक्षयिष्यति चाऽपरा। शुम्भं हनिष्यति परा विन्ध्याऽग्रे गाङ्गरोधसि ॥ २२
एवं दैत्यान् त्रिरूपेण हत्वा कात्यायनी परा। त्रिरूपेण स्थिता तत्र लोके रक्षणहेतवे ॥ २३॥

Devī Maheśvarī will chase the demons who fled in three ways, by assuming three forms. By entering the Devakhāta cave she will kill Niśumbha. In Her form as Kāli, She will devour the army and with Her third Supreme form kill atop Vindhya, the demon Śumbha on the banks of Gaṅgā. Thus destroying the demons through Her three forms, Devī Kātyāyanī, the Supreme, stays in three forms for protecting the world. 20 to 23

अथ देवाः समागत्य स्तोष्यन्ति विविधैः स्तवैः। भविष्यति प्रसन्ना सा देवानां वरदा तदा ॥
महेश्वरि त्रिधैव त्वमेषु स्थानेषु सुस्थिरा। तिष्ठ भूयः कलियुगे दैत्यबाधाविमुक्तये ॥२५॥
त्वां दैत्यनाशिनीं दृष्ट्वा प्रभविष्यन्ति नाऽसुराः। वयं भुवि समागत्य पूजयामः सुपर्वसु ॥२६॥

The gods arriving there will praise the Devī through many hymns. The pleased Devī will grant them boons. The gods then request thus: "Oh Maheśvarī! To redeem the Kaliyuga from the oppression of the demons, please stay firmly in these three places with Your three forms. Seeing You, the destroyer of demons, the demons will not exist. We will on the earth worship You on the full moon and new moon days. 24 to 26

कलौ काममया लोका दम्भाऽनृतपरायणाः। पिशुनाः पापनिरता नास्तिका धर्मबाधकाः॥ २७
कामुकास्तत्र पुरुषा गमिष्यन्त्यपि मातरम्। स्नुषां तनूजां भगिनीं कामयिष्यन्ति कामुकाः॥ २८

In the Kaliyuga, the human beings will be hyprocrites, untruthful, calumniating, sinners, atheists, unrighteous, so lustful as to cohabit even with their mothers; have sex with daughter-in-laws, daughters and sisters; 27, 28

स्त्रियः पतिविरोधिन्यः प्रत्यास्यन्त्यन्यजानपि। भार्योपजीव्या भर्तारः कन्याजीव्याश्च मातरः ॥
विक्रयिण्यः स्त्रियो योनेः पण्यस्येव यथाऽऽपणे।
अन्त्यजाऽध्यापकाः विप्रा वृथा पशुविहिंसकाः ॥ ३० ॥
धनार्थमविधानेन याजयिष्यन्त्यवैदिकान्। धनार्थं मातरं पुत्रं पितरं पतिमेव च ॥ ३१ ॥
गुरुं मित्रं च विश्वस्तमपि घ्नंति परस्परम्। धर्मवार्तां ज्ञानवार्तां वदिष्यन्ति गृहे गृहे ॥ ३२ ॥

Women will revolt against their husbands and go with low-caste men; husbands will live on the income from their wives; mothers will live on the earnings of their daughters; women will sell their sex in the market; low-born persons will teach sacred texts and brahmins will be cruel to animals; brahmins, to gain money, will become priests to low-born class; for the sake of wealth, people will murder their mothers, sons, fathers, husbands, teachers, friends, and dependent persons, even though they talk about righteousness and wisdom in their houses. 29 to 32

आचरिष्यन्त्यविहितं ज्ञाननिष्ठासमीरणाः। तान्त्रिकाभासमार्गाणि संश्रित्य द्विजबन्धवः ॥ ३३ ॥
दूषयिष्यन्ति सन्मार्गं वेदागमसमाश्रयम्। अविधानेन यास्यन्ति क्रतुभेदेषु ब्राह्मणाः ॥ ३४ ॥
सोमं सुरां च मांसानि भक्षयिष्यन्ति तर्षया। शास्त्राणि कल्पयिष्यन्ति स्वस्वाऽभिमतसंमितम् ॥
प्रायः सर्वे खलाः स्तब्धा वञ्चकाः सर्वदूषकाः। हीनवर्णा उत्तमानां गुरवश्चोपदेशकाः ॥ ३६ ॥

The learned brahmins will take to fallacious tāntric practices and condemn the vedic path and perform sacrifices wrongly. The brahmins will drink liquor and toddy and eat meat with greed. They will manipulate scriptural injunctions to suit their fancy. By and large every one will be wicked, hard-hearted, fraudulent, and critical. The low-born will become preceptors to brahmins. 33 to 36

तपःपरायणाः शूद्रा ब्राह्मणाश्च श्ववृत्तयः। स्त्रीजीवना नृपतयो वैश्याश्चौर्यपरायणाः ॥ ३७ ॥
शासिष्यन्ति महीमेतामन्त्यजाताश्च भूयशः। आगमाभासमाश्रित्य द्विजमुख्या अपीश्वरि ॥ ३८ ॥
पास्यन्ति मदिरां कामाद्गच्छन्त्यखिलयोनिषु। वेदाऽगमप्रविहितं हित्वा कामपरायणाः ॥ ३९ ॥
बौद्धाऽऽर्हतम्लेच्छमार्गान् संश्रयिष्यन्ति सर्वशः। एवंविधानामत्यन्तकामिनां कामपूर्तितः ॥ ४० ॥

त्वद्दर्शनादेव गतिर्भवेन्नह्यन्यथा क्वचित्।

"The low-born will take to penance; the brahmins will lead a despicable life; the kings will be cowards like women, the business class will be thieves, the majority of the world will be ruled by low-class people; Oh Devī! The brahmins will take to practices that offend the vedas and consume intoxicating drinks and cohabit with low-born women. Discarding the injunctions of the Veda, they will follow other religions like Bauddhism, Jainism and Islam. Such a lot, indulging in sensual cravings cannot find salvation anywhere other than beholding You in Your shrines." 37 to 40

एवं सुरैः प्रार्थिता सा त्रिरूपा विन्ध्यवासिनी ॥ ४१॥
लोकान् सर्वान् समुद्धर्तुं संस्थास्यति महीतले।

Thus beseeched by the gods, the Triple Devī Vindhyavāsinī will reside on the earth to take care of the people. 41

एतत्तेऽभिहितं देव्या भूयः शुम्भनिषूदनम् ॥ ४२॥
श्रुत्वैतत्सर्वपापेभ्यो मुच्यते वाञ्छितं लभेत्। इति तेऽभिहितं सर्वं किं भूयः श्रोतुमिच्छसि ॥

This is the legend about the destruction of Śumbha and other demons by the Devī. By listening to this one would be absolved of all sins and obtain his wants. Oh Paraśurāma! Thus I have narrated everything to you. What more would you like to hear from me? 42, 43

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकचत्वारिंशोऽध्यायः॥

End of the forty-first chapter
of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam

द्विचत्वारिंशोऽध्यायः

Chapter 42

जामदग्न्यः प्राह ततः श्रुत्वा कात्यायनीकथाम्। कथारसाऽऽकृष्टचेताः प्रमोदितशुभान्तरः ॥ १
भगवन्नाथ करुणामूर्ते त्वत्कीर्तितां कथाम्।
भूयो मे शृण्वतो नाऽस्ति तृप्तिः स्वल्पाऽपि कुत्रचित् ॥ २॥
तदहं श्रोतुमिच्छामि वृत्तं शुम्भनिशुम्भयोः। अतीतमपि तौ यद्वद्धतौ किंबलपौरुषौ ॥ ३॥
कया मूर्त्या कथं युद्धमभूत्सर्वमशेषतः। वद मे भगवन्नाऽन्यो वक्ताऽस्य सुलभो भुवि ॥ ४॥

After hearing the legend about Devī Kātyāyanī, Paraśurāma who was enamoured spoke thus with ecstasy: "Oh Compassionate Venerable Lord! I will never be satisfied even if I listen to your narration again and again. Hence I would like to hear about the earlier story of Śumbha and Niśumbha. How were they destroyed? What was their prowess? With what form did Devī fight with them? Oh Adorable Guru! Please tell me all this. There is none other than you who is easily approacbable to narrate. 1 to 4

अवधूतगुरुस्त्वेवं पृष्टो रामेण तां कथाम्। प्राह क्रमेण शिष्याय प्रीतः प्रीत्या कथाश्रुतौ ॥ ५॥

Thus requested by Paraśurāma, the Ascetic Guru Dattātreya systematically narrated with love that legend to him who was keen on listening to it. 5

जामदग्न्य शृणु कथामेतां परमपावनीम्। चण्डिकामहिमायुक्तां सर्वसिद्धिप्रदायिनीम् ॥ ६॥
सुमेधसा ब्राह्मणेन संप्रोक्तां सुरथाय वै। मधुकैटभनामानावादिदैत्यौ महाबलौ ॥ ७॥
युयोध याभ्यां श्रीविष्णुर्वर्षसहस्रपञ्चकम्। छलेन तेन निहतौ मेदिनीयं यतोऽभवत् ॥ ८॥
मेदिनी मेदसा व्याप्ता तयोर्देहस्य वै ततः। तयोर्वंशे समभवन्निशुम्भः शुम्भ एव च ॥ ९॥
चेरतुस्तप अत्युग्रं वर्षाणामयुताऽष्टकम्।

"Oh Paraśurāma! Listen to this purifying story containing the glory of Devī Caṇḍikā that bestows all gain. This was earlier narrated by the brahmin Sumedhasa to Suratha. In ancient times, Madhu and Kaiṭabha were two powerful sons of Diti. Lord Viṣṇu battled with them for five thousand years and with trickery slayed them. The earth filled with

their marrow got the name of Medinī. In their lineage were born the demons Śumbha and Niśumbha. They performed formidable penance for eighty thousand years. 6 to 9

ततो विधिः प्रसन्नोऽभूत्तयोर्वरचिकीर्षया ॥ १० ॥
तौ वव्राते वरं स्वेष्टं सर्वलोकभयावहम्। सर्वाऽजेयत्वमथ तज्ज्ञात्वा लोकविधिस्तदा ॥ ११ ॥
पुरुषैस्त्वमजेयोऽसीत्युक्त्वा शुम्भं वरं तथा। अन्तर्धानं ययौ तेन वरेण दैत्यपुङ्गवौ ॥ १२ ॥
अजेयौ सर्वलोकानां दैत्यौ तौ संभभूवतुः। विजित्य लोकांस्त्रीन् दैत्यौ त्रैलोक्यश्रियमापतुः ॥

Then Brahmā, who was pleased with their penance, appeared to grant them boons. They both wanted a boon by which they would be wholly invincible—a boon fearsome to creation. Knowing that, Brahmā declared a boon to Śumbha that they will not be defeated by any male person and disappeared. By that boon both the demons conquered the three worlds and became wealthy. 10 to 13

शुम्भोऽभवत्स्वर्गपतिर्निशुम्भो भूपतिर्बभौ। कौबेरमथ याम्याञ्च वारुणं नैर्ऋतं पदम् ॥ १४ ॥
आग्नेयं वायवीयं च पदं शुम्भो ददौ क्रमात्। दैत्यानामेव भ्रातॄणां पुत्राणां च विभागतः ॥

Śumbha became the lord of the heaven and Niśumbha the lord of the earth. Śumbha appointed his brothers and sons to the positions of Kubera, Yama, Varuṇa, Nirṛti, Agni, Vāyu and others. 14, 15

एवं दैत्यहतैश्वर्या देवा दैन्यं समागताः। दुर्गेषु वनराजीषु चैरुर्भीताः सुरेश्वराः ॥ १६ ॥
एवं ते स्वपदभ्रष्टाः सुरा दैन्यं समाश्रिताः। मर्त्यलोकेषु दैत्येभ्यो भीता गुप्तस्वरूपिणः ॥ १७ ॥
मनुष्यवेषैराच्छन्नाः कन्दराऽन्तर्वनेष्वपि। तापसं वेषमाश्रित्य जटावल्कलचीरिणः ॥ १८ ॥
इन्द्रादयः समभवंस्तथाऽन्ये पक्षिरूपिणः। एवं वर्षाऽयुतशतं देवाः स्वस्वपदच्युताः ॥ १९ ॥

Having lost their wealth, the gods became pitiable and wandered in mountains and forests out of fear. Thus the dethroned gods moved incognito on the earth. They lived as humans in caves and forests. Indra and others lived like hermits with matted locks and wearing barks and tattered clothes. Some of the gods took the form of birds. Thus, for a million years, the gods had lost their position. 16 to 19

शासन्ति दैत्या जगतीं सर्वतः शुम्भपालिताः। हविर्भागानप्सरसोऽमृतकल्पमहीरुहान् ॥ २० ॥
ऐरावतं नन्दनादीनाच्छिद्य बुभुजुर्बलात्। आददुः सर्वरत्नानि लोकत्रयगतानपि ॥ २१ ॥

मर्त्यलोके न कुत्रापि देवयज्ञः प्रवर्तते। आसुराः क्रतवः सर्वे शुम्भशासनतोऽभवन् ॥ २२॥
शुम्भः प्रावर्तयद्वेदान् साङ्गान् विद्यासमन्वितान्। पुराणं कल्पसूत्रं च धर्मशास्त्रमशेषतः ॥ २३॥
तथा तत्फलदान् लोकानुत्तमाऽधममध्यमान्। स्वर्गांश्च नरकांश्चैव शासति स्वमतेन सः ॥ २४॥

The demons governed by Śumbha, ruled the world. They usurped and appropriated the sacrificial oblations, the divine damsels, the nectar, the Kalpaka tree, the Airāvata and the Nandana garden. They hoarded all the precious gems of the three worlds. Nowhere on the earth, the sacrificial rites were performed for the gods. As ordered by Śumbha the rites were dedicated to the demons. Śumbha formulated and promulgated his own Veda and auxiliary texts, the Purāṇas, the religious procedures, the codes of conduct and so on and prescribed the results obtainable by practising them such as good, medium and bad—heaven and hell, according to his fancy. 20 to 24

तदाऽतिक्लेशिता देवाः शक्रमुख्या समेत्य ते। ययुः शतधृतेर्लोकमसुरैरविलक्षिताः ॥ २५॥
अथ तत्र समासीनं धातारं सिद्धसेवितम्। प्रज्वलद्वह्निकूटाऽभं विष्वक्तेजोभिराततम् ॥ २६॥
चतुर्भिर्मुकुटैर्युक्तं चतुःशृङ्गमहीध्रवत्। मूर्तिमद्भिः श्रुतिगणैर्विद्याभिः सेवितं विभुम् ॥ २७॥
दूरादेवाऽमराः सर्वे दण्डवत्प्रणतास्तदा। उत्थाय मूर्ध्नि विन्यस्याऽञ्जलिबन्धं प्रतुष्टुवुः ॥ २८॥

Then the oppressed Indra and other gods together went to Brahmā's abode without being noticed by the demons. There they beheld Brahmā, who was being served by sages; who was glowing like blazing fire; whose effulgence had enveloped the world; who was wearing four crowns resembling the four peaks of a mountain; who was being attended by the embodied Vedas and branches of knowledge, and prostrated before him from a distance and rose up and praised him keeping their folded hands on their head. 25 to 28

दृष्ट्वाऽमरान् स्तुतिपरान् दीनानपहृतश्रियः। प्राह शक्रमभिप्रेक्ष्य विधिः सर्वविभावनः ॥ २९॥
देवेश ब्रूहि किं तेऽद्य कारणं समुपागमे।

Seeing the helpless and poor gods who were praising him, the omniscient Brahmā said to Indra thus: "Oh Indra! Tell me why you have come to me now?" 29

इति पृष्टः शतमखः कृताञ्जलिरुवाच तम् ॥ ३०॥

धातः शुम्भनिशुम्भाभ्यां बलिभ्यां वरदानतः। हृतं त्रिभुवनेशित्वं वयमेव निराकृताः ॥ ३१॥
बद्धाः कथञ्चिन्निर्मुक्ताश्छन्नरूपा वनाऽद्रिषु। हतश्रियो हतबलाः कृपणाः प्राकृता इव ॥ ३२
इन्द्रचन्द्रकुबेरेशवरुणाऽग्निमरुत्पदम्। आच्छिद्य दानवैः सर्वं भुज्यते तत्तु नित्यशः ॥ ३३॥
तद्ब्रूहि नः कृत्यतमं शुम्भं प्रकृतिदं पुनः। दीनानां नो विपत्त्राणे नास्त्यन्यस्त्वदृते क्वचित् ॥

Thus enquired, Indra with folded hands said to Brahmā thus: "Oh Creator! By obtaining boons, the powerful demons Śumbha and Niśumbha have driven us away from the lordship of the three worlds. Bound by them, we somehow escaped. Having lost our lustre and strength, we are living incognito like helpless ordinary persons. Snatching from us the positions of Indra, Candra, Kubera, Īśāna, Varuṇa, Agni and Vāyu, the demons are every day enjoying the power. Please tell us what is best to subdue Śumbha. There is none other than you who can protect the helpless." 30 to 34

इति श्रुत्वा शक्रवचो विधिः क्षणमचिन्तयत्। ततः प्राह सुरेशं तं ब्रह्मा लोकपितामहः॥ ३५॥
निशम्यतां देवपते यदत्राऽनन्तरं भवेत्। नेमौ वध्यौ विष्णुमुखैरपि पुंभिः कदाचन ॥ ३६॥
न योषिदपरा काचिदस्त्यस्य प्रतिविक्रमा। त्रिपुरां परमेशानीं प्रभवेत विनाऽत्र का ॥ ३७॥
तद्वयं हरिणा युक्ता हरेण च सुसंयताः। प्रसादयामस्तां देवीं जगद्यात्राप्रसिद्धये ॥ ३८॥
इत्युक्त्वा शिवविष्णुभ्यां देवैरपि युतो विधिः। गत्वा त्रिपथगातीरं हिमवच्छृङ्गमद्भुतम् ॥ ३९॥
प्रणताः परमेशानीं देवास्त्रिभुवनेश्वराः। बद्धाञ्जलिपुटा भक्त्या तुष्टुवुर्विश्वभावनीम् ॥ ४०॥
नमो देव्यै महादेव्यै शिवायै सततं नमः। नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥ ४१
इत्यादिविविधैः स्तोत्रैरस्तुवन् भक्तिभावनाः।

Hearing Indra, Brahmā the creator thought for a while and said to Indra thus: "Oh Devendra! Listen to the future event. No male including Viṣṇu can kill these two demons. There is no woman other than Devī Tripurasundarī who can oppose them. Hence for the good of the world, let us, along with Viṣṇu and Śiva propitiate the Devī." Saying thus, Brahmā along with Śiva, Viṣṇu and other gods reached the wonderful Himālayan peak by the side of the river Gaṅgā and bowed to the Supreme Universal Devī and with folded hands devotedly praised Her thus: "Salutations to the Devī, to the great Devī; our constant salutations to the Auspicious. Salutations to prakṛti the Primordial force, the Good.

With restraint, we have bowed down to Her." With many such hymns, the gods with devotion praised the Devī. 35 to 41

अथ प्रसन्ना परमा त्रिपुरेशी महेश्वरी ॥ ४२ ॥
भवानीं प्राहिणोत्तत्र देवानां सुकृतेच्छया।

Then the pleased Supreme Devī Tripurasundarī sent Devī Bhavānī to the gods to help them. 42

एवं सा प्रहिता देव्या पार्वती सखिभिर्वृता ॥ ४३ ॥
ययौ स्नातुमिवाऽऽरात्तान् देवान् दृष्ट्वाऽऽब्रवीद्वचः।
अविदन्तीव के यूयं किमर्थमिह संगताः ॥ ४४ ॥

Thus deputed by the Devī Tripurasundarī, Pārvatī along with Her friends, proceeded quickly under the pretext of taking bath in Gaṅgā and seeing the gods there spoke feigning ignorance thus: "Who are you all? Why have you assembled here?" 43, 44

एवं पृष्टाः सुराः प्राहुः शुम्भदैत्यनिराकृताः। वयं देवा इह प्राप्ता देवीं तां शरणागताः॥ ४५॥

Thus questioned, the gods, who were driven out by the demon Śumbha, said thus: "We are gods who have come here seeking shelter under the Devī Tripurā". 45

श्रुत्वा पुनः प्राह गौरी भवद्भिः स्तूयतेऽत्र का। इति चण्डक्रोधयुता ज्वलदग्निशिखोपमा॥ ४६
भिन्ननीलमणिप्रख्या काली क्रोधेन साऽभवत्। अथ तस्याः शरीरात्तु निर्गता त्रिपुरांशतः॥ ४७
रूपमत्युत्तमं कृत्वा शक्तिः शुम्भवधेहया। प्राह गौरीं सुरगणैः स्तुताऽहं शुम्भपीडितैः ॥ ४८
नाशयिष्यामि तौ शुम्भनिशुम्भौ दानवेश्वरौ। सहिताऽहं त्वया कालि देवानां प्रियकारिणि ॥
भाषन्तीमिति तां देवीं विधातृप्रमुखाः सुराः। उच्चैर्जयेति शब्देन वर्धयामासुरम्बिकाम् ॥ ५०

Hearing them, Gaurī saying—"Who is being praised here"?—became fiercely angry like blazing fire and looked dark like a broken sapphire gem. From her body emerged a beautiful partial incarnation of Devī Tripurā, a Śakti desirous of slaying Śumbha. She told Gaurī thus: "Oh Kālī, interested in helping the gods! I was praised by the gods afflicted by Śumbha. In association with you, I will destroy those two demon kings Śumbha and Niśumbha." Brahmā and other gods cheered Her who was talking thus, with loud cheers of victory. 46 to 50

अथ ब्रह्मा प्राह परां स्तुत्वा नत्वा पुनः पुनः। पार्वत्याः क्रोधयुक्ताया देहाद्यस्मात्समुद्गता ॥ ५१
चण्डिकेति ततो लोके नाम तेऽस्तु महेश्वरि।

Then Brahmā after repeatedly bowing and praising the Supreme Devī said thus: "Oh Maheśvarī! Because You have emerged from the angry Pārvatī, You will become known in the world by the name Caṇḍikā." 51

तन्मध्ये शुम्भदैत्यस्य मन्त्रिणावसुराऽधिपौ ॥ ५२॥
चण्डमुण्डाविति ख्यातौ मृगयातत्परौ वने। जयशब्दं समाकर्ण्य तद्विज्ञातुं समागतौ ॥ ५३॥
दृष्ट्वा तावसुरावुग्रौ भीताः शक्रमुखाः सुराः। निलिल्युः वृक्षखण्डेषु कन्दरेषु जलेषु च॥ ५४

At the time, two leaders of the demons, the ministers of the demon Śumbha, who were famous as Caṇḍa and Muṇḍa, who were engaged in hunting in the forest, hearing the shouts of victory reached there to know about it. Seeing the wicked demons, the frightened Indra and other gods concealed themselves on trees, in caves and waters. 52 to 54

अथ चण्डः समालोक्य चण्डिकां लोकमोहिनीम्। मुण्डश्च कामसन्तप्तौ ग्रहीतुं तामुपेयतुः ॥
का त्वं पद्मपलाशाक्षि वनेऽस्मिन् विजने स्थिता।
मां वा ममाऽनुजं वाऽपि स्वीकुरुष्व यथेप्सितम् ॥ ५६॥
तारुण्यलावण्यपूर्णहृतं मे मानसं त्वया। ईक्षामात्रेण सर्वाङ्गसुन्दरि त्वमुपैहि माम् ॥ ५७॥
अहं त्रिभुवनेशस्य शुम्भस्याऽमात्य उत्तमः। मां भज प्रीतिसंयुक्ता नोचेन्नेष्यामि त्वां बलात् ॥
इत्युक्त्वाऽभिससाराऽऽशु ग्रहीतुं तां करे द्रुतम्।

Then seeing the enchanting Caṇḍikā, Caṇḍa and Muṇḍa tormented by lust, went near Her to catch Her. They said thus: "Oh Lotus-eyed lady! Who are you in this lonely forest? Accept me or my brother, as you please. Oh Beautiful one! By a mere look at you, my mind has been snatched by your virgin charm. Please come close to me. I am the best minister of Śumbha who is the lord of the three worlds. Come to me with love. If not I will forcibly take you away." Saying thus, he quickly moved towards Her to catch Her hand. 55 to 58

तावत्काली चण्डिकया दृष्टा तौ जगृहे बलात् ॥ ५९॥
शिरो गृहीत्वा हस्ताभ्यां तयोः काली बलीयसी।
घातयामास चान्योन्यं ततस्तौ मूर्च्छितौ भुवि ॥ ६०॥

पेततुर्भिन्नमूर्धानौ शोणितोक्षितभूतले।

Then Kālī glanced at by Caṇḍikā, caught them with force and holding their heads with her hands, the powerful Kālī, bufetted them one against the other whereupon they became unconscious and with injured bloody heads they dropped on the ground. 59, 60

प्राह देवी कालिकेमौ न हन्तव्यौ कथञ्चन ॥ ६१॥
प्रवृत्तिं प्राप्य चैताभ्यां तावुभावागमिष्यतः।

Then Caṇḍikā said thus to Kālī. "Oh Kālī! These two should never be killed. By getting the news from these two, Śumbha and Niśumbha will arrive here." 61

अथ तौ मूर्च्छया मुक्तौ लज्जितौ भयकातरौ ॥ ६२॥
अपसृत्य ततः शुम्भं समेत्य प्राहतुर्नतौ। महाराजाऽसुरपते काऽपि त्रैलोक्यसुन्दरी ॥ ६३॥
प्रालेयाद्रिं समाश्रित्य दीपयन्ती दिशः स्थिता। मन्यावहे स्त्रीषु रत्नभूतां तां सर्वतोऽधिकाम् ॥
उर्वशी पूर्वचित्तिश्च रम्भा चाऽपि तिलोत्तमा। मेनका च त्वां भजन्ति सदेमा मिलिता अपि ॥
तस्याः पादनखस्याऽपि सौन्दर्यस्य कलासमाः। भवेयुर्न भवेयुर्वा इति मे निश्चिता मतिः ॥ ६६

Then getting back their consciousness, those two who were frightened and put to shame reached Śumbha and reported with respect thus: "Oh King of the demons! A woman of indescribable universal charm who is illuminating the directions is staying at the Himālayan mountain. We consider her as the most excellent gem among women. You are being served by damsels like Ūrvaśī, Pūrvacittī, Rambhā, Tilottamā and Menakā. All of these put together may or may not be equal to a fraction of the beauty of the nail in her toe. This is our conclusion. 62 to 66

शचीलक्ष्मीमुखाभिः सा सेव्यमाना मनोहरा। तां विना ते त्रिजगतीविभुत्वं व्यर्थतामियात् ॥६७
सर्वलोकपतिस्त्वंचेद्रत्नभूतामपीदृशीम्। नाऽऽसादयसि तन्नैव जीवितं सफलं भवेत् ॥६८
आवाभ्यां तां समादातुं त्वदर्थं प्रसमीहितम्। यावत्तावत्तस्य काचित् काली विकटरूपिणी ॥
प्रेष्याऽऽवां जगृहे क्षिप्रं लीलयैव बलीयसी। तस्याः कथञ्चिन्निर्मुक्तौ पश्य भिन्नं शिरो मम ॥
अद्य ते निहतो दर्पः स्त्रिया प्रतिहतो बत। पुनस्तां कालिकां हत्वा प्राप्य तां लोकसुन्दरीम् ॥
प्रवर्तय प्रतिहतां कीर्तिमाश्वसुरेश्वर।

Without her who is enchanting and served by Śacī, Lakṣmī and

other divine ladies, your lordship over the three worlds is a waste. Though you are the lord of the Universe, without possessing a gem like her, your existence is of no use. While we were trying to bring her for your sake, one hideous powerful Kālī deputed by her, caught hold of us and somehow we escaped. Look at the injury on my head. What a pity? Your pride has been punished by our defeat at the hands of a woman. Oh Lord of the demons! You should immediately kill that Kālī and regain your fame by obtaining that universally beautiful woman." 67 to 71

एवं तयोर्वचः श्रुत्वा शुम्भः कामातुरोऽभवत् ॥ ७२॥
आहूय दूतं सुग्रीवं प्रेषयामास तां प्रति। दूत काचिद्धिमगिरावबला लोकसुन्दरी ॥ ७३॥
आस्ते तां सर्वथोपायैरानेतुं त्वमिहाऽर्हसि। यद्युपायैस्त्रिभिश्चाऽपि मत्पार्श्वं नोपयास्यति ॥ ७४॥
आनयामोऽथ तुर्येण गच्छ शीघ्रं सुसाधय।

Hearing them, Śumbha was urged by lust. He called a messenger by name Sugrīva and sent him to her by saying thus: "Oh Sugrīva! One beautiful girl stays near Himālaya. You should cleverly bring her here. If she does not come to me by one of the three strategies we will bring her by the fourth method of force. So, go soon and succeed." 72 to 74

अथ तत्र ययौ दूतस्तां ददर्श च संस्थिताम् ॥ ७५
प्रणम्य प्राह देवि त्वामाह त्रिजगतीश्वरः। शुम्भाऽसुरो रत्नभूतां मत्वा त्वां स्त्रीषु सर्वतः ॥ ७६
अहं हि सर्वरत्नानां पतिस्तस्माद्भजस्व माम्। साम्येन नोचेद्वैषम्यं प्राप्ताऽप्येष्यसि मद्वशम् ॥ ७७
का त्वं कस्य कुतो भूता किं चिकीर्षसि भामिनि। ब्रूहि सर्वमशेषेण जिज्ञासत्यसुरेश्वरः॥ ७८

Then the messenger reached Himālaya and saw her and bowed and said thus: "Oh Devī! The demon Śumbha, the lord of the three worlds, considering you as the universally superior gem among women has this message for you—"I am the lord of all the gems. Hence, come and join me. If you do not yield to conciliation, you will be taken into my custody by force"—Our king wants to know who you are? Whose daughter? What is your plan?" 75 to 78

अथाऽऽह देवी तं दूतं सस्मयं मृदुभाषिणी।
अहं चण्डीति विख्याता नाऽन्यस्याऽद्यावधि क्वचित् ॥ ७९॥

निसर्गतोऽत्र सम्प्राप्ता हन्तुं देवद्विषो ननु।
संग्रामे ह्यजिता न स्यां वशो कस्यापि कुत्रचित् ॥ ८०॥
ब्रूहि गत्वाऽसुरपतिं जित्वा नयतु मां वशम्।

Then the Devī spoke with a smile softly thus to the messenger, "I am well-known as Caṇḍī. Till now I have never been subordinate to anyone. By self-glory I have come here to destroy the demons. Go back and tell your king to conquer me and take me." 79, 80

दूतस्तयेत्थमादिष्टः शुम्भाय प्रतिवेदयत् ॥ ८१॥
श्रुत्वा शुम्भः प्रकुपितः पार्श्वस्थं धूम्रलोचनम्। समादिशत् प्रयाहीति गत्वा जित्वा च तां लघु॥
बद्ध्वा समानय क्षिप्रमित्युक्तो धूम्रलोचनः। दैत्यसेनापरिवृतः प्रययौ योद्धुमम्बिकाम् ॥ ८३॥

Thus ordered by her, the messenger reported to Śumbha. Hearing him, the enraged Śumbha ordered his lieutenant Dhūmralocana to bring her soon by conquering her and binding her. Ordered thus, Dhūmralocana proceeded along with his battalion to fight the Devī.

81 to 83

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे द्विचत्वारिंशोऽध्यायः॥

End of the forty-second chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam

त्रिचत्वारिंशोऽध्यायः

Chapter 43

आसाद्य तां धूम्रनेत्रो दैत्यसेनासमावृतः। ववर्ष शरवर्षेण प्राह देवीं रुषाऽन्वितः ॥ १॥
मूढे दैत्येश्वरं याहि दैत्यैः सम्मानिता द्रुतम्। नोचेद्बद्धा यास्यसि तं मानहीना मया द्रुतम् ॥ २॥

Dhūmralocana reached the Devī along with his army and angrily showered arrows on Her and said thus "Oh Foolish Woman! Honoured by the demons quickly join the lord of the demons, or else bound by me you will be taken to him disrespectfully." 1, 2

सेनापतेर्वचः श्रुत्वा सस्मयं प्राह चण्डिका। नय मामबलां दैत्य जित्वा युद्धेन मा चिरम्॥ ३॥
इत्युक्त्वा शरवर्षेण ववर्षाऽसुरपुंगवम्।

Hearing the words of the chief of the army, Caṇḍikā smilingly said thus: "Oh Demon! Take me without delay, by conquering me in the war". Saying thus, She showered arrows on the mighty demon. 3

अथ देवाः समालोक्य भूमिष्ठां चण्डिकां पराम् ॥ ४॥
रथस्थं धूम्रनेत्रञ्च विषमं बुबुधुस्ततः। वाहनार्थे हरिं देवाः प्रार्थयामासुरञ्जसा ॥ ५॥

Then the gods saw Devī Caṇḍikā standing on the ground and Dhūmralocana on the chariot and thought that to be unmatched. They immediately requested Viṣṇu for the vehicle. 4, 5

अथ विष्णुर्भृगुपतिर्भूत्वा पर्वतसन्निभः। अवहच्चण्डिकां युद्धे त्रासयन् दैत्यमण्डलम् ॥ ६॥

Then Viṣṇu took the form of a mountain-like Lion and carried Caṇḍikā in the war and frightened the demons. 6

अथ युद्ध्वाऽचिरं देव्या धूम्राक्षो दैत्यनायकः। समुत्पतद्ग्रहीतुं तां करेण द्रुतमम्बिकाम्॥ ७॥
दृष्ट्वाऽऽयान्तं धूम्रनेत्रं हुङ्कारमकरोत् परा। हुङ्कारसहनिर्गच्छद्वक्त्रज्वालापरीवृतः ॥ ८॥
पतङ्गवद्भस्मशेषीभवत् स निमेषाऽर्धतः। अथ सेनां दैत्यपतेरुद्वेलमिव सागरम् ॥ ९॥
शासयामास निमिषाद्धरिर्हरिवपुर्धरः।

After fighting with the Devī for a long period, Dhūmrākṣa, the leader of the army of demons sprang up to catch hold the hand of the

Devī. Seeing the approaching Dhūmralocana, the Supreme Devī uttered the 'Hum' sound at him. Dhūmralocana was enveloped by that sound and the flame released from Her mouth and within the moment of a wink was reduced to ashes like a moth. Then Viṣṇu who had taken the form of the Lion quickly subdued the army of the demons that was swelling like an ocean during tides. 7 to 9

अथ श्रुत्वा हतं सैन्यं शुम्भो धूम्राक्षसंयुतम् ॥१०
क्रुद्धः प्राह पार्श्वगतौ चण्डमुण्डौ महाऽसुरौ। युवाभ्यामविलम्बं सा ससेनाभ्यां विजित्य तु ॥११
समानेया हरिं तञ्च बद्ध्वा हत्वाऽपि वा भृशम्।

Hearing about the destruction of his army along with Dhūmralocana, the angry Śumbha ordered the great demons Caṇḍa and Muṇḍa who were by his side, thus: "Both of you, without delaying, bring her here by conquering her and her army. Also bring that Lion either tied or killed." 10, 11

आनीयतामिति तदा श्रुत्वा शुम्भस्य भाषितम् ॥ १२ ॥
भीतौ तावाहतुः शुम्भं महाराज वचः शृणु। आवाभ्यां न विजेया सा सर्वथाऽसुरभूपते ॥ १३ ॥
यतो हतो धूर्मचक्षुर्निमेषाद्देवतापनः। सन्धिर्हि रोचते मेऽत्र बलीयस्यां विशेषतः ॥ १४ ॥

Hearing the instructions of Śumbha, those two who were frightened said to Śumbha thus: "Oh King! Please listen. She is invincible by both of us. Since Dhūmralocana, the oppressor of the gods, has been killed in no time, we think it suitable to enter into a pact with the strong." 12 to 14

श्रुत्वा तयोरिति वचः क्रुद्धः शुम्भोऽब्रवीत्तु तौ। उद्धाव्य विग्रहं भूयो युवां सन्धि समीहितः ॥
कातर्यमूलमेतद्वां मत्पिण्डस्याऽविनिर्जयम्। शङ्के पक्षान्तरगतावित्यपीह मनीषया ॥ १६ ॥

Upon hearing them, the angry Śumbha chided them thus: "Having started the war, out of anxiety you are thinking of alliance discarding your loyalty towards me. I even think that you may join the enemy." 15, 16

श्रुत्वा शुम्भवचश्चण्डो मुण्डश्चाऽपि विनिर्ययौ। विपर्ययाऽवसायं तं ज्ञात्वाऽपचितिमात्मनः ॥ १७
महत्या सेनया युक्तौ चण्डमुण्डौ समागतौ। ददृशतुः सिंहसंस्थां मेरुशृङ्गस्थसूर्यवत् ॥ १८

तां समादातुमुद्युक्तौ देत्यसेनासमावृतौ। क्षिपन्तौ शस्त्रजालानि ततश्चुक्रोध चण्डिका ॥ १९॥

Hearing Śumbha, Caṇḍa and Muṇḍa proceeded, as otherwise it would be their self destruction. They reached Himālaya and saw the Devī seated on a Lion just like the Sun on the peak of Meru mountain. In order to catch Her, they with their army threw a bunch of weapons at Her. Caṇḍikā was infuriated by this. 17 to 19

क्रोधभ्रुकुटिकाऽऽज्ञप्ता काली सा भीमरूपिणी। दैत्यसेनां समासाद्याऽसुरान् सर्वानभक्षयत् ॥
विनाश्याऽसुरसेनां सा चण्डमुण्डौ महासुरौ। छित्त्वा खड्गेन चादाय चण्डिकायै निवेदयत् ॥

Then the terrible Kālī, ordered through the angry eyebrows of Caṇḍikā, attacked the army of the demons and swallowed all of them. After destroying the army she severed the heads of the powerful demons Caṇḍa and Muṇḍa with the sword and offered them to Devī Caṇḍikā. 20, 21

अथ तौ निहतौ ज्ञात्वा शुम्भः क्रोधसमाकुलः। सर्वसैन्यसमायुक्तो निशुम्भाद्यैश्च संयुत॥ २२॥
योद्धुमभ्याययौ देवीं तुहिनाऽचलसंस्थिताम्।

Then Śumbha agitated by anger at the death of Caṇḍa and Muṇḍa, proceeded with his entire army and Niśumbha to fight with the Devī who was staying on Himālaya. 22

देवी समीक्षत तदा सैन्यमसुरभूपतेः ॥ २३॥
अपारं सागरमिव रथोत्तुङ्गतरङ्गकम्। नृत्यत्तुरङ्गभङ्गाढ्यं गजग्राहसमाकुलम् ॥ २४॥
खेटकूर्मयुतं वेल्लत्करवालतिमिङ्गिलम्। श्वेतच्छत्रमहाफेनं महावादित्रनिःस्वनम् ॥ २५॥
गजघण्टाझणत्कारबधिरीकृतदिक्तटम्।

Then the Devī saw the army of the lord of the demons which was boundless like an ocean in which the tall chariots were the tides, the dancing horses were the waves, the elephants were the crocodiles, the shields were the tortoises, the moving swords were the sharks, the white umbrellas were the foam, the sound of the trumpets was the uproar and in which the vibrant ring from the bells of the elephants was deafening the horizons. 23 to 25

एवं सेनामपारां तां दृष्ट्वा देवीं सुरास्तदा ॥ २६॥
एकाकिनीं चिन्तयानाः कथमेतद्भवेदिति। ज्ञात्वा विषादं देवानामसृजन्मातृकागणम् ॥ २७॥

ब्राह्मी माहेश्वरी चैन्द्री वैष्णवी शिखिवाहनी। वाराही नारसिंही चाग्नेयी चैव वारुणी ॥ २८ ॥

Beholding this shoreless army and seeing the lonely Devī, the gods started worrying about the consequences. Realising their worry, the Devī created a group of motherly forces such as Brāhmī, Māheśvarī, Indrāṇī, Vaiṣṇavī, Śikhivāhinī (Kaumārī), Vārāhī, Nārasiṁhī, Āgneyī and Vāruṇī 26 to 28

एवं सुरेशशक्तीस्ताः शक्तिसंघसमावृताः। तत्तद्देवसमाकारा ययुर्वस्त्रायुधोज्ज्वलाः ॥ २९ ॥
असंख्यं तच्छक्तिसैन्यमसुरानभिसंययौ। तयोः समभवद्युद्धं सेनयोरुभयोरपि ॥ ३० ॥

Thus the army of the gods joined the motherly forces by wearing such dresses and wielding such weapons conforming to that particular motherly force and the huge army faced the demons. A battle began between the two armies. 29 to 30

खड्गैः परश्वधैर्भिन्दिपालैः परशुपट्टशैः। त्रिशूलचक्रपरिघदण्डतोमरमुद्गरैः ॥ ३१ ॥
अन्यैरुच्चावचाकारैरायुधैस्तुमुलो रणः। अभवच्छक्तिसेनाभिरसुराणां भयङ्करः ॥ ३२ ॥
असृङ्मय्यो ववुर्नद्यः फेनिला भीरुभीतिदाः।

A frightening, tumultous war went on between the army of the motherly forces and the demons employing weapons like swords, axes, javelins, large axes, flat-strips, tridents, wheels, bolts, rods, iron clubs, maces and many other huge weapons. A river of blood with froth flowed, making the weak tremble. 31, 32

तदन्तरे दैत्यसैन्यं दृष्ट्वा क्षीणन्तु शक्तिभिः ॥ ३३ ॥
रक्तबीजाऽभिधो दैत्यो योद्धुमभ्याययौ रणे।
युयोध शक्तिसेनाभिः स दैत्यो रक्तबीजकः ॥ ३४ ॥
युध्यतस्तस्य रुधिरबिन्दवस्तत्र भूतले। यावन्तः पतितास्तेभ्यः पुरुषा वीर्यवत्तराः ॥ ३५ ॥
तत्समा अभवन्नन्ये तेभ्यश्चाऽन्ये ततोऽपरे। रक्तबीजसमाः सर्वे रूपबुद्धिपराक्रमैः ॥ ३६ ॥
अनेकाऽर्बुदसंख्यातैः व्याप्तं तैः सर्वभूतलम्। दृष्ट्वैतदद्भुतं देवा भीताः किन्नु भवेदिति ॥ ३७

At that time, seeing the army of demons diminishing, the demon by name Raktabīja came to the battle field and opposed the motherly forces. As he was fighting, as many powerful warriors as his drops of blood fell on the ground were born and again as many of such warriors

were born from each of them and so on, every one equalling Raktabīja in form. intelligence and strength. The entire earth was pervaded by an extremely huge number of them. Seeing such a perplexing phenomenon the gods were terrified of the consequences. 33 to 37

अथ सा चण्डिका दृष्ट्वा रक्तबीजसमुद्भवम्। कालीं पार्श्वस्थितां प्राह युक्तियुक्ततरं वचः ॥
कालिके विस्तृतं वक्त्रं कृत्वाऽसृङ्क्षतसम्भवम्। रक्तबीजस्य समरे भक्षती चर सर्वतः ॥ ३९

Then Caṇḍikā seeing the off-springs of Raktabīja, very cleverly told Kālī who was by her side thus: "Oh Kālī! By spreading your tongue keep on drinking the blood that comes out of the injuries of Raktabīja". 38, 39

तथेति सा विस्तृताऽऽस्या चरमाणा रणाऽजिरे। भक्षयन्ती शोणितानि दैत्यानां त्रासकारिणी ॥
एवं तस्यां भक्षयन्त्यां क्षयं जग्मुर्महाऽसुराः। मातृकाशस्त्रसंछिन्नाः क्षीणरक्ताश्च भूयशः॥ ४१॥

Obeying Her, Kālī with her mouth widely opened moved all around the war field drinking the blood of the demons and tormenting them. Thus as Kālī was consuming their blood, the great demons lost their strength and were cut to pieces by the weapons of the motherly forces. 40, 41

एवं नष्टे रक्तबीजे निशुम्भो दैत्यशेखरः। योद्धुमभ्याययौ देवीं चण्डिकामसुरैर्वृतः ॥ ४२॥
शरवर्षं ववर्षोच्चैश्चण्डिकां प्रति कोपितः। अथ साऽनाशयच्छीघ्रं तं वर्षं प्रतिवर्षतः ॥ ४३॥
शक्तिभिर्दैत्यसेना च युयोधाऽतिबलीयसी। शक्तिभिर्मृगराजेन काल्या च निहतां चमूम्॥ ४४
दृष्ट्वा निशुम्भः संक्रुद्धः चण्डिकाऽभिमुखो ययौ।

When Raktabīja was thus lost, Niśumbha, the lord of the demons, arrived with his army to fight with Devī Caṇḍikā. With fury he showered arrows on Her. Caṇḍikā destroyed them by a retaliating shower of arrows. The mighty army of the demons fought with the forces of Śakti and was destroyed by Kālī and the Lion. Seeing this, Niśumbha angrily went in front of Caṇḍikā. 42 to 44

अथाऽऽयान्तं दैत्यपतिं शस्त्रवर्षैरवाकिरत् ॥ ४५॥
ग्रस्तं तं शस्त्रवर्षेण दैत्या हाहेति चुक्रुशुः। क्षणेन शस्त्रवर्षं तं विधूय शरवर्षतः ॥ ४६॥
निर्जगाम शस्त्रमेघान्निशुम्भो दिनकृद्यथा।

Then Caṇḍikā poured weapons on Niśumbha who was approaching Her. The demons wailed as he was caught in that rain of arrows. But, Niśumbha immediately destroyed that shower by another one and emerged from the cloud of weapons just like the Sun. 45, 46

अथ देव्यै प्रचिक्षेप शक्तिं सर्वाऽऽयसीं क्रुधा ॥ ४७ ॥
तां मध्ये सायकैस्त्रेधा चिच्छेद चण्डिकाऽम्बरे। परिघं परशुं शूलं गदां प्रासादिकं तथा॥ ४८
क्षिप्रं क्षिप्तं निशुम्भेन चिच्छेद सायकैर्मुहुः।

Then the angry Niśumbha discharged an iron weapon called 'Śakti' against the Devī. Caṇḍikā cut that in the space into three pieces. Similarly She quickly destroyed by arrows, weapons like rod, axe, trident, mace and spear that were repeatedly directed towards Her by Niśumbha. 47, 48

अथ खड्गं समादाय निशुम्भश्चण्डिकां प्रति ॥ ४९ ॥
अभ्यधावदतिक्रोधात् तिष्ठ तिष्ठेति तां वदन्।

Then Niśumbha holding the sword rushed towards Caṇḍikā calling out "stop, stop". 49

देवीसमीपं संप्राप्तं कालान्तकयमोपमम् ॥ ५० ॥
दृष्ट्वा बिभ्युर्देवगणाः स्वस्तीत्याहुर्महर्षयः।

Seeing him, who was like the lord of death during deluge, approaching the Devī, the gods were frightened. The sages wished for Her welfare. 50

तदन्तरे समायातं बलेनाऽऽक्रम्य तं परा ॥ ५१ ॥
खड्गेनाऽभ्याहरत्तस्य मस्तकं निमिषार्धतः। अथ सिंहः कालिका च शक्तयो दैत्यवाहिनीम् ॥
चक्रुर्निःशेषितां क्रोधान्मुहूर्तेन समन्ततः।

Meanwhile the Supreme Devī overpowered the rushing Niśumbha and with the sword quickly severed his head. Then the Lion, Kālikā and other divine forces with fury destroyed the entire army of the demons. 51, 52

शुम्भो निशम्य निहतं भ्रातरं खिन्नमानसः ॥ ५३ ॥
सेनां तथा विनिहतां रोषमाहारयत्परम्। सिंहं जघान खड्गेन मूर्ध्नि शुम्भोऽसुरेश्वरः ॥ ५४ ॥

Depressed by hearing the death of his brother and the army as well, Śumbha with wild anger struck with the sword the Lion on its head. 53, 54

युद्ध्वा चिरं शक्तिभिश्च कालिकामभिसंययौ। तया समभवद्युद्धं शुम्भस्य परमाद्भुतम्॥ ५५॥
शस्त्राभिज्ञत्वतस्तस्य बलेन विक्रमेण च। लाघवेनाऽपि सा काली विस्मयं परमं गता ॥ ५६॥
देवाश्च ऋषयः सर्वे साधु साध्वित्यपूजयन्।

After fighting for a long period, Śumbha faced Kālikā and battled wonderfully with her. Kālikā was astonished by his strength, skill and versatility in handling the weapons. The gods and the sages appreciated him. 55, 56

दृष्ट्वा तं चण्डिकाऽत्युग्रं धृत्या विक्रमणेन च ॥ ५७॥
अतिक्रमन्तं तां कालीमाससादाऽसुरेश्वरम्। आयान्तीं चण्डिकां दृष्ट्वा हसन्नुच्चैरुवाच ताम् ॥
शृणु दुष्टे यदि मया युद्धश्रद्धा तवाऽस्ति चेत्। तिष्ठन्त्विमाः सर्वतस्ते मुहूर्तं पश्य मे बलम् ॥
स्त्रीषु कारुणिको भाव इति मे समुपेक्षिताः। अतस्त्वमेका समरे मां प्राप्य न भविष्यसि॥ ६०

Seeing that fierce, brave and skilled Śumbha who was surpassing Kālī, Caṇḍikā approached him. Seeing her, Śumbha with a loud laughter said thus: "Oh Wicked woman! If you are interested in fighting with me, then let your other forces stay away for a while and you will know my strength. Out of compassion towards a woman, I was indifferent about them. Now, all alone you cannot survive fighting with me." 57 to 60

श्रुत्वेत्थं दानववचो विनिवर्त्याऽखिला अपि। सिंहाधिपं समारूढा शुम्भेन ययुधे मृधे ॥ ६१॥
शरनीहारसंछन्नां चक्रे तां क्षणमात्रतः। शुम्भबाणाब्धिनिर्मग्नां दृष्ट्वा देवीं सुरेश्वराः ॥ ६२॥
हा हेति चुक्रुशुर्भीत्या जह्षुर्दैत्यसैनिकाः। प्रशशंसुः साधुशब्दैर्जयशब्दैरवर्धयन् ॥ ६३॥

Hearing the words of Śumbha, Caṇḍikā holding back Her army fought with Śumbha by riding the great Lion. Then Śumbha quickly concealed Her in the mist of arrows. Seeing the Devī drowned in the ocean of arrows of Śumbha, the frightened gods cried in agony, where as the demons rejoiced and appreciated him with slogans of victory. 61 to 63

तदन्तरे चण्डिकाऽपि वातैरिव शरोत्करैः। निर्भिद्य शरनीहारमुद्गच्छद्भानुमानिव ॥ ६४ ॥
उद्गतामस्त्रजालेन भूयो भूयः समाक्षिपत्। साऽपि प्रत्यस्त्रतो भूयो निरस्याऽस्त्राणि सम्बभौ ॥

Then Caṇḍikā also, adopting breeze-like arrows came out of that mist of arrows, like a Sun. Śumbha repeatedly poured arrows on Her who came out. She discharged opposing weapons repeatedly at him. 64, 65

अथ तामजयामस्त्रैर्मत्वा शुम्भः प्रतापवान्। उत्पत्याऽऽदाय तां देवीमाक्रमद्गगनाऽन्तरम् ॥ ६६ ॥
अथ तां दैत्यराजेन हृतां दृष्ट्वाऽमरेश्वराः। दुःखिता अस्तुवन्नाद्यां त्रिपुरां परमेश्वरीम् ॥ ६७ ॥

Thinking that She was not conquerable by missiles, the valiant Śumbha lifted the Devī and travelled in the sky. Seeing Her being carried by the demon, the sad gods prayed to the Primordial Great Devī Śrī Tripurasundarī. 65 to 67

स दैत्यस्तां समादाय ययौ निमेषमात्रतः। योजनानां सहस्राणि दशसप्तत्रयोदश ॥ ६८ ॥

Śumbha carrying the Devī Caṇḍikā, traversed in a minute ninety one lakh yojanas. 68

यान्तं गृहीत्वा स्वात्मानं चण्डिकाऽवेत्य सत्वरम्। खड्गेन प्राहरन्मूर्ध्नि वज्रकल्पेन दानवम् ॥

Understanding that She is caught and being carried, Caṇḍikā quickly struck the demon on his head with the thunderbolt like sword. 69

स हतो बलवन्मूर्ध्नि किञ्चित्कश्मलमाविशत्। अमुञ्चत्तां ततः साऽपि ययुधे गगनाऽङ्गणे ॥ ७० ॥
चिरं युद्ध्वा तेन सह गदाहस्तं महासुरम्। प्रहर्तुमुत्पतन्तं तं पादे जग्राह चण्डिका ॥ ७१ ॥
भ्रामयित्वा बहुगुणं क्षितौ वेगादपोथयत्। भूमावास्फालितो दैत्य उद्वमन् रुधिरं बहु ॥ ७२ ॥
मूर्च्छामवाप निमेषं यावत्पुनरुदञ्चति। तावत्पादेन हृदये समाक्रम्य च चण्डिका ॥ ७३ ॥
शूलेन कन्धरे तस्य विव्याध परया क्रुधा। छिन्नोत्तमाङ्गो दैत्येशो निष्प्राणः समपद्यत ॥ ७४ ॥

Hit hard on his head, he slightly lost control and released Her. She fought with him in the sky. After a long fight, when the great demon jumped with his mace to hit Her, Caṇḍikā caught him by his leg and swinging him many times dashed him on to the ground. Thus flapped on to the ground, the demon heavily vomitted blood. For a minute he was unconscious. As he was trying to stand up, Caṇḍikā pressed his

chest with Her foot and with extreme fury pierced the trident into his neck. With his head severed the king of the demons died. 70 to 74

ततोऽसुरगणाः सर्वे शेषिता दिक्षु विद्रुताः। दिशो वितिमिरा आसन् हते शुम्भे महासुरे ॥ ७५
शान्ता वाता ववुः सूर्यः सप्रभः सागराः स्थिराः।

Then the remaining demons fled in all directions. The horizons brightened up as the mighty demon Śumbha was killed. The breeze was peaceful. The Sun shone brightly. The oceans were calm. 75

एवं देव्या विनिहतं शुम्भं दैत्यगणेश्वरम् ॥ ७६॥
देवा निशम्य जह्षुरस्तुवञ्श्याप्यनेकशः। तुष्टाव विष्णुस्तां देवीं चण्डिकां प्रीतमानसः ॥ ७७॥

Hearing the death of Śumbha, the lord of the demons, the gods rejoiced and praised the Devī in many ways. The pleased Viṣṇu praised Devī Caṇḍikā thus: 76, 77

जयति सुरवरेण्या शङ्करी शुम्भहन्त्री परशिवपरशक्तिः पश्यतां पापहन्त्री।
निजपदयुगभक्तव्रातसन्तापहन्त्री परिचितनिजभावस्वान्तविभ्रान्तिहन्त्री ॥ ७८॥

"Śaṅkarī, the best among gods, the slayer of Śumbha, the great strength of Parameśvara, the destroyer of the sins of those who behold Her, the warder of the afflictions of those devoted to Her feet, the dispeller of the ignorance of those who have realised Her truth, triumphs. 78

यदि खलु पदपद्मं संस्मृतं चेत्कदाचित् कथमपि जनिमद्भिः संसृतावेकवारम्।
पुनरपि कथमेषां स्यात्सृतिर्दुःखदात्री मरुसलिलसमाना सन्निकर्षस्थितीनाम् ॥ ७९॥

If ever, in their life, human beings somehow remember even once Your lotus feet, then how will they again take a painful birth which will be like a mirage to them. (They will not have births and deaths.) 79

तव जननि परो यो वैभवोऽनन्तपारः कथमहमहिराट् त्वं प्राप्य तं च प्रवक्ष्ये।
अपि नभसि कदाचिद्रेणवः पार्थिवाः स्युर्गणनपरिसमाप्ता नैव ते तस्य संख्या ॥ ८०॥

Oh Mother! How can I, even assuming the form of Ādiśeṣa (the thousand hooded serpent) describe Your transcendent glory which is unlimited. It might be possible to count the number of dust particles in the air, but never Your glories. 80

जगति जनितदुःखं हंसि यत्तन्न चित्रं भवति ननु निजोऽयं तोकके मातृभावः।
न हि जगति समर्थो भ्रान्तिमांश्चाऽपि कश्चित् निजगृहमभिनश्यत्प्रेक्ष्य कुर्यादुपेक्षाम् ॥ ८१॥

In this world, the fact that You destroy the sorrow of people is not surprising because the motherly love towards a child is but natural. In this world a capable person, even if he is perplexed, will not ignore the scene of his house being ruined. 81

वचननिचयसारां सुन्दरीं कोऽपि लोके वचनरसविलासैस्तोषमानेतुमीहेत्।
स खलु मधुपृषत्कैर्नेतुमीष्टेऽमृताब्धिं मधुरससमभावं देवि तत्ते स्तुतिः का ॥ ८२॥

If anybody in the world desires to please You who is charming, who are the quintessence of vocabulary, by his skilled eloquence, will that, Oh Devī! become Your hymn? It would indeed be like converting the ocean of ambrosia into honey by adding a few drops of it. 82

इति स्तुत्वा हरिर्देवीं नमश्चक्रे च दण्डवत्। विधिमुख्या अपि सुरा भक्तिनिर्भरिताऽन्तराः॥ ८३

Thus praising the Devī, Viṣṇu prostrated before Her. Brahmā and other gods also filled with devotion prostrated. 83

एवं स्तुता चण्डिका साऽसुरान् हत्वा सुराऽऽर्तिदान्।
देवताभ्यो वरं दत्त्वा चाऽन्तर्धानं समाययौ ॥ ८४॥

Caṇḍikā, who was thus lauded, who destroyed the demons who were tormenting the gods, disappeared after granting boons to the gods. 84

एवं राम पुरा देवी निजघान महाऽसुरान्। शुम्भादीन् वीर्यबलवत्तरान् लोकविनाशनान्॥ ८५॥
एवं सा जगतां धात्री त्रिपुरा लोकभावनी। यदा यदा विधिमुखैरापन्नैरसुरादिभिः ॥ ८६॥
आराधिता तदा देवकार्यसाधनहेतवे। रक्षणाय च लोकानामवतीर्णा निजांऽशतः ॥ ८७॥
नारायणादयश्चाऽन्ये प्राप्यैवास्याः कलालवम्। जगद्रक्षादिकं कर्तुमवतेरुरनेकधा ॥ ८८॥
एनां विहाय जगति स्पन्देताऽपि कथं तृणम्। यथा तरङ्गा जलधिमृते भार्गव सर्वथा ॥ ८९॥
तस्मात्परात्परमयीं प्रणताऽघहन्त्रीं भक्त्या भजेत परिहृत्य समस्तकृत्यम्।
नो चेदनन्तभववारिधिमध्यमग्नो यास्यत्यगाधतलमात्मविनाशहेतुम् ॥ ९०॥

Oh Paraśurāma! Thus in the past, the Devī destroyed the valiant mighty demons like Śumbha, who were destroying the worlds. Worshipped by Brahmā and other gods whenever they are oppressed by the demons,

Devī Tripurasundarī who is propitiated by every one, incarnates with a fraction of Her Power to protect the gods and the world also. Without Her involvement, how can even a blade of grass move, just like the waves without the sea. Therefore, Oh Paraśurāma! One should worship the Supreme Transcendental Devī Tripurasundarī, who destroys the sins of Her devotees, by keeping aside worldly actions. If not, the human beings would get drowned in the middle of the deep ocean of worldliness and touch its bottom resulting in disaster to the self." 85 to 90

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे त्रिचत्वारिंशोऽध्यायः ॥

End of the forty-third chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam

चतुश्चत्वारिंशोऽध्यायः

Chapter 44

निशम्य चण्डिकाऽऽख्यानं रामो भृगुकुलोद्वहः। कथामधुसमास्वादमाद्यन्मधुकराऽन्तरम् ॥ १॥
त्रिपुरावैभवस्फारश्रवणाऽऽनन्दनन्दितः। न वेद स्वान्तरं बाह्यं क्षणं लिखितवत्स्थितः ॥ २॥
अथ स्मृत्वा प्रकृतकं विस्मितः प्राह सादरम्।

Having heard the honey-like legend of Devī Caṇḍikā, Paraśurāma, the scion of Bhṛgu race, became like an intoxicated bee that was drunk with honey. He was filled with ecstasy by hearing the great glory of Śrī Tripurasundarī and for a moment was still like a picture, unaware of in and out. Then, remembering his natural state, he was astonished and said with love thus: 1, 2

भगवन् करुणासिन्धो भवताऽहं समुद्धृतः ॥ ३॥
अपाराऽगाधसंसारमध्यमग्नोऽतिविह्वलः। धन्योऽहं भगवत्पादपोतमाश्रित्य निर्भयः ॥ ४॥
भवाम्भोधिं महाभीमं संतरिष्येऽचिरेण वै। अनुग्रहात्ते भीतिर्मे मृत्यूद्भूता न शिष्यति ॥ ५॥
तस्याः श्रीत्रिपुरादेव्याः प्रसंगात्कथिता त्वया। कात्यायनीचण्डिकयोः कथा सुमहिमोन्नता ॥ ६
अंशावतारात्मिकयोरधुनाऽन्यत् समुच्यताम्। न वितृप्यामि लेशेनाऽप्यहं श्रीचरितश्रुतेः ॥ ७॥
चेतनः को नु तृप्येत श्रीकथाऽमृतसेवनात्। विना मुमूर्षोर्मृत्युघ्नादामयीव महौषधात् ॥ ८॥

"Oh Ocean of Compassion! Oh Lord! I have been saved by you. I, who was miserable immersed in the boundless ocean of worldly life, have indeed fearlessly crossed that fearsome ocean by the boat which is your divine feet. I am blessed. By your grace, I do not fear death. While narrating the story of Devī Śrī Tripurasundarī, you have told me the great legends of Kātyāyanī and Caṇḍikā who are the partial incarnations of Her. Now, please tell me another legend about Śrī Tripurasundarī. I am never satisfied of hearing Her auspicious stories. Which being will feel satisfied by drinking the elixir of divine legends that is like a great medicine to the sick excepting a few struck by death." 3 to 8

श्रुत्वैवं जामदग्न्यस्य वाक्यमत्रिसुनन्दनः। हृष्टः प्राह पराशक्तिकथातत्परतां विदन् ॥ ९॥
निशम्य तां भृगुकुलतिलकाऽद्भुतसत्कथाम्। त्रिपुराक्रोधजातायाः कालिकाया विचित्रिताम् ॥

Hearing Paraśurāma, the pleased Dattātreya recognising his interest in the legends of the Parāśakti, said thus: "Oh Paraśurāma! Listen to the wonderful story of Kālikā, who was born out of the anger of Śrī Tripurā. 9, 10

पुरा दितिसुता दैत्याः कालखञ्जा इति श्रुताः। सहस्रमभवंस्तेऽत्र भ्रातरो बलवत्तरः ॥ ११ ॥
तपश्चक्रुर्वत्सराणामर्बुदानां त्रयोदश। तदा तत्तपसा सर्वलोको व्याकुलितोऽभवत् ॥ १२ ॥
इन्द्रासनं प्रचलितं देवांश्च भयमाविशत्।

In the past, there were one thousand brothers, the sons of Diti, who were mighty and known as Kālakhañjās. They did penance for thirteen Arbudas (One Arbuda = One hundred million), which agitated the worlds. Indra's throne was shaken and the gods were frightened. 11, 12

देवैः संप्रार्थितो वेधाः समागत्य जगाद तान् ॥ १३ ॥
दैत्या वरं ब्रूत किं वो मतं मत्तः समाप्स्यथ। तपसाऽलं सर्वलोकनाशनेनेति ते ततः ॥ १४ ॥
प्रणम्य प्राहुरत्यन्तमभयं मृत्युतोऽस्तु नः।

Requested by the gods, Brahmā went to them and said thus: "Oh Demons! Tell me what boon you want from me. Stop your penance which is harmful to the world". The demons bowed and said thus: "We should never die". 13, 14

श्रुत्वा दैत्येरितं वेधा ज्ञात्वा सर्वभयावहम् ॥ १५ ॥
स्त्रीभ्योऽन्यत्रामरत्वं वो भवेदिति समाह तान्।

Hearing the demons and realising the danger, Brahmā told them thus: "You will not die from other than women". 15

विमृश्य तेऽपि चान्योन्यमब्रुवन् चतुराननम् ॥ १६ ॥
वर्तमानचरित्राभ्यः स्त्रीभ्योऽप्यमरताऽस्तु नः।
अस्त्वित्युक्त्वा जगाम खं चतुर्वक्त्रो निवेशनम् ॥ १७ ॥

The demons mutually thought about it and said thus to Brahmā: "Let us not have death from the women who are existing now". Brahmā agreed and left for his heavenly abode. 16, 17

अथ दैत्याः कालखञ्जा महाबलपराक्रमाः। जित्वाऽमरान् महेन्द्रादीन् जह्रुस्त्रिभुवनश्रियम्॥ १८
हविर्भागानप्सरसो दिक्पालसदनानि च।

Then the mighty Kālakhañja demons conquered Indra and others and confiscated the wealth of the three worlds including the sacrificial oblations, the divine damsels and the dwellings of the lords of the horizons. 18

ततो गत्वाऽधिपैर्देवाः स्वपदादवरोपिताः ॥ १९॥
धात्रादिभिः सुसंगम्य प्रार्थयामासुरात्मनाम्। पराभवात् कालखञ्जैरुद्धारः स्यात् कथन्त्विति ॥

The dethroned Indra and other gods reached Brahmā and sought relief of their defeat from the Kālakhañjās. 19, 20

प्रार्थितो ध्यानमाश्रित्य भविष्यं समचष्टत। विज्ञाय तेषामुदयं बभाषे तांश्चतुर्मुखः ॥ २१॥
भो देवा अत्र नाऽन्यस्य कृत्यं समवशिष्यते। न तेषां पुरुषैर्मृत्युः स्त्रीभिर्वा प्रकृतात्मभिः॥ २२
या स्याल्लोकचरित्राऽतिरिक्ता तेषां मृतिस्ततः।
तादृशी नाऽस्ति लोकेषु योषित् काचित् क्वचित् सुराः ॥ २३॥
लोकातिरिक्तशीला या तस्मादेतद्धि दुष्करम्। तदत्र त्रिपुरेशानीं राधयामोऽर्थसिद्धये ॥ २४॥
इत्युक्त्वा मेरुशिखरमासाद्य विधिमुख्यकाः। त्रिपुरां तुष्टुवुर्देवीं लोकयात्राविधायिनीम् ॥ २५॥

Requested thus, Brahmā meditated and came to know about the future prosperity of the demons and spoke to the gods thus: "Oh Gods! In this matter nothing can be done. They cannot be killed either by men or women who are living today. They could be destroyed by a woman who transcends worldliness. There is no woman of this kind anywhere in the universe. Hence the task appears impossible. To achieve our goal, let us propitiate Devī Tripurasundarī." Saying thus, Brahmā and others reached the Meru peak and praised Devī Tripurā who is the executor of the universe. 21 to 25

तदन्तरे कालखञ्जा ज्ञात्वाऽमरविचेष्टितम्। भार्गवोक्ताद्ययुस्तत्र विहन्तुममरक्रियाः ॥ २६॥
बध्यतां हन्यतां शीघ्रं गत्वेत्याहुः सुराऽरयः।

At that time the Kālakhañjās coming to know the act of the gods, went there to spoil their efforts as directed by Śukrācārya. The demons shouted thus: "Bind them; kill them by going quickly." 26

दृष्ट्वा देवाः कालखञ्जानागतान् भीतमानसाः ॥ २७॥
उच्चैर्विचुक्रुशुर्देवीं शरणीकृतभावनाः। त्राहि त्राहि महेशानि बध्यमानान् सुराऽरिभिः ॥ २८॥
देवान् शरण्ये त्रिपुरे आपन्नान् भक्तवत्सले।

Seeing the arrival of the Kālakhañjās, the fear-struck gods yelled loudly surrendering to the Devī thus: "Oh Great Devī! Oh Protector of the devotees! Oh Tripurasundarī! Oh Refuge! Protect us, the gods, who are in trouble. Protect us, who are being captured by the demons." 27, 28

विक्रोशत्स्वतिभीतेषु दैत्येभ्यस्त्रिपुराम्बिका ॥ २९॥
आविरासीत् सुरगणानार्तांस्त्रातुं महाभयात्। अथाऽभवन्महाशब्दः प्रागुदीच्यां भयावहः ॥ ३०॥
प्रजज्वाल महातेजः खं दिशं व्याप्य सर्वतः। तेन शब्देन महता तेजसा चाऽमररारयः ॥ ३१॥
निपेतुः मूर्छितास्तत्र मत्वा ब्रह्माण्डभेदनम्। आविर्बभूवाऽथ परा त्रिपुरा परमेश्वरी ॥ ३२॥

To protect the gods who were wailing and frightened by the demons, Devī Śrī Tripurasundarī made Her appearance. A loud fearsome sound was heard in the North-East direction. The entire sky and horizons were enveloped by a burning brilliance. By that sound the demons fell unconscious thinking that the universe was shattered. Then the Transcendent Supreme Devī Tripurasundarī appeared before the gods. 29 to 32

तां दृष्ट्वा त्रिपुरां देवाः सौन्दर्यजलधिं दिशम्। कोटिकन्दर्पसौन्दर्यसन्दोहतनुसुन्दराम् ॥ ३३॥
विद्युल्लतामिव तनुत्विषा लोकाऽक्षिसम्मुषम्। समानतुलिताऽशेषाऽवयवन्यासशोभिनीम्॥ ३४॥
चन्द्रचूडां त्रिनयनां पाशाऽङ्कुशधनुःशरान्। दधानां पाणिकमलैर्दीर्घविद्रुमनालजैः ॥ ३५॥
मुखेन्दुसौन्दर्यसरित्फुल्लेन्दीवरलोचनाम्। मुखलावण्यजलधिं मुक्ताबिन्दुमदच्छदाम् ॥ ३६॥
मुखेन्दून्मेषचकितयुतकोककुचद्वयीम्। अङ्गप्रवाललतिकानिर्गमद्बाहुशाखिकाम् ॥ ३७॥
पाणिप्रवालशाखाग्रकोरकाङ्गुलिशोभीनीम्। माणिक्यकदलीकाण्डसूक्ष्मच्छदसमांऽशुकाम् ॥
जङ्घानिषङ्गनिक्षिप्तमदनेषुनिभाङ्गुलीम्। विद्युल्लतापरिक्षिप्ततारापाकल्पभूषिताम् ॥ ३९॥
मुखेन्दूदयनिर्गच्छदूर्ध्वसंतमसाऽलकाम्। दण्डवत्प्रणता देवा वदन्तस्त्राहि नस्त्विति ॥ ४०॥

Seeing in that direction Devī Tripurasundarī, the ocean of beauty, charming like the multitude of crores of cupids; shining like a lightning blinding the eyes of the world; beautiful with proportionate body; decorated with the digit of the moon on the head; with three eyes; holding in Her

lotus like palms situated at the end of long coral stalk-like arms, the noose, the goad, the bow and the arrows; with blue lily-like eyes in the pond of Her beautiful moon like face; with a charming ocean like face disgracing the ego of pearl-like water drops; with a pair of breasts resembling a pair of ruddy geese that are perplexed by the rising of Her facial moon, with protruding branch-like arms from Her coral-creeper like body, beautiful with bud-like fingers at the tip of the palm resembling the coral branch; with a garment resembling the tender sheath of a red plantain stem, with toes resembling the arrows of cupid placed in Her quiver like shank; decorated with ornaments shining like stars scattered around the creeper of lightning, with locks of hair looking like the dense darkness driven away by the rising of Her facial moon, the gods prostrated before Her by saying "Please protect us." 33 to 40

तदन्तरेऽसुराः केचिदुत्थिता विस्मृतेस्तदा। शस्त्रहस्ताऽमरगणान् जिघांसन्तोऽभिसंगताः॥ ४१॥

At that time, some demons who got back consciousness went, holding weapons, near the gods to kill them. 41

दृष्ट्वा तानसुरान् क्रुद्धा हुंकारमकरोत्तदा। तद्धुंकारान्महाशक्तिः प्रादुर्भूता चतुर्भुजा ॥ ४२॥
भिन्नाऽञ्जनचयाऽऽभासा मुक्तकेशी दिगम्बरी। दृष्ट्वा करालवदना लम्बजिह्वाऽतिभीषणा ॥
तां प्राह त्रिपुरेशानी संहरेमान् दितेः सुतान्।

Seeing those demons, the furious Devī uttered the sound 'Hum'. From that 'Hum' sound, a great Śakti took birth, with four arms, with a complexion of the core of collyrium, with dishevelled hair, with space as the garment, with a frightening face, with protruding tongue and terrific countenance. Seeing her, Devī Tripurasundarī ordered her to destroy the sons of Diti. 42, 43

आज्ञप्तैवं महादेव्याः कालीक्रोधसमुद्भवा ॥ ४४॥
अतिशीला समभवल्लोकवृत्तविपर्ययात्। नग्नोन्मुक्तदीर्घकचा घोररूपा भयङ्करी ॥ ४५॥
दंष्ट्रोल्लसल्लम्बजिह्वा करवालकरा परा। निहत्य दैत्यांस्तां कांश्चिन्मुण्डैः कचनिबन्धनैः॥ ४६
आपादलम्बिनीं मालां तथा तत्करपङ्क्तिभिः। दधार निर्मितां काञ्चीमेवं लोकाऽतिकारिणी॥
वारुणीं मदिरां भूयो भूयः पीत्वाऽतिभीषणा। असुरान् भक्षयन्ती सा सृक्वणीस्रुतशोणिता ॥
समेत्य त्रिपुरां देवीं कामुकी मैथुनेच्छया। देवि मे दिश भर्तारमनुरूपं सुखावहम् ॥ ४९॥

नो चेत् कामपराधीना दैत्यान् हन्तुं न पारये।

Thus ordered by the Great Devī, Kālī born out of Her anger, was contrary to worldly characteristics. She was nude, her long hair was dishevelled; her cruel form was frightening; her protruding tongue was rendered prominent by her fangs; she was wielding a sword—this great Kālī after killing the demons, wore a garland made out of their skulls tied by their tufts and a skirt made out of the row of their hands and looked strange. Continuously consuming spirituous liquor and swallowing the demons, she was looking fearsome, smeared by their blood. She approached Devī Tripurasundarī and with a desire to cohabit said thus: "Oh Devī! Show me a suitable husband who can make me happy. If not, overcome by lust, I cannot destroy the demons." 44 to 49

प्रार्थितैवं कालिकया त्रिपुरा परमेश्वरी ॥ ५० ॥

देवं सदाशिवं प्राह भव भर्ताऽनुरूपतः। इत्याज्ञप्तोऽभवत्तस्यास्तुल्यरूपः सदाशिवः ॥ ५१ ॥

दृष्ट्वा तं कालिका तुल्यं नाम चक्रे महेश्वरी। प्रतीच्छाऽमुं महाकालं भर्तारं कालिके समम्॥

Thus requested by Kālī, the Supreme Devī Śrī Tripurasundarī addressed God Sadāśiva thus: "Become a suitable husband to Kālī". Ordered thus, Sadāśiva assumed a matching form. Seeing him equal to Kālī, the Great Devī Tripurā gave him the name as Mahākāla and told Kālī to accept him. 50 to 52

दृष्ट्वा प्रसन्ना सा काली महाकालेन सङ्गता। ययौ दैत्यान्नाशयितुं तदङ्गाऽऽसङ्गहर्षिता ॥ ५३ ॥

अत्यन्तकामुकी तेन महाकालेन क्रीडितुम्। समारेभे ततः सोऽपि पपौ भूयः सुरां बहु॥ ५४ ॥

मत्तेन मिथुनीभावमायाता कालिका तदा। उन्मत्तमतिमत्तं तं काली कामवशाऽऽकुला ॥ ५५ ॥

कृत्वाऽधस्तं महाकालं मदव्याकुलितं द्रुतम्। विपरीतरतिञ्चक्रेऽवितृप्ता कामचारतः ॥ ५६ ॥

Seeing him, the pleased Kālī united with him and getting into contact with his body proceeded to destroy the demons. With extreme lust she started sporting with him. Then Mahākāla also drank copious liquor. Kālikā overpowered by lust, sexually united with the intoxicated Mahākāla. By putting the drunk Mahākāla down, Kālī who was not satisfied cohabited him in a reverse mode. 53 to 56

महाकाली

Mahākālī

रत्यासक्तां महाकालीं चिरं दैत्याः समुत्थिताः। दृष्ट्वा देवान् हन्तुमैच्छन् तदा देवैरभिष्टुता ॥
विपरीतरतादाशु विरताऽसुरसंघकम्। योधयामास चण्डाऽट्टहासा काली भयङ्करी ॥ ५८ ॥
आक्रम्य रोदसी खड्गप्रहारेण महाऽसुरान्। हत्वा हत्वा प्रचिक्षेप मुखे भक्षणतत्परा ॥ ५९ ॥

When Mahākālī was united with Śiva for a long time, the demons rose and planned to kill the gods. Then, praised by the gods, ferocious Kālī relinquishing her strange sex, immediately battled with the demons by laughing very loudly. Occupying the entire space she started swallowing the mighty demons after cutting them with the sword. 57 to 59

एवं तानसुरान् काली भक्षयन्ती रणाऽजिरे। चचार दैत्यदावाग्निः सर्वलोकभयङ्करी ॥ ६० ॥
तस्या दैत्यांश्चर्वयन्त्याः सफेनं रुधिरं बहु। सृक्वणीभ्यां प्रसुस्राव गिरिशृङ्गाद्यथा झरः ॥ ६१ ॥
एवं तानसुरान् सर्वान् भक्षयित्वा मुहूर्ततः। रक्तपानेन तेषां सा सुरापानादपीश्वरी ॥ ६२ ॥
प्रोन्मत्ता ताण्डवं चक्रे भिन्नाऽञ्जनचयोपमा। यथा संवर्तवातेन नीलद्रिः प्रतिसञ्चरेत् ॥ ६३ ॥

Thus Kālī the conflagration unto the demons, terrifying the universe, wandered on the battle field swallowing them. By her mastication of the demons, blood flowed out from the corners of her mouth like streams from the mountain peaks. Swallowing thus quickly the entire lot of the demons, Kālī, who was black like the core of dense collyrium, intoxicated by drinking their blood as well as the liquor, frantically danced looking like a dark-blue mountain moved by the wind of dissolution. 60 to 63

एवं नृत्ये समारब्धे तया ब्रह्माण्डमण्डपे। चकम्पे विश्वमखिलं वायुनेव महातरुः ॥ ६४ ॥
पदनिक्षेपनिष्पिष्टचूर्णशेषमहीधरम्। विभ्रमद्बाहुसंघट्टत्रोटिताऽशेषलोककम् ॥ ६५ ॥
करवालाऽग्रसंछिन्नताराग्रहमहापथम्। निःश्वासधूतजीमूततिचूर्णितदिक्तटम् ॥ ६६ ॥

As Kālī started dancing thus in the universal pavilion, the entire universe trembled like a huge tree by the wind; by her dancing steps the peaks of the mountains were pulverised; the worlds were split by the revolving movement of her arms dashing against them; the trajectories of the stars and the planets were cut off by the tip of her sword; the borders of the horizons were smashed by the clouds driven away by her exhalation. 64 to 66

विलोक्य नाशाऽभिमुखं ब्रह्माण्डभयविह्वलाः। कृताञ्जलिपुटा धातृमुखाः कालीमुपस्थिताः ॥

अस्तुवन्निस्तुलवचोगुम्फनैरर्थगुम्फितै:। महर्षिसिद्धविद्याध्रयक्षगन्धर्वसंयुता: ॥ ६८ ॥

Seeing the universe getting terminated, Brahmā and others who were frightened and perturbed, approached along with the Ṛṣīs, Siddhas, Vidyādharas, Yakṣas, and Gandharvas, with folded hands, goddess Kālī. They praised her with prayers filled with excellent words and meaning. 67, 68

काली करालवदना करवालधारा नीताऽन्तकालमसुरारिगणा महेशी।
लोकाऽर्तिनाशनविधानविलासवेषा पायादपायजलधे: पतितान् पदेऽस्मान् ॥ ६९ ॥

"May Kālī, Maheśī, who is wielding a sword, whose face is fearsome, who has despatched the demons to death, who has put on a sportive disguise to dispel the distress of the universe, protect us, who have fallen at Her feet, from the ocean of danger. 69

सम्भिन्ननीलमणिशैलनिभा नितान्तपादाऽन्तसङ्गतविमुक्तकचप्रताना।
देवाऽरिमुण्डकृतकुण्डलमण्डितास्या पायादपायजलधे: पतितान् पदेऽस्मान् ॥ ७० ॥

May Kālī, whose complexion is like the broken Sapphire mountain, whose dishevelled hair has spread upto her feet, whose face is adorned with ear-ornaments made out of the skull of the demons, protect us who are at Her feet, from the ocean of danger. 70

दैत्यप्रतानपरिचर्वणवक्त्रपार्श्वप्रस्यन्दिरक्तमयसंस्रुतिशोभिताङ्गीम्।
निर्गत्सु रक्तरसनाऽन्तरितस्तनाऽढ्या पायादपायजलधे: पतितान् पदेऽस्मान् ॥ ७१ ॥

May Kālī, whose body is shining from the stream of blood flowing out the sides of her mouth which is masticating the group of demons, whose breasts are concealed in blood dripping from her red protruding tongue, protect us, who are at Her feet, from the ocean of danger. 71

मुण्डं महासिमभयं वरदं दधाना दीर्घैर्महाहिनिभपाणिभिरुग्ररूपै:।
देवारिनाशनविलासविलोलचित्ता पायादपायजलधे: पतितान् पदेऽस्मान् ॥ ७२ ॥

May Kālī, who is wielding in her long serpent-like fearsome arms, the severed head, the huge sword, the signs of protection and boon, who is indulging in the pastime of destroying the demons, protect us, who are at Her feet, from the ocean of danger. 72

सद्यो निकृत्तदितिजोऽत्तनुमूर्द्धक्लृप्ताऽऽपादप्रलम्बिरुचिरस्रगलङ्कृताङ्गी।
तद्बाहुनिर्मितकटीरशनानिबद्धा पायादपायजलधेः पतितान् पदेऽस्मान् ॥ ७३ ॥

May Kālī, who is decorated with a shining garland, made out of freshly chopped wet skulls of the demons, extending upto her feet, whose skirt and waistband are made out of the arms of the demons, protect us, who are at her feet, from the ocean of danger. 73

नृत्यप्रकम्पितसमुन्नतपीवराऽतिमात्रस्तनाऽऽहतिविशीर्णसुमेरुशृङ्गा।
आशाऽम्बरा पदनखक्षतदारितक्ष्मा पायादपायजलधेः पतितान् पदेऽस्मान् ॥ ७४ ॥

May Kālī, who just by the strokes from her broad and high breasts that vibrate during her dance, is smashing the peaks of the Meru Mountain; whose garment is space; who by the nails of her toe is splitting the earth; protect us, who are at Her feet, from the ocean of danger. 74

क्रोधोद्भवा त्वमपि दैत्यविनाशहेतोर्घोरं स्वरूपमवभासयसि स्वशक्त्या।
न स्याद्यतो विषमिहाऽमृततोयराशेः पायादपायजलधेः पतितान् पदेऽस्मान् ॥ ७५ ॥

You have taken birth from the anger of Caṇḍikā and for the destruction of the demons you are showing by your own power a fearsome form. If this is not so, how can poison come out of the ocean of nectar. Oh Kālī! May you protect us, who have fallen at your feet, from the ocean of danger. 75

यत्रेदमित्थमखिलं प्रतिभाति घोरं मायादृशां न च यथार्थदृशां कदाचित्।
तत्त्वं पराऽमृतसुखप्रतिभानरूपा पायादपायजलधेः पतितान् पदेऽस्मान् ॥ ७६ ॥

This terrible creation appears in you to those with illusory sight and never to those with spiritual vision. You are the Supreme nectar of blissful knowledge. Protect us, who are at Your feet, from the ocean of danger." 76

इति स्तुत्वा विधिमुखा दण्डवत्प्रणता भुवि। शृण्वन्त्यपि स्तुतिं काली नाऽवभुध्यत् मदोत्कटा॥

Thus praying, Brahmā and others prostrated before her. But Kālī who was intoxicated did not take it to her mind even though she was listening to the prayers. 77

अथ विष्णुर्महाकालं प्रार्थयामास सन्नतः।
शान्तये कालिकादेव्याः स्तुत्वा स्तुतिभिरुत्तमैः ॥ ७८॥

Then Viṣṇu bowed and requested Mahākāla after excellently praising him, to pacify Devī Mahākālī. 78

उपसृत्य महाकालः पानमत्तां शनैः शनैः। पादमूले कालिकायाः शयानोऽथ दिगम्बरः॥७९॥
सा तं समारुह्य हृदि ननर्त विगतस्मृतिः। तदङ्गसंस्पर्शमात्रात् प्रत्यबुध्यत वै पतिम् ॥८०॥
निवृत्ततण्डवा भूत्वा प्राह देवान् पुरः स्थितान्।
"प्रसन्नाऽस्मि सुराः किं वो वाञ्छितं तत्प्रतीच्छथ ॥८१॥

Then the nude Mahākāla slowly approached the intoxicated Kālikā and lay at her feet. Then Kālikā, who was not in her senses climbed on him and danced on his chest. Just by touching his body she realised that he was her husband and stopped her dance and addressed to the gods who were in front of her thus: "Oh Gods! I am pleased with you. You can obtain your wants from, me." 79 to 81

इति प्रोक्ताः कालिकया विधिमुख्याः समब्रुवन्। संपन्नं कालिके सर्वं कृपया ते वयं सुराः॥
सर्वथा स्मो हतरिपुगणा विगतसाध्वसाः। त्वमेवं रमणी भर्त्रा सह लोकशिवङ्करी ॥ ८३॥
जनान् पातुं गिरावस्मिन् स्थिरीभव महेश्वरि।

Thus spoken by Kālikā, Brahmā and others said thus: "Oh Kālikā! By Your grace, we gods have obtained every thing. With the slaying of all our enemies we are without fear. Oh Wife of Mahākāla! You have thus caused auspiciousness to the world. Oh Maheśvarī, to protect human beings, please stay on this mountain." 82, 83

प्रार्थितैवं देवगणैः काली प्राह प्रसादिता ॥ ८४॥
गिरौ वसामि भो देवा रूपेणाऽनेन सर्वदा। प्रदात्री वाञ्छिताऽर्थानां मत्पराणां विशेषतः ॥ ८५
यो मामेवंविधां लोके भावयेद्भक्तिनिर्भरः। स्थापयेदपि मन्मूर्तिं पूजयेत् पिशिताऽसवैः॥ ८६॥
बलिभिः कामभोगैश्च द्वन्द्वभावसमुद्भवैः। निर्विकल्पः सर्वसिद्धिं साधयामि न संशयः ॥ ८७॥

Thus requested by the gods, Kālikā who was pleased said thus: "Oh Gods! I will reside on this mountain in my present form and I will specially grant the wants of my devotees. I will enable him without any

doubt to achieve powers, who with steady devotion installs my icon and worships with offerings like meat and liquor and the joy of cohabitation." 84 to 87

इति तेऽभिहितं राम कालिकाचरितं महत्। एवं सा कालिका भूत्वा चकार लोकरक्षणम् ॥

Oh Paraśurāma! Thus I have narrated to you the great legend of Kālikā. Thus Devī Caṇḍikā in the form of Kālikā protected the world." 88

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे चतुश्चत्वारिंशोऽध्यायः॥

End of the forty-fourth chapter
of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

पञ्चचत्वारिंशोऽध्यायः

Chapter 45

जामदग्न्याऽथ ते वक्ष्ये दुर्गामाहात्म्यमद्भुतम्। यच्छ्रुत्वा पातकेभ्योऽपि मुच्यते नाऽत्र संशयः ॥
त्रिपुरांशसमुद्भूता दुर्गा देवी महेश्वरी। देवानां दुर्गतेस्त्राणाद्दुर्गेति परिकीर्तिता ॥ २॥
दुरितं गच्छति स्मृत्या तस्माद्दुर्गा समीरिता। तस्या महात्म्यमनघं पुराणेषु समीरितम् ॥ ३॥

"Oh Paraśurāma! Further, I will tell you the wonderful Glory of Durgā. By hearing that one will be certainly freed from all sins. Devī Durgā is an incarnation of Śrī Tripurasundarī. Because She dispelled the misery of the gods, She is called by the name Durgā. She is known as Durgā because by remembering Her, the sins disappear. Her spotless glory has been described in sacred literature. 1 to 3

पुरा देवपतिः शक्रः श्रियौन्नत्यात्स्मयं गतः। ऐरावतं समारूढो गन्धर्वाऽप्सरसां गणैः ॥ ४॥
सेवितो विन्ध्यशिखरे शृङ्गं प्राप्तः कुतूहलात्। तत्र कश्यपदायादः सुनेत्रो मुनिसत्तमः ॥ ५॥
तपश्चचार विपुलं तेजसा समभिज्वलन्। तस्य पत्नी गौतमजा सुमित्राख्या पतिव्रता ॥ ६॥
स्नातुं समाययौ नद्यां नर्मदायाः समीपतः। दृष्ट्वेन्द्रस्तां स्थूलतनुं कृष्णावर्णां विरूपिणीम् ॥ ७
जहासोच्चैः स्मयन्नतस्तामुपव्रज्य हेलया। प्रोवाच प्रहसन् वाक्यमात्मपातं विमूढधीः ॥ ८॥
काऽसि कस्याऽसि सुभगे महिषी प्रतिभासि मे। कतरं विपुलं लोके महिषं जनयिष्यसि ॥ ९॥

In the past, Devendra, arrogant because of his wealth, riding Airāvata and attended by Gandharvas and Apsaras, reached, out of curiosity, the top of Vindhya Mountain. There, the great sage Sunetra, the cousin brother of sage Kaśyapa, was doing penance and glowing with immense effulgence. His wife by name Sumitrā, the daughter of the sage Gautama, who was devoted to her husband, went near the river Narmadā to bathe. Seeing her, who was bulky, dark and ugly, Indra unmindful of his downfall, laughed loudly and haughtily went near her and spoke satirically to her thus: "Oh Auspicious Lady! Who are you? Who is your husband? You are looking like a buffalo to me. To which fat buffalo will you give birth?" 4 to 9

श्रुत्वाऽवहेलनं क्रुद्धा सुमित्रा पतिदेवता। प्राह शक्रं सुनिर्भर्त्स्य निःश्वसन्ती रुषान्विता ॥ १०॥

दुर्मते ते दर्पहरो महिषो भविता द्रुतम्। शची ते महिषी भूत्वा जनयिष्यति तं रिपुम् ॥ ११॥

Hearing the ridicule, Sumitrā who was devoted to her husband, sighing with anger reproached Indra and said thus: "Oh wicked Indra! A Bison who will subdue your arrogance will be born soon. Your wife Śacī by becoming a buffalo will give birth to that enemy." 10, 11

विसृष्टे तु महाशापे भीतो देवपतिस्तदा। दण्डवत् प्रणतो देवीं त्राहि त्राहीत्यवोचत ॥ १२॥
ययौ स्वमाश्रमं स्नात्वा सुमित्राऽतिरुषान्विता। अनुवव्राज देवेन्द्रः शचीयुक्तो भयाऽऽतुरः॥ १३
दृष्ट्वा सुनेत्रमासीनं ज्वलन्तमिव पावकम्। प्रसादयामास शक्रः शचीयुक्तः पुनः पुनः ॥ १४

Indra, who was cursed harshly, out of fear prostrated before her and said thus "Protect me. Protect me". Sumitrā after bathing furiously returned to the hermitage. The frightened Indra along with Śacī followed her. Seeing the seated sage glowing like fire, Indra along with Śacī, repeatedly requested him to show mercy. 12 to 14

ज्ञात्वा सोऽप्यपचारं तं दृष्ट्वाऽतिरुषितां प्रियाम्। भीतः सुनेत्रः प्राहेदमिन्द्रं पत्नीं सुतोषयत् ॥
देवेन्द्र शृणु वक्ष्यामि न श्रुतं किं त्वया पुरा। पतिव्रतानां माहात्म्यं सर्वलोकविशेषितम् ॥ १६
पतिव्रता यदि क्रुद्धा ब्रह्माण्डं नाशयेत् क्षणात्। प्रसन्ना विसृजेद्भूयो ब्रह्माण्डं सचराचरम्॥ १७
पतिव्रताया माहात्म्यात् स्तब्धः सूर्यश्चिरं ननु। पुरा दाक्षायणी मूर्तिर्यज्ञपत्नी पतिव्रता ॥ १८
चकार प्रलयं लोके माहात्म्यात्तपसो ननु। तत्प्रसादय तामेव गत्वा नत्वा शचीयुतः ॥ १९
न मे शक्तिः प्रतीकारे सर्वथा देवभूपते।

Even Sunetra, understanding the offence by Indra and seeing his furious wife, was shocked and in a manner that would please his wife, said to Indra thus: "Oh Indra! Listen. Have you not heard of the renowned glory of wives devoted to their husbands? An angry chaste woman can in a moment destroy the universe. If she is pleased, she can again create the universe. Once by the power of a loyal lady, the Sun could not move for a long time. In the past, Dākṣāyaṇī during a sacrifice, really caused dissolution of the world by the power of her penance. Hence, along with Śacī, propitiate Sumitrā. I, in no way have the power to undo the curse. 15 to 19

पुराऽभून्मुद्गलो नाम तपोराशिर्द्विजोत्तमः ॥ २०॥
तस्य भार्या सानुमती सुन्दरी लोकपूजिता। तां वायुर्ददृशे नद्यां विगाहन्तीं सुमध्यमाम् ॥ २१॥

सौन्दर्यसम्पदा तस्याः कामबाणप्रपीडितः। जघनं प्रविवेशाऽऽशु वस्त्रोत्क्षेपणहेतवे ॥ २२॥

Long ago, there lived a great austere brahmin by name Mudgala. His beautiful wife Sānumatī was revered by all. Vāyu saw that attractive woman while she was taking bath in a river. Being tortured by lust because of her rich beauty, Vāyu entered her thigh to toss up her garment. 20 to 22

विज्ञाय वायोर्दौरात्म्यमूरुभ्यां तमकर्षत। संहृत्य स्वोरुमध्ये तं रुरोध तपसा हि सा ॥ २३॥
रुद्धो वायुर्यदा जातस्तया सर्वे जडीकृताः। लोकाः क्षणं तद्विचार्य लोकनाशमकारणात्॥ २४
तत्याज देहव्यापारहेतुं वायुं पतिव्रता। तदन्यं वायुमखिलमूरुमध्ये निरोधयत् ॥ २५॥

Realising the vileness of Vāyu, Sānumatī by her penance seized him by force and arrested him in between her thighs. When Vāyu was thus prevented, the life all over became static. Then the loyal Sānumatī considering the causeless destruction of the universe, released that much of air which was required for lives to continue. Apart from that, she throttled Vāyu between her thighs. 23 to 25

अथ लोका मरुद्धीना विह्वला अभवन्मुहुः। न वाति जगति क्वाऽपि मारुतो लयमागतः॥ २६
वायुलोकेऽपि लुप्तं तं ज्ञात्वा तल्लोकवासिनः। न्यवेदयन् वायुनाशं देवेशस्य समीपतः ॥ २७

Then the worlds without wind were disquieted. There was no breeze any where in the world as Vāyu was suppressed. Knowing that even in the Vāyuloka there was no wind, the residents of that region reported the matter to Devendra." 26, 27

निशम्य नाशं मरुतः शक्रोऽन्विष्याखिलं जगत्। विधातारमुपेत्याऽथ प्रणम्याति सुदुःखितः ॥
भगवन् मरुता हीनो लोको नाशमुपैष्यति। न वर्धते तृणमपि निस्सत्वं भुवनत्रयम् ॥ २९॥
नेषत्तस्मै विप्रकृतं केनचित् क्रोधहेतवे। कुतो विलयनं प्राप्तो न जाने मारुतो बली ॥ ३०॥

Hearing about the absence of Vāyu, Indra searched for him all over the worlds and sadly approached Brahmā and bowed to him and said thus: "Oh Lord! Without Vāyu the worlds will perish. Not even grass can grow and the three worlds will lose strength. We have not in the least offended Vāyu. We do not know by whose anger and how the mighty Vāyu has disappeared." 28 to 30

श्रुत्वेन्द्रवचनं वेधाः ध्यात्वा तत्समचेष्टत। अवगत्याऽह हर्यश्वं शृणु शक्र मरुद्गतिम् ॥ ३१॥
कुरुक्षेत्रे मुद्गलस्य मुनेर्भार्या पतिव्रता। तयोपसंहृतो वायुरपचाराल्लयं गतः ॥ ३२॥
ऊरुमध्ये कृशीभूतो लुप्तशक्तिः सुदुःखितः।

Hearing Indra, Brahmā meditated and understood the matter and said thus to Indra: "O Indra! Listen to the fate of Vāyu. In Kurukṣetra stays the loyal wife of the sage Mudgala. Vāyu, by his misdeed towards her, has been subdued, throttled between her thighs and having lost his strength and emaciated, is suffering. 31, 32

पतिव्रता सानुमती तपस्तेजःसुसम्भृता ॥ ३३॥
प्रार्थिता सा विमुञ्चेत्तमुपायेन सुरेश्वर। न त्वं साक्षात्प्रार्थय तां क्रुद्धा भस्मीकरिष्यति ॥ ३४॥
मुद्गलं शरणं याहि स ते श्रेयो विधास्यति।

"Sānumatī who is devoted to her husband, is full of penantial glow. If requested cleverly she might release Vāyu. Oh Indra! Do not directly request her. She will burn you with her anger. Hence, you seek shelter under the sage Mudgala who will bring about good to you." 33, 34

श्रुत्वैवं धातृवचनं जगाम मुद्गलाश्रमम् ॥ ३५॥
सुरैः परिवृतः शक्रः पूजाद्याहृतिहेतवे। वने स्थितं तं समेत्य भीतस्तस्या निरन्तरे ॥ ३६॥
प्रणम्य प्रार्थयामास मारुतस्य विमुक्तये।

Listening to Brahmā, Indra went to the hermitage of sage Mudgala along with the gods to fetch materials for worship. After approaching with fear, the sage Mudgala who was with his consort, Indra with obeisance requested for the release of Vāyu. 35, 36

मुद्गलः प्राह देवेन्द्रं मधुरं वचनं तदा ॥ ३७॥
देवेन्द्र शृणु सत्यं ते ब्रवीमि सुरसंयुतः। नाऽहं समर्थस्तां वक्तुं मारुतं विसृजेति वै ॥ ३८॥
मयैतद्विदितं पूर्वं तपसा सर्वमेव तत्। अपराधयुतं तं चेद्वक्ष्यामि विसृजेति ताम् ॥ ३९॥
मां साश्रमं सलोकं वा भस्मीकुर्यात् क्षणेन सा।
तद्युक्तिं तेऽभिधास्यामि कुबेरवरुणाऽग्निभिः ॥ ४०॥
ब्रह्मचर्यसमाच्छन्नो निवसंस्त्वं समाहितः। सेवाभिः तोषय तां तुष्टा कुर्यात् समीहितम् ॥ ४१॥

Then the sage Mudgala spoke sweetly to Indra thus: "Oh Indra who

are along with the gods! Listen. I will tell you the truth. I am really not competent to tell her to release Vāyu. I already know by my penance all about the incident. If I were to tell her to release Vāyu who has offended her, she would immediately burn me and my hermitage and the world. Hence, I will suggest a plan to you. You stay here along with Kubera, Agni and others in the guise of Brahmacārins and serve her with patience and please her. Pleased with you, she will oblige you in your task." 37 to 41

ओमित्युक्त्वा देवपतिः कुबेरवरुणाग्निभिः। ब्रह्मचर्ये प्रतिच्छन्नो निवसंस्तत्र संयुतः ॥ ४२॥
श्रद्धया तां सानुमतीं परिचेतः समन्ततः। तस्याः प्रियतमा गावस्तत्सेवायां शतक्रतुः ॥ ४३॥
धनेशः फलमूलानामाहृतौ नित्यसंयुतः। जलाऽऽहरणवस्त्रादिक्षालने वरुणोऽन्वहम् ॥ ४४॥
अग्निहोत्रस्य सम्यत्तावग्निस्तस्थे नु संयतः। देवेन्द्रो गा दुहन् दुग्धं प्रत्यहं समवर्धयत् ॥ ४५॥
अत्यन्तमधुरं दुग्धं स्नेहोत्कर्षमभूत्तदा। कुबेरोऽभ्याहरत् स्वादुफलमूलानि चाऽन्वहम् ॥ ४६॥
वरुणः स्वादुभूतं वै तोयमानयतीप्सितम्।

Obeying the suggestion, Indra along with Kubera, Varuṇa, Agni and others stayed there in the guise of Brahmacārins and with devotion served Sānumatī comprehensively. Indra took care of her dear cows. Kubera was daily engaged in the supply of fruits and roots.

Vāruṇa fetched water and washed clothes daily. Agni assisted in the performance of Agnihotra. Indra milked the cows daily and reared them. Thereby the milk was sweet and rich. Kubera supplied daily tasty fruits and roots. Varuṇa brought sweet enjoyable water. 42 to 46

एवं तैरनिशं देवी सेव्यमाना सुतोषिता ॥ ४७॥
प्रसन्ना प्राह भर्तारमेकान्ते समुपस्थितम्। एते विद्यार्थिनो देवपरिचर्यापरायणाः ॥ ४८॥
सम्प्रत्यनुग्रहे योग्या इति मे भाति सत्यतः। विशेषतस्तु मामेव सेवमानाः कुतस्त्विमे ॥ ४९॥
अत्र त्वया चाऽनुमतास्तत्र हेतुं वद प्रभो।

In this manner the gods were daily pleasing Sānumatī by their service. The happy Sānumatī once said in privacy to her husband thus: "Oh Lord! These students who are dedicated to service deserve to be truly blessed. But, why are they specially serving me alone? Oh Lord! Tell me why you have permitted them to do so?" 47 to 49

पृष्ट एवं मुद्गलस्तु स्मितपूर्वमभाषत ॥ ५० ॥
शृणु भद्रे क्षमायुक्ता न रोषं कर्तुमर्हसि। क्रोधेन नश्यति तपस्तस्मात् क्षान्ता सदा भव॥ ५१॥
त्वयाऽपचारी संरुद्धो मारुतो जघनाऽन्तरे। तेन हीनेन लोकोयमवसादमुखं गतः ॥ ५२॥
तस्याद्य वायो रुद्धस्य चाऽतीयुर्दशवत्सराः। तं विमोचयितुं चैते शक्राग्निजलयक्षपाः ॥ ५३॥
भीतास्त्वत्सेवनपराः प्रसादं कर्तुमर्हसि।

Inquired thus, Mudgala spoke smilingly thus: "Oh Auspicious One! Listen with patience. Do not become angry. Anger destroys your penance. Hence be peaceful always. In the absence of Vāyu, who has been throttled between your thighs for offending you, the world is on the brink of dissolution. Ten years have passed after his arrest. These fear-struck pupils who are Indra, Agni, Varuṇa, and Kubera are serving you to have Vāyu set free. You should bless them." 50 to 53

तदन्तरे प्रसन्नां तां ज्ञात्वा शक्रमुखाः सुराः ॥ ५४॥
कृताञ्जलिपुटा नत्वा प्रसादायोपसंस्थिताः।

Having understood that Sānumatī is happy, Indra and other gods bowed with folded hands and waited for her blessings. 54

तान् दृष्ट्वाऽतिप्रसन्ना सा मुमोच मारुतं तदा ॥ ५५॥
समीरो निर्गतो रोधाल्लज्जितः प्रणिपत्य ताम्। ययौ शक्रादिसंयुक्तः नत्वा मुद्गलमेव च ॥

Then the extremely pleased Sānumatī released Vāyu. The released Vāyu who was ashamed of his arrest prostrated before her and after bowing to sage Mudgala proceeded along with Indra and others. 55, 56

एवं पुरातनं वृत्तमपचारसमुद्भवम्। तस्मात्त्वमिन्द्रस्तार्त्तीयो रैवतान्तरसंस्थितः ॥ ५७॥
प्रसादयाऽत्र तामेव नाऽन्यथा भयसंक्षयः।

This is the ancient story regarding the offence to a loyal wife. Hence, you who are the third Indra in the Raivata Manvantara should propitiate only Sumitrā. You cannot get rid of fear in any other way." 57

श्रुत्वा मुनेर्वचस्त्वेवं सुमित्रामभिजग्मतुः ॥ ५८॥
शची तां प्रार्थयामास भूयो दैन्यमुपाश्रिता। ततः सा शक्रमहिषीमब्रवीत् कृपयाऽन्विता॥ ५९॥
गच्छ भद्रे प्रसूयाऽऽशु महिषं शापतश्च्युता। इन्द्रोऽपि भ्रष्टसर्वस्वो देवीमाराध्य सत्वरम्॥ ६०॥

देव्या हतरिपुर्भूत्वा पुनरेष्यति तं पदम्। एवं सम्प्राप्य शापान्तमाश्रमात्तौ विनिर्गतौ ॥ ६१॥

Hearing thus the words of Sunetra, Indra and Śacī went to Sumitrā. Helplesslly Śacī repeatedly requested for the grace of Sumitrā. Then with mercy Sumitrā spoke to Śacī thus: "Oh Auspicious Lady! Go and quickly give birth to a Bison and become relieved of the curse. Also, Indra, who will be deprived of everything, will by worshipping the Devī Tripurasundarī get back his position with his enemies destroyed by the Devī." Knowing thus about the termination of the curse, both of them proceeded from there. 58 to 61

अथेन्द्राणी क्षणेनैव महिषी समजायत। गिरिशृङ्गनिभा चाऽतिविकटा घोररूपिणी ॥ ६२॥
भूत्वा सैवं तु महिषी प्राविशद्वनमुत्तमम्। निघ्नन्ती व्याघ्रसिंहेभान् वारयन्ती गिरेर्गणान् ॥ ६३॥
प्रविवेश महारण्यं दुर्गं प्राणिविवर्जितम्। तत्राऽऽदिदैत्यराजस्य कैटभस्य महौजसः ॥ ६४॥
स्कन्नं वीर्यं पर्वताभं तृणैरन्तर्हितं स्थितम्। महिषी तत्तृणं जग्धुं प्रवृत्ताऽतिक्षुधान्विता ॥ ६५॥
शीतेन तद्घनीभूतं स्फटिकाद्रिरिव स्थितम्। निःश्वासोष्मसमाक्रान्त्या द्रवीभूतं क्रमेण तत् ॥
भक्षितं तत्तृणयुतमशेषं यर्हि चाऽभवत्। तदा सा गर्भिणी भूत्वा महिषं समजीजनत् ॥ ६७॥
प्रसूय महिषं शापान्मुक्तेन्द्राणी दिवं ययौ।

Then Indrāṇī soon transformed herself into a formidable frightful buffalo looking like a mountain peak and entered a great forest killing tigers, lions and elephants and warding off the group of mountains. She entered a huge forest without animals. In that forest was hidden under the grass a solidified mountain-like semen of the mighty Kaiṭabha the first king of the demons. When the hungry buffalo started eating that grass, the crystal-like semen which was solidified due to chill melted gradually by the heat of her exhalation. When she swallowed the entire semen along with the grass, she became pregnant and gave birth to a Bison. After delivering the Bison, Indrāṇī relieved of the curse returned to the heaven. 62 to 67

वने तस्मिन् स महिषः कालेन समवर्धत ॥ ६८॥
महागिरिप्रमाणोऽसौ शृङ्गाभ्यां पर्वतान् बली। चिक्षेप लीलया भूयः खुरैः पृथ्वीं व्यदारयन् ॥
अथाऽसुरास्तं समेत्य दैत्यराज्ये न्यवेशयन्। स प्राप्य दैत्यराजत्वं युयोधाऽसुरचोदितः ॥ ७०॥
देवैः शक्रादिभिर्भूयो यममग्निं धनेश्वरम्। जित्वाऽधिकारमकरोत् स्वयमेव महासुरः ॥ ७१॥

शक्रञ्च वरुणं सोमं जित्वा श्रियमुपाऽहरत्। त्रिलोकीशासनपरः महिषः समजायत ॥ ७२॥

That Bison grew gradually in that forest. With a mountainous body the mighty Bison hurled the mountains with his horns and split the earth with his hoofs. Approaching him, the demons made him their king. Incited by the demons the Bison demon fought with the gods and conquering Indra, Yama, Agni and others snatched their wealth and became the ruler of the three worlds. 68 to 72

एवं निराकृतास्तेन महिषेण दुरात्मना। शक्रादिदेवाः सञ्जग्मुः पद्मयोनिं प्रजापतिम् ॥ ७३॥
तस्मै निवेदयामासुर्महिषेण पराभवम्। भगवन् महिषाऽख्येन वयं सर्वे विनिर्जिताः ॥ ७४॥
हृताऽधिकारसर्वस्वाश्चरामो भुवि मर्त्यवत्। विचिन्तयात्रोपायं रक्षाऽस्मान् शरणागतान् ॥ ७५॥

Thus subdued by the wicked Mahiṣāsura, Indra and other gods went to lotus-born Brahmā and reported their defeat thus: "Oh Lord! We have lost our wealth and power to Mahiṣāsura and are wandering on the earth like human beings. Please think of a plan to protect us who have surrendered to you." 73 to 75

निशम्य शक्रादिवचो ध्यात्वा लोकपितामहः। मत्वा गुरुतरं कर्म दध्यौ विष्णुं च शङ्करम् ॥
अथ तौ समनुप्राप्तावुत्थाय विधिरादरात्। गृहीत्वा तावासनयोर्विनिवेश्याऽभ्यपूजयत् ॥ ७७॥

Hearing the words of Indra and other gods, Brahmā thought for a while and realising the gravity of the task remembered Viṣṇu and Śaṅkara. Then Brahmā stood up and received with love Viṣṇu and Śaṅkara who arrived there and worshipped them after seating them suitably. 76, 77

अथ देवैः शक्रमुखैः प्रणतौ हरिशङ्करौ। निशम्य दैत्यराजस्य चेष्टां विधिमवोचतुः ॥ ७८॥
नैतदल्पं विजानीहि महद्भयमुपस्थितम्। तपसा सर्वदेवानामवध्योऽयं महाऽसुरः ॥ ७९॥
त्वत्तः प्राप्तवरः पूर्वं महिषोऽसुरनायकः। न देवैर्नाऽसुरैर्मर्त्यैः न तिर्यग्भिर्भवेन्मृतिः ॥ ८०॥
प्रत्येकं मिलितैर्वाऽपि पुरुषैर्न पराजयः। न कदाचिदिमं जेतुं योषित् काऽपि भविष्यति॥ ८१॥
नाऽपि देवगणाऽन्येन क्वचित्तस्य पराजयः। एवं पुरा प्राप्तवरो विषमं समुपस्थितम् ॥ ८२॥

नाऽत्र किञ्चिद्ध्यातुमपि शक्यते तस्य वै वधे।
नाऽस्माभिर्वध्यता चाऽस्य नाऽन्येभ्योऽपि च वध्यता ॥ ८३॥

तस्मादत्र महादेवीं त्रिपुरां परमेश्वरीम्। उपस्थास्याम एवाऽऽशु साऽस्माकं शं विधास्यति॥ ८४

इति निश्चित्य वैकुण्ठमुखास्तां तुष्टुवुः पराम्। दुर्गतस्तारयेत्येवमुच्चैर्देवगणैर्वृता: ॥ ८५॥

Then Viṣṇu and Śaṅkara, hearing the deeds of Mahiṣāsura from Indra and the gods who had supplicated, spoke to Brahmā thus: "Do not take this as a trivial issue. A great fear is in front of us. By his penance this mighty demon is invincible by any of the gods. Having obtained the boon in the past from you, this Mahiṣāsura cannot be killed by gods or by demons or by human beings or by animals. He cannot be conquered by men individually or in groups. No woman can vanquish him. He cannot be destroyed by any other group of gods as well. A difficult situation has been created by the boons obtained by him in the past. We are unable even to think of killing him. He cannot be killed neither by us nor by any one else. Hence let us worship the Great Devī Tripurasundarī who will bring about auspiciousness to us." Deciding thus Viṣṇu and other gods jointly prayed loudly to the Great Devī to alleviate the difficulty. 78 to 85

विदित्वैतद्देवकृत्यं महिषस्य चमूपतिः। विडालाक्षोऽसुरैर्युक्तो हन्तुं देवान् समाययौ ॥ ८६॥
बिभ्युर्देवाः समालोक्य दैत्यं योद्धुं समागतम्।

Knowing this news Biḍālākṣa, the chief of the Mahiṣāsura's army, along with the demons arrived there to destroy the gods. Seeing that demon who had come to fight, the gods were frightened. 86

हरिश्चुक्रोध शंभुश्च क्रुद्धाद्धरिमुखात्तदा ॥ ८७॥
शम्भोर्मुखाद्विधिमुखाच्छक्राऽदिसुरवक्त्रतः। निर्गत्य सुमहत्तेजः क्षणेनैकीभवत्तदा ॥ ८८॥
तत्तेजःपुञ्जमतुलं सर्वदेवविनिर्गतम्। नारीरूपमभूत् कान्त्या त्रिलोकीं व्याप्य संस्थितम् ॥ ८९॥
तां पप्रच्छुर्हरिमुखा नत्वा का त्वमितीश्वरीम्।

Viṣṇu and Śaṅkara became angry. From their angry face and that of Brahma, Indra and other gods came out a great effulgence which united immediately. This unique mass that was refulgent, emerging out of the faces of the gods, took a feminine form that enveloped the three worlds by its lustre. Viṣṇu and others bowed and asked the Devī who She was. 87 to 89

सा प्राह विष्णुप्रमुखान्मेघगंभीरया गिरा ॥ ९०॥
स्मृता दुर्गतिनाशाय दुर्गाऽहममरैर्ननु। प्रसन्ना भवतां दैत्यारीन् हन्मि भवत्स्तुता ॥ ९१॥

To Viṣṇu and others, She said with a thundering voice thus: "Prayed by the gods for the redressal of their misery, I am Durgā. Pleased by your prayers, I will destroy the demons who are your enemies." 90, 91

श्रुत्वा देवीवचो विष्णुर्दुर्गे हंसि रिपुं कथम्। न सुरैर्न तु तद्भिन्नैर्हतः स्यात्सोऽसुरः क्वचित् ॥

Hearing the Devī, Viṣṇu said thus: "Oh Durgā! How will you kill our enemy who cannot be vanquished by gods or even others?" 92

अथ दुर्गा प्राह हरिं भयं त्यज हरे द्रुतम्। न भिन्ना नाऽपि चाऽभिन्ना सर्वदेवसमुद्भवा ॥ ९३॥
निहन्मि दैत्यं महिषमायुधानि च वाऽहनम्। कल्पयन्तु सुराः सर्वे युधि जेष्यामि वो रिपुम् ॥

Then Durgā said to Hari thus: "Oh Viṣṇu! Forget your worry soon. Born out of all the gods I am neither different from them nor one among them. I will kill Mahiṣāsura. Let all the gods arrange for my vehicle and weapons. I will conquer your enemy." 93, 94

एवमुक्ता दुर्गया ते स्वायुधेभ्योऽमरा द्रुतम्। निर्यान्त्यायुधजालानि ददुर्देव्यै पृथक् पृथक्॥ ९५
हिमाद्रिर्वाहनं सिंहं स्वात्मसारं ददौ तदा। विश्वकर्मा भूषणानि समुद्रो रत्नमालिकाम् ॥ ९६॥
वरुणो वारुणीपात्रमानन्दरससम्भृतम्।

Thus addressed by the Devī, the gods individually materialised weapons from their own weapons and offered them to the Devī. Himavān presented a powerful Lion. Viśvakarma gave jewels. The Sea-god gave a diamond necklace. Varuṇa gave a liquor cup filled with bliss. 95, 96

अथ सा सिंहमारूढा भूषिताऽऽयुधसंयुता ॥ ९७॥
त्रिलोकीमभिसंव्याप्य काशयन्ती स्वतेजसा। स्तूयमाना स्थिता तत्र दैत्यान् हन्तुं कुतोद्यमा ॥

Then Durgā wearing the ornaments and wielding the weapons, mounted the Lion and enveloped the three worlds by Her self brilliance. Praised by the gods She was all set to kill the demons. 97, 98

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे पञ्चचत्वारिंशोऽध्यायः॥

End of the forty-fifth chapter
of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

षट्चत्वारिंशोऽध्यायः

Chapter 46

अथ सा सिंहसंस्थाना कोटिसूर्यसमद्युतिः। विविधाऽऽयुधसंराजत्सहस्रभुजशोभिनी ॥ १॥
किरीटकोटिसंक्रान्तसूर्यमार्गा त्रिलोचना। कनकाऽम्बरसंवीता रत्नभूषणभूषिता ॥ २॥
समुद्रदत्तं जलजं पूरयामास हर्षिता। सिंहो जगर्ज तमनुजगुर्देवा जयेति ताम् ॥ ३॥
जयसिंहध्वनिभ्यां स शङ्खनादोऽतिभैरवः। स मूर्च्छितत्रिभुवनं दारयन्निव सम्बभौ ॥ ४॥

Then Devī Durgā who was shining like a myriad Suns, who was wielding many shining weapons in Her thousand hands, the edge of whose crown was touching the orbit of the Sun, who had three eyes, who was dressed in a golden garment, who was ornamented with diamond jewels, with great joy blew the conch given by the Sea. Her Lion roared. The gods reiterated the roar with voices of victory to the Devī. The frightening sound from the conch mixed with hails of victory and the roaring of the Lion was as if tearing the three worlds which had gone unconscious. 1 to 4

तेन शब्देन वित्रस्तो बिडालाक्षः पलायितः। शब्दश्रुतिसमुद्भूतरोषो महिषदानवः ॥ ५॥
ससेनोऽभ्याययौ शब्दमनुलक्ष्याऽतिवेगतः। बिडालाक्षेण संश्रुत्य देव्याः परमवैभवम् ॥ ६॥
क्रोधसंमूर्च्छितोऽभ्यागान्महिषो दैत्यसंवृतः।

Alarmed by that sound, Biḍālākṣa ran away. Mahiṣāsura enraged by hearing that sound reached there quickly following the sound. Hearing from Biḍālākṣa the supreme glory of the Devī, Mahiṣāsura overpowered by anger came there followed by the demons. 5, 6

उदग्रश्चिक्षुरश्चाऽसिलोमा दीर्घहनुर्बली ॥ ७॥
बिडालाक्षश्चेति पञ्च सैनिका महिषस्य ते। अनेककोटिदैत्यानां सेनाभिः परिवारिताः ॥ ८॥

Udagra, Cikṣura, Asiloma, Dīrghahanu and Biḍālākṣa, the five mighty chieftains of Mahiṣāsura followed him with myriad of armies. 7, 8

उग्रवीर्यस्तथोग्राऽऽस्यः प्रलम्बश्च प्रभञ्जनः। सारणः कृकलासश्च काकवक्त्रो विशङ्कटः ॥ ९॥
महिषस्य सुता एते महावीर्यपराक्रमाः। योद्धुमभ्याययुर्देवीं धृतशस्त्राः प्रकोपनाः ॥ १०॥

दुर्गा

Durgā

Ugravīrya, Ugrāsya, Pralamba, Prabhañjana, Sāraṇa, Kṛkalāsa, Kākavaktra and Viśaṅkaṭa, the valiant sons of Mahiṣāsura, wielding missiles furiously followed to fight with the Devī. 9, 10

भेरुण्डः काकतुण्डश्च कुरण्डश्चण्डविक्रमः। भाण्डीरडिम्भौ क्रकचः काचकान्तः कटोत्कटः॥
नवैते मन्त्रिणस्तस्य योद्धुं दीवीं समाययुः। सेनाभिः कोटिसंख्याभिः प्रत्येकमभिसंवृताः ॥ १२

The nine ministers of Mahiṣāsura by name Bheruṇḍa, Kākatuṇḍa, Kuraṇḍa, Caṇḍavikrama, Bhāṇḍīra, Ḍimbha, Krakaca, Kācakānta and Kaṭotkaṭa each with a myriad warriors followed him to attack the Devī. 11, 12

अथाऽभवन्महायुद्धं दैत्यानां त्रिदशैः सह। शस्त्राऽस्त्रवर्षणं भीरुहृदयस्य विदारणम् ॥ १३॥
शस्त्रास्त्रैर्दैत्यसेनां तां जघ्नुर्देवाः समन्ततः। दैत्याश्च देवान् संजघ्नुरेवं युद्धमभूत्तयोः ॥ १४॥

Then a war started between the gods and the demons in which the rain of weapons and missiles frightened the cowards. The gods struck the demons from all sides with weapons and missiles. The demons retaliated. In this manner both of them were fighting. 13, 14

ततो भेरुण्डप्रमुखाः समेत्याऽमरपुङ्गवान्। शस्त्रास्त्रैर्ववृषुस्तैस्ते संजाता हीनवर्चसः ॥ १५॥

Then Bheruṇḍa and other leaders advancing towards the mighty gods showered missiles and weapons on them by which the gods lost their strength. 15

दृष्ट्वाऽमरपराभूतिं दुर्गा सिंहमचोदयत्। दुर्गयाऽधिष्ठितः सिंहः प्रोड्डीय गगनाऽन्तरम् ॥ १६॥
न्यपतद्दैत्यसेनासु गरुत्मान् पन्नगेष्विव। नखैः कांश्चिन्मुखैः कांश्चित्कांश्चिल्लाङ्गूलविभ्रमात्॥ १७
सटाविक्षेपतः कांश्चिदुरसा वेगतोऽपि च। दैत्यान् विनाशयामास गरुत्मानिव पन्नगान् ॥ १८॥

Seeing the defeat of the gods, Devī Durgā prompted the Lion and the Lion that carried Devī Durgā flew into the sky and pounced on the army of the demons like Garuḍa on the serpents. It destroyed some demons with its nails, some with its mouth, some by lashing with its tail, some by the swing of its mane, some by its chest and also by its speed. It was as if Garuḍa was destroying the snakes. 16 to 18

हतगण्डकर्णपार्श्वनासाहृत्करपादकाः। क्रोडकुक्षिशिरोहीना दैत्याः सिंहेन चाऽभवन् ॥ १९॥
दैत्यारण्ये महावह्निरिव जातो मृगाऽधिपः।

The demons were rendered cheekless, earless, sideless, noseless, handless, legless, faceless, stomachless and headless by the Lion. The Lion was like a conflagration in the forest of the demons. 19

क्षणेन नाशितप्रायं सैन्यं दृष्ट्वा च सैनिकाः ॥ २०॥
उदग्राद्याः शस्त्रधराः सिंहं हन्तुं प्रचक्रमुः। सिंहोऽपि तान् युयोधैको दुर्गया ह्यभिरक्षितः ॥ २१
नखैर्ददार गात्राणि तेषां वज्रसमानि वै। अथोत्पत्य नभो वेगान्निपत्योदग्रमूर्धनि ॥ २२॥
पिपेष सिंह उरसा दैत्यानां च प्रपश्यतः। दृष्ट्वा तादृक्तस्य वीर्यं शशंसुर्देवदानवाः ॥ २३॥

Then seeing their army being quickly destroyed, Udagra and other chieftains wielding weapons moved to kill the Lion. But the Lion which was protected by Devī Durgā fought them alone. It tore with its nails their diamond-like hard bodies. Then jumping into the sky it pounced with force on the head of Udagra and pulverised him with its chest, even as the demons were witnessing. Noticing the remarkable valour of the Lion, the gods and demons admired it. 20 to 23

पुनर्निमेषेण जवाद्युगपच्चिक्षुरादिकान्। उत्पपात गृहीत्वा खं पादैर्गृध्र इवाऽमिषम् ॥ २४॥
उदरं पाटयामास हरिणानां वृको यथा। ते पाटितोदराः सर्वेऽपतन् भूमौ गताऽसवः ॥ २५॥
हत्वैवं सैनिकान् पञ्च भूयः सेनामनाशयत्।

Then again quickly catching Cikṣura and others simultaneously, the Lion jumped into the sky like a vulture holding flesh with its claws and tore their stomach like a wolf, an antelope. With their stomachs torn, all of them fell dead on the ground. After thus killing the five chieftains, the Lion destroyed their army. 24, 25

हतान् सेनापतीन् दृष्ट्वा भेरुण्डाऽद्यास्तु मन्त्रिणः ॥ २६॥
सकृदभ्याययुः सिंहं हन्तुं ते बलिनो नव। नवभिस्तैश्चिरं युद्ध्वा कुरण्डं चण्डविक्रमम् ॥ २७
तलप्रहारेण सकृन्नाशयामास वै क्षणात्। भेरुण्डं भक्षयामास भाण्डीरं च व्यदारयत् ॥ २८॥
पातयन् डिम्भमुरसा क्रकचं च कटोत्कटम्।
लाङ्गूलेनाऽऽहरत् काचकान्तस्याऽऽशु शिरो महत् ॥ २९॥
चपेटया काकतुण्डमनयद्यमसादनम्। एवं मन्त्रिगणं हत्वा स सिंहो धुतकेसरः ॥ ३०॥
प्रावृड्जलदवद्भीममुञ्चन्निनदं तदा।

Seeing the chieftains killed, Bheruṇḍa and others, the nine mighty

ministers advanced at once to slay the Lion. After fighting with those nine for a long time, the Lion killed Kuraṇḍa of fierce prowess by striking him with the sole of its foot. It ate up Bheruṇḍa and tore apart Bhāṇḍīra. It killed Ḍimbha with its chest. It dismissed Krakaca, Katotkaṭa and the stout headed Kācakānta by lashing them with its tail. Kākatuṇḍa was sent to the abode of Yama by a slap. Killing thus the group of ministers, the Lion shook its mane and roared like the thunder from the monsoon clouds. 26 to 30

निशाम्य निहतान् सैन्यपतीन् शूरांश्च मन्त्रिणः ॥ ३१॥

महिषस्य सुता ह्यष्टौ महाबलपराक्रमाः। योद्धुमभ्याययुर्देवीं युद्धशस्त्राऽस्त्रकोविदाः ॥ ३२॥

Seeing the dead chieftains and the strong ministers, the eight powerful sons of Mahiṣāsura who were exponents in war missiles and weapons advanced to fight with the Devī. 31, 32

उग्रवीर्यो गदाहस्तो योधयामास तं हरिम्। युद्ध्वा चिरं तलहतः पपात भुवि मूर्च्छितः ॥ ३३॥

Ugravīrya wielding a mace fought with the Lion for a long duration and hit by its paw fell unconscious on the ground. 33

उग्राऽऽस्यश्च प्रलम्बश्च प्रभञ्जनः स सारणः। चत्वार एते हरिणा युयुधुर्बलशालिनः ॥ ३४॥

त्रिशूलपरिघप्रासकरवालकरैस्तु सः। हरिर्युयोध चैकोऽपि कालोऽन्तकयमोपमैः ॥ ३५॥

Ugrāsya, Pralamba, Prabhañjana and Sāraṇa the mighty four wielding weapons like the trident, bolt, spear and sword combated with the Lion. Single handed, the Lion fought with them who were like the god of death during dissolution. 34, 35

तावन्मूर्च्छाविनिर्मुक्त उग्रवीर्योऽतिकोपनः। गदामादाय वेगेन संभ्राम्य हरिमूर्धनि ॥ ३६॥

चिक्षेप सा हरिशिरः प्राप्याऽशनिदृढं तदा। उत्पपाताऽतिवेगेन क्षितेः कन्दुकवत्क्षणात् ॥ ३७॥

तया पतन्त्या निहतः सारणश्चूर्णिताऽङ्गकः।

At that time Ugravīrya who regained his consciousness hit with great force, by revolving his mace on the head of the Lion. The mace which collided with the thunderbolt-like head of the Lion sprang out like a ball rebounding from the earth and on its downward course killed Sāraṇa by pulverising him. 36, 37

अथ सिंहः समाक्षिप्य चोग्रवीर्यं प्रकोपनः ॥ ३८॥
ददार नखवज्रेण पर्वतं वृत्रहा यथा। दारिताङ्गश्चोग्रवीर्यो ममार पतितो भुवि ॥ ३९॥

Then the enraged Lion caught Ugravīrya and tore him with its thunderbolt-like nails just as Indra the mountain. With torn body Ugravīrya fell on the ground and died. 38, 39

अथाऽवशिष्टाः षट्पुत्रा महिषस्य बलोत्कटाः। मत्वा हरिमजेयं तं युगपद्योद्धुमाययुः ॥ ४०॥
तैर्युध्यमानं बलिनमालक्ष्य हरिपुङ्गवम्। दुर्गा श्रान्तं चिरं युद्धान्मत्वा सिंहमुवाच ह ॥ ४१॥

Then the remaining six powerful sons of Mahiṣāsura, thinking that the Lion was invincible, jointly fought with it. Seeing the brave and strong Lion that was combating with them, Devī Durgā realised that the Lion was tired enough and spoke to it thus: 40, 41

साधु साधु हरिश्रेष्ठ प्रसन्ना तव विक्रमात्। एतैर्नियोद्धुमिच्छामि विरम त्वमितः परम् ॥ ४२॥
श्रुत्वैवमम्बिका वाक्यं विरराम महाऽऽहवात्।

"Oh Great Lion! Well done. Very good. I am happy with your valour. I would like to fight with these demons. You can relax now." Hearing the Devī, the Lion withdrew from the great battle. 42

अथ दुर्गा तैर्युयोध मुहूर्तं घोरविक्रमैः ॥ ४३॥
ततः शूलेन सर्वांस्ताननयद्यमसादनम्।

Then Devī Durgā fought for a while with those mighty demons and using Her Trident despatched them to the abode of Yama. 43

हतान् पुत्रान् मन्त्रिणश्च सैनिकानपि वीक्ष्य सः ॥ ४४॥
अल्पाऽवशिष्टां सेनां च क्रोधसंरक्तलोचनः। योद्धुमभ्याययौ दुर्गां महिषः शैलराडिव ॥ ४५॥
खुरक्षेपैर्दारयन्तं महीं श्वासैर्घनाऽऽवलिम्। नाशयन्तं पातयन्तं तारकाः पुच्छवेगतः ॥ ४६॥
गर्जन्तं सांवर्तकवद्वमन्तं पावकं मुखात्। मेहन्तं मूत्रयन्तं च नृत्यन्तं वक्रकन्धरम् ॥ ४७॥
दृष्ट्वा समाह्वयद्दुर्गा मेघगम्भीरभाषिणी।

Witnessing the death of the sons, the ministers, the army chiefs and seeing very few soldiers remaining, Mahiṣāsura with eyes reddened by fury proceeded like a huge mountain to fight with Devī Durgā. Seeing him, who was splitting the earth by pounding it with his hooves, who

was dispelling the clouds by his breath, who was dislodging the stars by the lashes of his tail, who was roaring and emitting fire from his mouth, who was releasing dung and urine and dancing with a bent neck, Durgā invited him with a thundering voice. 44 to 47

एहि दुष्ट महादैत्य मुहूर्तं समरे स्थिरः ॥ ४८ ॥
युद्ध्वा मया पितृगणान् प्रपश्यसि ततो द्रुतम्। इत्युक्त्वा शरवर्षेण ववर्ष महिषासुरम् ॥ ४९ ॥
नीलाद्रिमिव जीमूतः प्रावृष्यासारपङ्क्तिभिः। सा वृष्टिः सायकौघस्य पर्वते जलवृष्टिवत् ॥ ५० ॥
नेषद्रुजं समकरोन्महिषस्य तनौ तदा।

"Oh Wicked Demon! Come and battle firmly with me for a while. You will soon reach the abode of the manes." Saying thus, She showered arrows on Mahiṣāsura like rain-bearing clouds on a blue mountain. Just like the rain on a mountain, the shower of arrows did not in the least hurt Mahiṣāsura. 48 to 50

मोघं दृष्ट्वा बाणवर्षं शूलखड्गपरश्वधैः ॥ ५१ ॥
तोमरप्रासपरिघशक्तिपट्टिशमुद्गरैः। जघान तानि शस्त्राणि मोघान्येव तदाऽभवन् ॥ ५२ ॥
तदङ्गं प्राप्य शस्त्राणि चूर्णीभूतानि वै क्षणात्। करकावर्षवद्गण्डशैलमासाद्य तत्क्षणात् ॥ ५३ ॥

Seeing the failure of the shower of arrows, Durgā struck him with javelin, trident, bolt, spear, sharp weapons and club, without any use. Upon touching his body the weapons were powdered like the hail-storm on the mountain stones. 51 to 53

अथ मत्वा महासारवर्ष्माणमसुरेश्वरम्। बबन्ध पाशैः सुदृढैः शाक्तैर्मन्त्राऽभिमन्त्रितैः ॥ ५४ ॥

Then considering Mahiṣāsura as strong like a diamond, Devī Durgā bound him with ropes imbued with powerful hymns (Mantras). 54

बध्यमानः क्षणेनैव सिंहो भूत्वा युयोध ताम्। शक्त्या हतः सिंहतनुं त्यक्त्वा निमिषमात्रतः ॥
सहस्रसिंहसुवहं रथमास्थाय दंशितः। योद्धुमभ्याययौ यत्र पौरुषं रूपमास्थितः ॥ ५६ ॥
महागिरिनिभो दैत्यः सहस्रवदनेक्षणः। सहस्रहस्ताऽघ्रियुतो नानाप्रहरणोद्यतः ॥ ५७ ॥
युयोध दुर्गां परमामस्त्रशस्त्रप्रवर्षणः।

As he was being bound, Mahiṣāsura transformed himself into a Lion and fought with Her. Struck by the spear he quickly discarded his form

as a Lion and riding a chariot drawn by thousand Lions, he started to fight in a manly form well armoured. Mahiṣāsura who was like a huge mountain, who had thousands of faces and eyes, who had thousands of limbs, who was wielding varieties of weapons showered many missiles and weapons on the Supreme Devī Durgā. 55 to 57

निमेषेणैव तं वर्षं शरवर्षैर्महेश्वरी ॥ ५८ ॥
निवार्य मारुतेनेव जघानाऽऽकर्णपूरितैः। विद्धस्तेनेषुणा गाढं क्षणं मूर्च्छामवाप्य च ॥ ५९ ॥
पुनर्मायामुपाश्रित्य युयोधाऽतिबलो तदा। प्रादुश्चकाराऽश्मवर्षमतिमात्रं यदाऽसुरः ॥ ६० ॥
तदा दुर्गा शिलावृष्ट्या समाक्रान्ताऽभिजायत। दृष्ट्वाऽश्मवर्षसंछन्नां देवा हा हेति चुक्रुशुः ॥

Then the Great Devī very soon warded off as if by wind that shower of arrows by pouring her deep-drawn arrows. Severely hit by the arrow Mahiṣāsura was unconscious for a moment and resumed the fight adopting his magical powers. When the mighty demon showered boulders, Devī Durgā was totally immersed in it and the gods wailed seeing Her condition. 58 to 61

ततः सा मारुतास्त्रेण वर्षन्तं नाशयत्परा। एतस्मिन्नन्तरे सिंहो वहन् दुर्गां महाबलः ॥ ६२ ॥
पक्षीवोड्डीय दैत्यस्य निपपात महारथे। तावज्ज्ञात्वाऽऽत्मनो मृत्युं गदया हरिपुङ्गवम् ॥ ६३ ॥
निहत्य मूर्ध्नि दैत्योऽपि रथात्तस्मादवप्लुतः। सिंहप्रतापवेगेन ससिंहौघो महारथः ॥ ६४ ॥
चूर्णीकृतोऽथ सा देवी तं पाशेनाऽनुपाशयत्।

Then Devī Durgā, using the wind-missile destroyed the shower of boulders. At that time the powerful Lion carrying Devī Durgā flew like a bird and pounced on the huge chariot of the demon. Mahiṣāsura, thinking that his death was near, struck the Lion on its head with his mace and he sprang out of the chariot. His huge chariot of thousand Lions was powdered by the power of the Lion. Then the Devī tied the demon with the rope. 62 to 64

तावद्दैत्योऽप्यभूच्छैलः सुमेरुरिव चोन्नतः ॥ ६५ ॥
अथ सा कुलिशाऽस्त्रेण बिभेद गिरिरूपिणम्। भिद्यमानो नगात्तस्माद्गजो भूत्वा युयोध ताम् ॥
सिंहेन सह तां शीघ्रं करेणोत्क्षेप्तुमुद्यतः। तावद्देवी तस्य करं चिच्छेद करवालतः ॥ ६७ ॥

As he was being tied, he grew like the high Sumeru mountain. Then the Devī shattered his mountainous form by the thunderbolt missile.

But, Mahiṣāsura took the form of an elephant and battled with Her. While he was trying with his trunk to toss up the Devī along with the Lion, Durgā with the sword cut off his trunk. 65 to 67

अथ भूयोऽभवद्दैत्यः पूर्ववन्महिषाऽऽकृतिः। शृङ्गाभ्यां शैलशृङ्गाणि चिक्षेप समरेऽनु ताम्॥ ६८

Then, Mahiṣāsura assumed again his previous form of a bison and threw with his horns the peaks of mountains at Her. 68

अथ सिंहः खमुत्पत्य निपपाताऽसुरोपरि। हरिणा तं समाक्रान्तं दुर्गा दृष्ट्वा महाऽसुरम्॥ ६९॥
महाखड्गेन चिच्छेद महिषस्याऽऽशु संयुगे। शिरो महागिरिनिभं ततस्तस्मान्महाऽसुरः ॥ ७०॥
कराभ्यां खेटनिस्त्रिंशौ दधानो निर्जगाम ह। तं निर्गच्छन्तमेवाऽऽशु दुर्गा पाशेन दानवम्॥ ७१
बद्ध्वा जघान खड्गेन युध्यमानं महाऽसुरम्। स छिन्नमूर्धा खड्गेन निपपात गताऽऽयुषः ॥

Then the Lion jumped into the sky and fell on the demon. Seeing the mighty demon overpowered by the Lion, Durgā with Her great sword severed the mountain like head of Mahiṣāsura. Then from the body of the bison emerged the mighty demon wielding a sword and a shield. Durgā quickly tied him with the rope and struck the powerful demon who was fighting, with Her sword. With his head severed by the sword Mahiṣāsura dropped lifeless. 69 to 72

एवं दैत्ये विनिहते महिषे शेषदानवाः। भीता ययुर्भूमितलं दिशो वितिमिराऽभवन् ॥ ७३
ववौ वायुः सुखस्पर्शो जज्वलुः शान्तपावकाः। ववर्ष दुर्गां पर्जन्यः पुष्पवर्षैः सुमोदनैः ॥ ७४
अवर्धयन् जयेत्युच्चैर्देवा विधिमुखास्तदा।

When Mahiṣāsura was thus killed, the remaining demons with fear went underground. The horizons brightened, the wind was soothing, the fire looked peaceful, the rain god showered fragrant flowers on Devī Durgā. Brahmā and other gods loudly hailed Her. 73, 74

एवं दैत्ये हते लोकशत्रौ श्रीजगदम्बिकाम् ॥ ७५॥
प्रणम्य विबुधा दुर्गां ब्रह्मविष्णुशिवादयः। संहृष्टाः चाऽस्तुवन् भक्त्या परां तां त्रिपुराकलाम् ॥

When the tormentor of the worlds was thus destroyed, Brahmā, Viṣṇu, Śiva and other gods prostrated before Devī Durgā and with joy praised Her, the Supreme aspect of Śrī Tripurasundarī. 75, 76

नमो नमस्ते जगतां विधात्रि संहर्त्रि सर्वान्तरसत्यरूपे।
प्रपन्नलोकाद्यविनाशहेतुदयाऽम्बुराशे परिपाहि दुर्गे ॥ ७७ ॥

"Oh Durgā! You are the creator of the world and its destroyer. You are really the inner being of all. You are the ocean of compassion protecting the devotees from destruction. Salutations to you. Please protect us. 77

महाभयाद्दानवराजरूपा त्वया समस्तं जगदेतदद्य।
त्रातं यथा क्रूरमहाऽहिग्रस्तं भेकं तथाऽस्मात् परिपाहि दुर्गे ॥ ७८ ॥

"Oh Durgā! Protect us, just as You have protected the entire trembling universe which was like a frog caught by a cruel serpent in the form of a demon king. 78

यदा वयं दुर्विषहाऽऽपदौघैर्ग्रस्तास्तदा त्वं जगतां विधात्री।
लीलावपुः प्राप्य विमृष्टमात्रा विपन्निमग्नान् परिपाहि दुर्गे ॥ ७९ ॥

"Oh Durgā! When we are caught and immersed in the unbearable heap of distress, You the Mother of the Universe, just remembered by us, will assume a sportive form and protect us. 79

यत्तेऽखिलं लोकवितानमेतत्तनोः कलांऽशप्रविभक्तसंस्थम्।
तदन्तरे दर्शयसि स्वरूपं माया तवैतत् परिपाहि दुर्गे ॥ ८० ॥

"Oh Durgā! This universal expanse is a manifestation of a fragment of Your form and within this, You are displaying Your identity through Your Māyā—the power of illusion. Please protect us. 80

मायात्मिका त्वं निजनिर्मलेम्ब यतो जगच्चित्रमुदीर्यसेऽङ्गे।
विचित्ररूपाऽपि चिदेकरूपाऽविभाव्यशक्तिः परिपाहि दुर्गे ॥ ८१ ॥

"Oh Durgā! Oh Mother! By Your magical power You reveal varieties of creation within Your pure form. Though variegated, Your singular power of Consciousness is beyond comprehension. Please protect us. 81

यत्ते पदाब्जैकसमाश्रयास्ते विचित्रकृत्या विधिविष्णुमुख्याः।
तत्ते विचित्राऽऽकृतिरत्र का स्यात् स्तुमः कथं त्वां परिपाहि दुर्गे ॥ ८२ ॥

"Oh Durgā! By just taking shelter under Your lotus feet, Brahmā

Viṣṇu and others are performing surprisingly. Then how wonderful would be Your form? How can we describe or praise You? Please protect us. 82

दुर्गेषु नित्यं भवसङ्कटेषु दुरन्तचिन्ताऽहिनिगीर्यमाणान्।
शरण्यहीनाञ्छरणाऽऽगतार्तिनिवारिणी त्वं परिपाहि दुर्गे ॥ ८३॥

"Oh Durgā! Oh Dispeller of the distress of the refugees! Please protect us who without refuge in this sorrowful formidable worldly life are being daily swallowed by the serpent of endless worries." 83

एवं ब्रह्ममुखा देवाः स्तुत्वा दुर्गां महेश्वरीम्। पुष्पाद्यैः पूजयामासुर्विविधैरर्हणैः शिवाम् ॥ ८४॥

After thus praising the Great Devī Durgā, Brahmā and other gods, worshipped Her with flowers and worthy materials. 84

ततः प्रसन्ना तान् प्राह दुर्गा दुर्गतिनाशिनी। भवद्भिः पूजिता देवाः प्रसन्ना वोऽभिवाञ्छितम् ॥
प्रतीच्छध्वं दिशाम्यद्य दुष्प्रापमपि सर्वथा।

Then the pleased Devī Durgā, the destroyer of distress addressed the gods thus: "Oh Gods! I am pleased by your worship. Ask for your wants. I will bestow all that to you even if it is rare." 85

निशम्य दुर्गया प्रोक्तमूचुर्देवा महेश्वराः ॥ ८६॥
भगवत्या हतः शत्रुरस्माकं महिषाऽसुरः। त्रैलोक्यकण्टकः सर्वं जगज्जातं निरामयम् ॥ ८७॥
वयं स्वस्वपदं प्राप्ता भगवत्याः प्रसादतः। नाऽस्ति वाञ्छितशेषो नो यत्त्वां कल्पद्रुमाश्रिताः ॥
अथाऽपि त्वां सुपृच्छामो जगद्रक्षणहेतवे। विपन्नं त्वं कथं शीघ्रं प्रसन्ना रक्षसीश्वरी ॥ ८९॥
एतन्नो ब्रूहि देवेशि रहस्यमपि सर्वथा।

Hearing Durgā, Maheśvara and other gods said thus: "Our enemy, the troublesome Mahiṣāsura has been killed by Bhagavatī. The entire world is free from worry. By the grace of Bhagavatī we have regained our respective status. Being sheltered under You, the Kalpavṛkṣa, we have nothing more to desire. Even then, in the interest of the world, we would like to ask You something. "Pleased by which prayer will You quickly protect a person who is suffering? Oh Devī! Please tell us this even if it is a great secret." 86 to 89

प्रार्थितैवं सुरगणैः प्राह दुर्गा दयाऽन्विता ॥ ९०॥
देवाः शृणुध्वमेतत्तु गोप्यमत्यन्तदुर्लभम्। द्वात्रिंशन्नाममाला मे सर्वाऽपत्प्रविनाशनी ॥ ९१॥
नाऽस्ति तत्सदृशी काचित्स्तुतिस्त्रैलोक्यमण्डले। रहस्यरूपा सर्वत्र शृणुध्वं तां ब्रवीमि वः॥ ९२

Thus requested by the gods, the compassionate Devī Durgā said thus: "Oh Gods! Listen to this confidential and extremely rare garland of My thirty-two names which destroys all danger. In the three worlds there is no other prayer which equals this secret one. Listen. I will disclose it to you. 90 to 92

दुर्गा[१] दुर्गार्तिशमनी[२] दुर्गाऽऽपद्विनिवारिणी[३]।
दुर्गमच्छेदिनी[४] दुर्गसाधिनी[५] दुर्गनाशिनी[६] ॥ ९३॥

1. Durgā—She is Devī Durgā;
2. Durgārtiśamanī—Destroys great sorrows;
3. Durgāpadvinivāriṇī—Wards off great danger;
4. Durgamacchedinī—Resolves unsolvable problems;
5. Durgasādhinī—Achieves uphill tasks;
6. Durganāśinī—Destroys formidable obstacles; 93

दुर्गतोद्धारिणी[७] दुर्गनिहन्त्री[८] दुर्गमाऽपहा[९]।
दुर्गमज्ञानदा[१०] दुर्गदैत्यलोकदवानला[११] ॥ ९४॥

7. Durgatoddhāriṇī—Saves the devotees from downfall;
8. Durganihantrī—Destroys difficulties of Her devotees;
9. Durgamāpahā—Takes away the difficulties in the path of Her devotees;
10. Durgamajñānadā—Confers deep and rare knowledge;
11. Durgadaityalokadavānalā—Conflagration unto the troublesome gang of demons; 94

दुर्गमा[१२] दुर्गमाऽऽलोका[१३] दुर्गगाऽऽत्मस्वरूपिणी[१४]।
दुर्गमार्गप्रदा[१५] दुर्गमविद्या[१६] दुर्गमाश्रिता[१७] ॥ ९५॥

12. Durgamā—Attainable through great effort;
13. Durgamālokā—Difficult to behold;
14. Durgagātmasvarūpiṇī—The incomprehensible Self in all;

15. Durgamārgapradā—Provides rare path or opportunity;
16. Durgamavidyā—Embodiment of transmental difficult knowledge;
17. Durgamāśritā—Dwells in the inaccessible fort; 95

दुर्गमज्ञानसंस्थाना [१८] दुर्गमध्यानभासिनी [१९]।
दुर्गमोहा [२०] दुर्गमगा [२१] दुर्गमाऽर्थस्वरूपिणी [२२] ॥ ९६ ॥

18. Durgamajñānasamsthānā—Dwells in the difficult profound intelligence;
19. Durgamadhyānabhāsinī—Shines or reveals Herself during exacting meditation;
20. Durgamohā—Inalienable attachment or infatuation in beings;
21. Durgamagā—Travels in difficult places or paths;
22. Durgamārthasvarūpiṇī—of indiscernible or subtle nature; 96

दुर्गमाऽसुरसंहर्त्री [२३] दुर्गमाऽऽयुधधारिणी [२४]।
दुर्गमाङ्गी [२५] दुर्गमता [२६] दुर्गम्या [२७] दुर्गमेश्वरी [२८] ॥ ९७ ॥

23. Durgamāsurasaṁhartrī—Killer of invincible demons or Durgamāsura;
24. Durgamāyudhadhāriṇī—Wields unconquerable weapons;
25. Durgamāṅgī—Whose form is incomprehensibly divine;
26. Durgamatā—Unapproachable;
27. Durgamyā—Not accessible to the wicked;
28. Durgameśvarī—of immeasurable glory or Sovereignty; 97

दुर्गभीमा [२९] दुर्गभामा [३०] दुर्गभा [३१] दुर्गदारिणी [३२]।

29. Durgabhīmā—Unbearably fierce;
30. Durgabhāmā—of incomprehensible beauty;
31. Durgabhā—of incomprehensible effulgence;
32. Durgadāriṇī—Who tears up torments.

नामाऽवलिमिमां यस्तु दुर्गाया मम मानवः ॥ ९८
पठेत् सर्वभयान्मुक्तो भविष्यति न संशयः। शत्रुभिः पीड्यमानो वा दुर्गबन्धगतोपि वा ॥ ९९
द्वात्रिंशन्नामपाठेन मुच्यते नाऽत्र संशयः। राज्ञा वधाय चाऽऽज्ञप्तः क्रुद्धेन दण्डनाय च ॥ १००
युद्धे शत्रुभिराक्रान्तो व्याघ्राद्यैर्वा तथा वने। मुच्यते सर्वभीतिभ्यः पठन्नष्टोत्तरं शतम् ॥ १०१

"Any human being who recites this array of Durgā's names will undoubtedly be free from all fear. Whether tormented by enemies or held captive, a person will surely be relieved by reciting these thirty-two names. Ordered by a furious king to be beheaded, or overpowered by enemies in war, or attacked by a tiger in the forest, he will be freed from all fear by reciting these thirty-two names hundred and eight times. 98 to 101

आपत्सु नैतत्सदृशमन्यदस्ति भयाऽपहम्। एतत् तु पठतां देवाः न किञ्चिद्धीयते क्वचित् ॥
नैतद्देयमभक्ताय नास्तिकाय शठाय च। देयं भक्ताय शान्ताय गुरुदेवरताय च ॥ १०३॥

There is no other prayer equal to this in removing the fear of distress. Oh Gods! There will be no shortage of anything to those who recite these names. These names should not be revealed to non-devotees, atheists and cheats. These names should be disclosed to a composed devotee dedicated to the service of the Guru and the Deity. 102, 103

प्राप्तो महाऽऽपदं यस्तु पठेन्नामावलीमिमाम्। सहस्रवारमयुतवारं वा लक्षमेव वा ॥ १०४॥
ब्राह्मणैर्वा स्वयं वाऽपि मुच्यते सकलापदः। संसिद्धेऽग्नौ हुनेदेभिर्नामभिर्लक्षसंख्यया ॥ १०५॥
तिलैः शुक्लैस्त्रिमध्वक्तैर्मुच्यते चाऽऽपदां गणैः। अयुतत्रयमेतस्य पुरश्चरणमुच्यते ॥ १०६॥

Anyone in great difficulty will find relief if he recites himself or hears through a brahmin this array of names thousand times or ten thousand times or one lakh times. One lakh oblations of these names with white sesamum seeds mixed suitably with honey, ghee and sugar will eradicate a host of difficulties. Repetition of these thirty-two names thirty thousand times is considered as one Puraścaraṇa (i.e., repetition to master a mantra). 104 to 106

पुरश्चरणपूर्वन्तु सर्वकार्याणि साधयेत्। मन्मूर्तिं मृण्मयीं कृत्वा शुभ्रामष्टभुजाऽन्विताम् ॥ १०७॥
गदाखड्गत्रिशूलेषुचापाऽब्जखेटमुद्गरान्। दधानां चन्द्रचूडालां त्रिनेत्रां लोहिताऽम्बराम् ॥ १०८॥
सिंहारूढां विनिघ्नन्तीं शूलेन महिषाऽसुरम्। प्रपूज्य तत्र मां भक्त्या विविधैरुपहारकैः॥ १०९॥
नामभिः पूजयेत् पुष्पैः शतवारं हयाऽरिभिः। रक्तैर्हुनेदपूपैश्च मन्मन्त्रजपपूर्वकम् ॥ ११०॥
निवेदयेत् सुभक्ष्यैश्च विविधैः पिशिताऽऽसवैः। एवं मण्डलमात्रेण असाध्यमपि साधयेत् ॥ १११
यो नित्यं मां भजेन्मर्त्यः स क्वचिन्नाऽऽपदं व्रजेत्।
इत्युक्त्वा साऽमरांस्तत्र ययावन्तर्धिमम्बिका ॥ ११२॥

All actions must be preceded by Puraścaraṇa. One should make in pure clay My idol having eight arms wielding the mace, the sword, the trident, the arrow, the bow, the lotus, the shield and the club; with three eyes; decorated with the crescent moon on the head; with red garment; seated on the Lion and killing Mahiṣāsura with the trident. Repeating the names hundred times, fragrant red oleander flowers should be offered. Oblations of small round cakes of flour should be offered by repeating My mantra. Varieties of dishes including flesh and wine has to be offered. By doing such a worship for forty-eight days one will achieve the impossible. He who worships Me daily will never meet with danger." Saying thus to the gods, Devī Durgā disappeared. 107 to 112

एतद्दुर्गामहाऽऽख्यानं शृण्वतामापदो न हि। इति राम समाख्यातं दुर्गाचरितमद्भुतम् ॥ ११३ ॥

"Oh Paraśurāma! There is no danger ever for those who listen to this great legend of Devī Durgā. Thus I have narrated to you the wonderful legend of Devī Durgā."

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे षट्चत्वारिंशोऽध्यायः॥

End of the forty-sixth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

सप्तचत्वारिंशोऽध्यायः

Chapter 47

भगवन्नवधूतेश करुणाऽपारवारिधे। कृपयोक्तमुपाख्यानं दुर्गायाः परमाऽद्भुतम् ॥ १॥
धन्योऽस्मि कृतकृत्योऽस्मि त्वत्कृपाविषयो यतः।
दुर्लभं मर्त्यलोकेऽस्मिन् त्वत्कृपाऽऽलोकनं ननु ॥ २॥
तव वक्त्रेन्दुसम्भूतं त्रिपुरामहिमाऽमृतम्। पिबतां नृचकोराणामानन्दः केन सम्मितः ॥ ३॥
पिबतस्त्वन्मुखाम्भोजकथामधुरसं पुनः। न मे तृप्तिर्यथा कामिजनस्य स्त्रीसुखादिव ॥ ४॥
तच्छ्रोतुमभिवाञ्छामि कामस्य पुनरुद्भवम्। पुरा श्रीललितादेव्या लीनो नेत्रेषु मन्मथः ॥ ५॥
देहः शिवक्रोधवह्निभस्मीभूत इति श्रुतम्। प्राणप्रियेण रहिता रतिः परमदुःखिता ॥ ६॥
कथं पुनः प्रियं प्राप्ता तन्मे शंस महामते।

"Oh Venerable Lord of the ascetics! Oh Ocean of great compassion! I feel blessed and accomplished by your narration of the wonderful legend of Durgā, because it is indeed rare on this earth to have your merciful glances. Nothing can equal the bliss of a person like the partridge (bird) who drinks the elixir of the glory of Śrī Tripurasundarī flowing from your moon-like face. Drinking the honey of the story from your lotus visage, I am not contented just like a lustful person from a woman. Hence I yearn to listen to the rebirth of Kāma who had earlier merged in the eyes of Śrī Lalitā Devī and his body had been reduced to ashes by the fire of anger of Śiva and how his melancholic dear wife regained him. Oh Intelligent Guru! Please tell me about this." 1 to 6

इति पृष्टो भार्गवेण दत्तात्रेयो मुनीश्वरः ॥ ७॥
अत्यन्तं हर्षजलधावभवन्मग्नमानसः। पुलकाऽङ्गरुहो नेत्रस्रुताऽऽनन्दाऽऽस्रवाऽऽविलः ॥ ८॥
मुहूर्तमात्रमभवद्गतबाह्याऽन्तरस्मृतिः। अथ स्मृतिं समासाद्य हर्षगद्गदया गिरा ॥ ९॥
जामदग्नेत्युपामन्त्र्य प्राह रामं तपोनिधिः। जामदग्न्य धन्यतमस्त्वं यस्मात्त्रिपुराकथाम् ॥ १०॥
शृण्वन्नपि स्वल्पमपि नैषि तृप्तिं कथाश्रुतेः। एतन्महाभाग्यमिह यच्छ्रीदेवीकथामृते ॥ ११॥
शुश्रूषत्वमनन्यजन्मभवं यल्लोकदुर्लभम्। धन्योऽहं स्मारितो यत्ते त्रिपुरामहिमोन्नतिम् ॥ १२॥

Thus inquired by Paraśurāma, Dattātreya the Lord of the ascetics was deeply immersed in the ocean of exhilaration. With tears of joy and

horripilation, Dattātreya for a while became unconscious of inner and outer activities. Then regaining consciousness and with a voice choked with joy, Dattātreya, rich in austerities, addressed Paraśurāma thus: "Oh Paraśurāma! You are extremely blessed because you are not in the least satisfied even after listening to the legend of Devī Tripurasundarī. Cultivation of such a desire in the ambrosial story of the Devī, which terminates rebirth is uncommon in this world, is really your great fortune. I am also fortunate to recapitulate the grand glory of Devī Tripurasundarī while narrating it to you. 7 to 12

यत्प्रसङ्गाल्लोकतन्त्रत्रोटनक्षमता भवेत्। प्रसङ्गात् प्राकृताल्लोके चन्द्रेन्द्रादिकथा शुभा ॥ १३
ततो विरिञ्चिक्रौञ्चाऽरिगणपाऽऽदिकथोत्तमा। ततो विष्णुस्ततः शम्भोर्महिमा लोकपावनः॥ १४
ततो मुख्यं रामागौरीभारत्यादिसुवैभवम्। सर्वोत्तमं पराशक्तेस्त्रिपुरायाः कथानकम् ॥ १५
वर्ण्यते महिमा तस्याः केन वा पृथिवीतले। तारागणाश्च नभसि वर्षधारास्तथाऽम्बरे ॥ १६
भूम्यां रजांसि यत्नेन मितानि स्युः कथञ्चन। न तस्याः त्रिपुरादेव्या महिम्नोऽन्तोऽस्ति भार्गव॥

"Oh Paraśurāma! By listening to the stories about Devī Tripurā one gets the ability to undo worldly administrative plots. The stories about the Moon, Indra and others are auspicious than worldly accounts. The stories about Brahmā, Ṣaṇmukha, Gaṇeśa and others are better than the earlier ones. Even better and cleansing are the stories about Viṣṇu and Śiva. Superior to these are the glories of Lakṣmī, Gaurī, Bhāratī and others. The supreme is the legend about Parāśakti the Devī Tripurasundarī. Who, on this earth, can describe Her Glory? With great effort it might be possible to count the stars in the sky, to enumerate the raindrops in space, to confirm the number of dust particles on the earth but not the countless glories of Devī Tripurasundarī. 13 to 17

मुख्याऽवतारचरितं संक्षेपेण निरूपितम्। पूर्णस्वरूपा या देवी तां वक्तुं न हि कश्चन ॥ १८॥
समर्थोऽस्मिन् प्रभवति लोके साक्षान्महेश्वरः। वेदशास्त्रपुराणानि तन्त्राण्यपि च सर्वशः॥ १९॥
तस्याः स्वरूपमप्राप्य स्थितान्यर्वाक्पदे सदा। यथेन्द्रियाणां स्वतनौ वह्नैर्वा नो गतेः क्वचित् ॥
वायोः प्रस्तरगर्भाऽन्तः तद्रूपे निखिलाऽऽगमाः। तत्स्वरूपबलात्सिद्धं भातं सर्वं तदाश्रयात् ॥
चितिशक्तिस्तथारूपा त्रितयात् पूर्वभाविनी।
त्रिपुराख्या समाख्याता व्याख्याऽऽख्यानविवर्जिता ॥ २२॥

"I have presented Her important legends in a brief way. No one

can narrate Her entire glory. Even Maheśvara, the Vedas and the Tantras are stranded without grasping Her form. The sensory organs cannot understand themselves on their own. The fire cannot burn its own self. The air cannot enter a stone. Similarly the Vedas that are born out of Her and which shine due to Her, cannot comprehend Her totally. Existing as the power of Consciousness prior to the three aspects viz., Icchā, Jñāna and Kriyā, She is called as Tripurā who is beyond enunciation and explanation. 18 to 22

अनादिमध्यनिधना सा स्ववैभवनिर्भरात्। विचित्राऽऽभासरूपेण सृष्ट्याद्याख्यां सदा गता ॥ २३
तद्वैभवभरोत्थेऽस्मिन्निमित्तेऽस्य विनिर्मिते। स्वनिर्मितस्थितिविधौ दृश्यतामभिपद्यते ॥ २४
तत्र तेऽभिहितं पूर्वं चरित्रं त्रिपुराऽऽस्यदम्। कुमार्याद्यंशसम्भूतं विचित्रविभवोन्नतम् ॥ २५
इदानीं तेऽभिधास्यामि त्रिपुराया: परात्परम्। यद्रूपं तस्य माहात्म्यं येन कामो विभावित: ॥ २६
सा मूर्तिर्ललितेत्युक्ता सर्वेषु ललनात् सदा। अस्या विचित्रं चरितं भण्डदैत्यनिबर्हणम् ॥ २७
अतिवीर्यबलज्ञानक्रियाचरितचित्रितम्।

"Devī Tripurā, who has no beginning, middle or end, by virtue of Her excessive glory assumes varieties of illusory forms of creation. For the sustenance of the creation caused by Her great glory She takes visible forms. Earlier I have told you the legends about Devī Tripurasundarī. Now I will narrate Her wonderful legend dealing with Her incarnation as Kumārī and other aspects. The form of the Transcendental Tripurā from which Kāma (Manmatha) came out is called as Śrī Lalitā because She sports happily in all. Her wonderful story filled with astonishing display of valour, might, intelligence and action is the vanquishing of the demon Bhaṇḍa. 23 to 27

पुरा भण्ड इति ख्यातस्तपोवीर्यबलाऽन्वित: ॥ २८ ॥
ससर्जाऽण्डान्यनेकानि ब्रह्मविष्णुशिवानपि। पराजितास्तेन देवास्त्रिपुरां परमेश्वरीम् ॥ २९ ॥
प्रसादयामासुरलं साऽग्निकुण्डसमुद्भवा। ललिता त्रिपुरामूर्तिर्देवानां प्रीतिहेतवे ॥ ३० ॥
निहत्य भण्डं सगणमकरोन्निरुजं जगत्।

"Long ago a famous demon called Bhaṇḍa who was endowed with the power of austerity and might, created many universes and also many Brahmas, Viṣṇus and Śivas. Defeated by him the gods, very well propitiated the Supreme Devī Tripurasundarī who emerged from the fire

altar as Śrī Lalitā the embodiment of Śrī Tripurā for the sake of the gods and redeemed the misery of the world by killing Bhaṇḍa and his army. 28 to 30

तदा विष्णुमुखा देवाः स्तुत्वा तां ललिताऽम्बिकाम् ॥३१॥
कामस्योत्पत्तये देवीं प्रार्थयामासुरानताः। रतिमानीय कृत्वाऽग्रे श्रीदेवीपादपद्मयोः ॥३२॥
मातः कामस्य दयिता रतिरेषाऽतिदुःखिता। विधवा प्रियवैधुर्यशोकाऽग्निज्वलिता सदा॥३३॥
कृशीभूताऽतिमलिना छिन्ननालाब्जिनी यथा। इमामुद्धर शोकाब्धौ मज्जन्तीं कृपया द्रुतम् ॥
भक्तमूर्धन्यभूतस्य नोचितं ते पराभवम्। त्रिनेत्रेणेति मन्यामस्तदम्बाऽस्यां दयां कुरु ॥३५॥

Then Viṣṇu and other gods after praising Devī Lalitāmbikā requested Her to resuscitate Kāma by putting Ratī at Her lotus feet. "Oh Mother! This Ratī the wife of Kāma as a widow is suffering from the pangs of separation from her lover. She is emaciated and dishevelled like a lotus whose stalk is cut-off. Please compassionately save her who is drowned in the ocean of sorrow. We do not consider it proper that Your great devotee, Kāma is defeated by Śiva. Hence show mercy on her." 31 to 35

निशम्य प्रार्थनां देवी देवानां प्राह सुस्मिता। देवाः शृणुध्वं सत्यं तन्मद्भक्तस्य पराभवः॥३६॥
न भवेत् कुत्रचिल्लोके न कामोऽपि पराकृतः। शापस्य गौरवाद्गौर्या मद्भक्ताय विशेषतः ॥
देह एव पराभूतो न कामो भस्मतां गतः। नेत्रे मम वसत्येषः कामो मद्भक्तशेखरः ॥३८॥
एषा मद्भक्तिपरमा रतिः कामप्रिया सती। वैधव्यं कथमीयेत दिनं ध्वान्तगणं यथा ॥३९॥
मयैष पुनरुद्भूतो मदनो रतिमेष्यति। पश्यध्वं क्षण एवैष रतेर्दुःखनिकृन्तनः ॥४०॥

Hearing the request of the gods, the Devī with a beautiful smile said thus: "Oh Gods! Listen. Nowhere in the world will my devotee face defeat. This is the truth. Even Kāma has not been defeated. Owing to the special respect to the curse by Gaurī on My devotee, only his physical body was defeated and Kāma was not burnt. Kāma, the best among My devotees is residing in My eyes. Just as darkness cannot exist during the day, how can my supreme devotee Ratī the loyal wife of Kāma become a widow? Born again from Me, Manmatha will join Ratī. Watch, how in a moment this Manmatha will remove the grief of Ratī. 36 to 40

इत्युक्त्वा ललिता देवी कामेशं परमेश्वरम्। सुन्दराऽपाङ्गपीयूषवर्षणैरभ्यषेचयत् ॥४१॥

अपाङ्गाद् हृदयं प्राप्य कामेशस्य स मन्मथः। शरीरं प्राप्य तद्देहात् कन्दर्पो निर्जगाम ह॥ ४२॥
सुप्तोत्थितमिवाऽऽत्मानममंसत स मन्मथः। प्रणनाम महादेवीं भक्तिक्षीराऽब्धिसंप्लुतः ॥ ४३॥
मातरं पितरं देवान्नत्वा सर्वानवस्थितः। तुष्टाव ललितेशानीं विविधैरुत्तमैः स्तवैः ॥ ४४॥

Saying thus, Devī Lalitā bathed the Supreme Lord Kāmeśvara with the ambrosial showers of Her beautiful side-glances. Through this look Manmatha entered the heart of Kāmeśvara and out of his body emerged with a new body. Manmatha felt as if he had got up from sleep and soaked in the milky ocean of devotion and bowed to the Great Devī Lalitā. After bowing to his father, mother and all other gods, he praised Devī Lalitāparameśvarī with many excellent hymns. 41 to 44

अथ मात्रा रमादेव्या श्रुत्वा स्वतनुनाशनम्। पुनर्नेत्रादुद्भवं च प्रार्थयामास तां शिवाम् ॥ ४५॥
जगदम्ब न वाञ्छामि देहमत्यन्तनश्वरम्। विदेह एव तिष्ठामि नाशभीतिर्न मे भवेत् ॥ ४६॥
नाऽहं जीवितुमर्हामि महेश्वरपराजितः। यदि देवस्त्रिनयनः परिभूयान्मया हतः ॥ ४७॥
तदा मे जीवितेनाऽर्थः सत्यं प्रतिश्रृणोमि ते। तन्नेत्राऽग्निं समासाद्य भस्मीभूतः पतङ्गवत् ॥ ४८
त्वत्पादसंश्रयोऽप्यम्ब न मे जीवनजं फलम्। तदलं देवि देहेन जीवितेन च सर्वथा ॥ ४९॥
देहं नैवाऽहमिच्छामि दयां मयि समावह। धिङ् मां रमासुतो भूत्वा श्रीदेवीपादसंश्रयः ॥ ५०॥
परिभूतो वीरगोष्ठ्यां पुनर्जीवाम्यनार्यवत्।

Then hearing from his mother Lakṣmī, the destruction of his body and his rebirth from the eyes of Devī Lalitā, Manmatha requested Śivā thus: "Oh Universal Mother! I do not desire this ephemeral body. I would be without a body and have no fear of destruction. Defeated by Maheśvara, I do not deserve to be alive. I solemnly declare before You that there will be sense in my living if the three-eyed Lord is vanquished by my arrow. When I have been reduced to ashes like a moth encountering the fire from his third-eye inspite of my serving Your feet, I feel my life as futile. Hence, Oh Devī! enough of this body and life for ever. I do not like to have a body. Please have mercy on me. Having been born to Lakṣmī and devoted to Your feet, fie upon me! If after defeat I live amidst heroes as an unworthy person." 45 to 50

श्रुत्वैवं मन्मथवचः प्राह श्रीललिताऽम्बिका ॥ ५१॥
वत्स कन्दर्प मा खेदं गच्छ त्वमरिमर्दन। मत्पादसंश्रयाणां तु नाऽस्ति क्वापि पराभवः॥ ५२॥

मन्नेत्रयोः संस्थितस्त्वं सुषुप्त इव पूरुषः। गौरीशापविनिर्दग्धो देहो भस्मत्वमागतः ॥ ५३॥
त्वद्देहसम्भवाः कामा असंख्यास्त्वत्समौजसः। जयन्ति सर्वलोकांस्ते तेषां त्वमीश्वरो भव ॥ ५४

Hearing Manmatha, Devī Lalitāmbikā said thus: "Oh Vanquisher of enemies, Oh Manmatha! My child! Do not worry. Nowhere will My devotees face defeat. You were staying in My eyes as if in deep sleep. By the curse of Gaurī, only your body was reduced to ashes. Countless number of Kāmās born out of your body who are equally powerful will conquer the entire world and you will become their lord." 51 to 54

अथ कामान् देहभवानाहूयाऽम्बाऽब्रवीद्वचः।
कामाः शास्तैष वो देवः कामराजो मम प्रियः।
शासनेऽस्य सदा स्थेयं भवद्भिर्देहसम्भवैः ॥ ५५॥
यच्छ काम पुनर्देहं शिवं जहि निमेषतः। देवैः संप्रार्थितः पुत्रसमुत्पादनकर्मणि ॥ ५६॥
आस्ते निष्काम एवाऽसौ समुद्रः स्तिमितो यथा। स त्वत्याऽभिहतो नूनं विवशो विह्वलेन्द्रियः॥
समेष्यत्यद्रिजां शीघ्रं मोहिनीं विष्णुमप्युत।

Then Devī Tripurasundarī called the Kāmās who had come out of the body of Manmatha and talked to them thus: "Oh Kāmās! My dear Manmatha will be your leader and all of you who have taken birth from his body shall be always obedient to him. Oh Kāma! By having a body vanquish Śiva in a moment. Śiva who is being propitiated by the gods to beget a son is detached and calm like an ocean. Hit by your arrow He would really become fickle and disturbed and unite with Pārvatī and later also with Viṣṇu in the form of Mohinī. 55 to 57

तनुं नेच्छस्यलं यत्ते तनुमन्यो न पश्यति ॥ ५८॥
रतिं विना त्रिलोकेऽपि गच्छ देवं द्रुतं जहि।

"If you do not want a body let it not be visible to any one in the three worlds except Ratī. Go quickly and conquer Śiva". 58

इत्याज्ञप्तो ययौ कामः सन्नद्धः शङ्करं प्रति ॥ ५९॥
अदृश्य एव बाणेन जघान स्वरिपुं शिवम्। हतः कामेन चाऽत्यन्तं देवैरपि शिवोऽर्थितः ॥ ६०
अनुगच्छन् पर्वतजां कामबाणप्रपीडितः। ततो जातो गुहस्तेन हतास्तारकमुख्यकाः ॥ ६१॥
दैत्याः सखायो भण्डस्य महावीर्यपराक्रमाः। अथ कालान्तरे शम्भुर्मोहिनीदर्शनादलम् ॥ ६२॥

कामास्त्रविद्धहृदयो बभूव स्खलितेन्द्रियः। एतत्ते सर्वमाख्यातं कामस्य जननं पुनः ॥ ६३॥

Thus ordered by the Devī, Kāma well prepared went to Śaṅkara his enemy and staying invisible struck him with an arrow. Extremely troubled by Kāma's arrow, and requested by the gods as well, Śiva went after Pārvatī and begot Guha who killed Tāraka and other mighty demons who were friends of Bhaṇḍa. Later Śiva, struck by the arrow of Kāma, fell in love with Mohinī and his semen dripped. "Oh Paraśurāma! I have thus narrated completely the story of the rebirth of Kāma."

59 to 63

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे सप्तचत्वारिंशोऽध्यायः॥

End of the forty-seventh chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

अष्टचत्वारिंशोऽध्यायः

Chapter 48

श्रुत्वा कामपुनर्भूतिं जामदग्न्योऽतिकौतुकी। दत्तात्रेयं पुनरपि पप्रच्छ विनयान्वितः ॥१॥
भगवन् श्रोतुमिच्छामि कथं निष्काम ईश्वरः। मोहिन्या मोहितो जातस्तन्मे शंस दयानिधे ॥२॥

After hearing about the rebirth of Kāma, Paraśurāma with great interest inquired Dattātreya again with humility. "Oh Compassionate Lord! I would like to hear how the desireless Īśvara was infatuated by Mohinī." 1, 2

भार्गवेणैवमापृष्टो दत्तः प्रोवाच योगिराट्। शृणु रामाभिधास्यामि कथां परमपावनीम् ॥३॥
पुरा देवाऽसुरे युद्धे क्षीरसागरसंभवम्। दैत्या जहुः सुधाकुम्भं तदा विष्णुर्महासुरान् ॥४॥
मोहिनीरूपमासाद्य सुधाकुम्भं समाहरत्। वञ्चयित्वा दितिसुतान् देवेभ्यो व्यभजत् सुधाम् ॥५॥

Requested thus by Paraśurāma, Dattātreya the Supreme Yogi said thus: "Oh Paraśurāma! Listen. I will narrate the most sacred story. In the past during the war between gods and demons, the demons stole away the pitcher of nectar born out of the milky ocean and Viṣṇu assuming the form of Mohinī snatched the nectar from them and distributed the same among gods by deceiving the demons. 3 to 5

श्रुत्वैतच्छङ्करो वृत्तं विष्णुना सङ्गतः क्वचित्। प्रोवाच विष्णो रूपं ते मोहिन्याख्यं प्रदर्शय ॥६
जगाद विष्णुः श्रीकण्ठं तद्रूपमतिमोहनम्। दृष्ट्वा तं मोहितः सद्यो मुक्तवीर्यो भविष्यसि ॥७

Śrī Śaṅkara hearing this episode asked Viṣṇu, when he met him to show the form of Mohinī. Viṣṇu said to Śiva thus: "The form of Mohinī is extremely infatuating and seeing that your semen will trickle down". 6, 7

श्रुत्वा जहास सुतरामब्रवीद्वचनं पुनः। नाहं दैत्यसमो विष्णो ये त्वया मोहिता भृशम् ॥८॥
न मेरुशिखरे वात्या वीर्यं मूर्च्छति कुत्रचित्। आस्ते मोहमयी वृत्तिर्यन्मां मोहयितुं क्षमः ॥९॥
हरिरेवमधिक्षिप्तो दर्शयिष्यामि कालतः। इत्याभाष्य गतौ विष्णुशङ्करौ स्वं स्वमालयम् ॥१०॥

Hearing Viṣṇu, Śiva laughed loudly and again said thus: "Oh Viṣṇu! I cannot be compared to the demons who were very much deluded by

you. The wind cannot show its power at the peak of the Meru Mountain. Is there any infatuating power that can delude me?" Despised thus Viṣṇu said "I will show you after some time". Talking thus Viṣṇu and Śiva returned to their respective abodes. 8 to 10

एवं शिवेनाऽधिक्षिप्तो विष्णुः स्वस्मिन् व्यचिन्तयत्।
नूनं शिवो महातेजा ऊर्ध्वरिता यतात्मवान् ॥ ११॥
साक्षात् कामोऽपि नाऽशकद्यं मोहयितुमीश्वरम्।
तं कथं मोहयिष्यामि येन कामो हतः क्षणात् ॥ १२॥
नूनं यास्यामि लघुतां प्रदर्श्यमोहिनीतनुम्। यं सा पर्वतजा गौरी भगिनी लोकसुन्दरी ॥ १३॥
त्रिपुरांऽशसमुद्भूता सदा सन्निहिता सती। न समर्था मोहयितुं स्पर्शदर्शपराऽप्यलम् ॥ १४॥
तत्कथं मोहिनीवेषं कृत्वाऽहं मोहयामि तम्। इति चिन्तापरो भूत्वा विमृश्य तदनन्तरम्॥ १५॥
नूनमत्र विना देव्यास्त्रिपुरायाः प्रसादनम्। न सेत्स्यति मतं तस्मात्तां समाराधयाम्यहम् ॥ १६॥
इति निश्चित्योपतस्थौ त्रिपुरां लोकसुन्दरीम्। षष्टिवर्षसहस्राणि तां समाराधयद्धरिः ॥ १७॥

Thus discarded by Śiva, Viṣṇu brooded thus: "Truly Śiva is most brilliant, self-controlled with an upward flowing semen. Even Kāma could not delude him. How can I attract him who destroyed Kāma in a moment? Surely I will lose my honour by showing the form of Mohinī. How can I with my appearance as Mohinī attract Him whom Pārvatī my sister the most enchanting born out of the aspect of Śrī Tripurasundarī could not distract inspite of her proximity." Drowned in such a worry Viṣṇu later analysed thus: "In the present situation indeed without the grace of Devī Tripurasundarī I cannot achieve my goal. Hence I will propitiate Her." Deciding thus, Viṣṇu worshipped the Devī Tripurā the Supreme Beauty, for sixty thousand years. 11 to 17

अथ प्रसन्ना त्रिपुरा प्रादुर्भूता महेश्वरी। प्रोवाच विष्णुं वत्सेति संबोध्य परमेश्वरी ॥ १८॥
वरं वरय तेऽभीष्टं यत्तद्दास्ये रमापते। नादेयं विद्यते तुभ्यं चिरमाराधिता यतः ॥ १९॥

Then the pleased Great Devī Tripurā appeared and addressed Viṣṇu thus: "Oh Viṣṇu! My child! Ask for your desired boon. There is nothing that cannot be granted to you because of your long worship." 18, 19

एवं नियुक्तः श्रीदेव्या नमस्कृत्य परां हरिः। प्राह देवि महेशानं कामारिमपि मोहितुम्॥ २०॥

मोहिनीरूपमिच्छामि यच्छिवस्याऽपि मोहकम्।

Ordered thus by the Devī, Viṣṇu bowed to Her and said: "Oh Devī! I want to assume the form of Mohinī by which I can infatuate even Śiva who has vanquished even Kāma." 20

श्रुत्वा विष्णोः प्रार्थितं तत्प्रोवाच त्रिपुरेश्वरी ॥ २१॥
पुरुषं वाऽपि स्त्रीरूपं सर्वलोकैकमोहनम्। यदेच्छसि तदा तेऽस्तु गच्छ मन्मथसंयुतः ॥ २२॥
दृष्ट्वा त्वां मन्मथाऽऽविद्धो गिरिशो मोहमेष्यति। ऊर्ध्वरेताः शम्भुरयं योगीशो जितमन्मथः ॥
तदर्थं ते ददाम्यंशं मत्सौन्दर्यस्य तेन तम्। मोहयिष्यस्यतितरां लोके ख्यातिं च यास्यसि ॥ २४

Hearing the request from Viṣṇu, Devī Tripurasundarī said thus: "Oh Viṣṇu! As and when you desire you will be able to assume such a form either man or woman, which will enchant the entire universe. Take Manmatha along with you. Seeing you, the infatuated Śiva the Lord of Yogis, the vanquisher of Kāma and whose semen flows upwards will fall in love with you. For this to happen I will give you an aspect of My beauty by which he will be deluded utmost and you will earn universal fame." 21 to 24

एवं देव्या वरं लब्ध्वा कामेन पुरुषोत्तमः। ययौ कैलासशैलेन्द्रं यत्र देवः स्थितः शिवः ॥ २५
पार्वत्या सहितस्तस्मादविदूरे मनोहरे। सुरसिन्धुतटे फुल्लवने शुकपिकाऽऽकुले ॥ २६॥
मोहिनीरूपमास्थाय विचचार समन्मथः।

Thus obtaining the boon from the Devī, Viṣṇu proceeded to the great Kailāsa mountain where Śiva was dwelling. Then on the beautiful banks of Divine Gaṅgā amidst blossomed garden filled with parrots and cuckoos, Viṣṇu taking the form of Mohinī wandered along with Manmatha not far away from the place where Śiva was with Pārvatī. 25, 26

समानसर्वाऽवयवं सर्वसौन्दर्यसंश्रयम् ॥ २७॥
तप्तहेमाऽऽभसुतनुं पूर्णचन्द्रनिभाऽऽननम्। कस्तूरिकातिलकिकाकलङ्कच्छविलाञ्छनम् ॥ २८॥
घननीलकबन्धान्तमध्योद्यन्मुखचन्द्रकम्। मन्दहासक्षीरनिधिफुल्लेन्दीवरनेत्रकम् ॥ २९॥
नासाचम्पकवित्रस्तनिवृत्ताऽलिविशेषकम्। मुखसौन्दर्याऽब्धिवलन्मीनचञ्चललोचनम् ॥ ३०॥
कुन्दकोरकपङ्क्त्याऽऽभ द्विजपङ्क्त्युपशोभितम्।
गण्डाऽऽभोगस्फुरद्रत्नकुण्डलश्रीमनोहरम् ॥ ३१॥

कन्दुकाऽऽभकुचद्वन्द्वसतीर्थीकृतकोककम्। प्रवाललतिकाभोगशोभाजित्पाणियुग्मकम्॥ ३२॥
रत्नाङ्गदोर्मिवलयशोभाद्विगुणसुन्दरम्। प्रवाललतिकोदञ्चत्कराम्बुजविराजितम् ॥ ३३॥
तनुवल्लीबाहुशाखाप्रान्तकोरकिताऽङ्गुलिम्। पृथुवक्षःस्थलीन्युब्जदुन्दुभिद्वयसुस्तनम् ॥ ३४॥
चर्मबन्धनसुग्रन्थिनिमग्नाऽसितचूचुकम्। नाभीबिलोद्गमद्रोमलतातनुभुजङ्गकम् ॥ ३५॥
ऊर्ध्वाङ्गाधारतोन्नेयमध्यभागसमाश्रयम्। नाभीह्रदस्वर्णतटसोपानत्रिवलीयुतम् ॥ ३६॥
कौसुम्भांशुकसंवीतिनितम्बलघुतायुतम्। काञ्चीमणिप्रविततिप्रभाद्विगुणितारुणम् ॥ ३७॥
रत्ननूपुरविन्यस्तकिङ्किणीस्वनसुन्दरम्। मन्दयानाऽतिसौन्दर्यपराकृतमरालकम् ॥ ३८॥
एवं सुमोहिनीरूपं कृत्वा यज्ञपतिर्हरिः ॥ ३९॥
व्यहरत्कन्दुकक्रीडापरः पुल्लवनाऽऽलिषु। मधुरं सुस्वरं गायन् शिवस्य पुरतस्तदा ॥ ४०॥

Mohinī had symmetrical limbs that were the store house of all beauty; with a lovely body shining like molten gold; with a full-moon-like face marked with the deer-musk representing the black mark of the moon on the forehead; with a rising moon like face on the back-drop of dark tresses resembling dense clouds spread on her shoulders; with eyes like the blue lily blossomed in the milky ocean of her smile; 27 to 29

with a face decorated or painted as if by the alarmed bees driven away by the fragrance of her Campaka like nose; with eyes resembling fishes moving briskly in the ocean of her beautiful face; 30

with a row of glittering teeth similar to the row of jasmine buds; charming with the gem-set ear rings shining on the broad cheeks; 31

with a pair of ball-like breasts similar to ruddy geese; with a pair of arms that have conquered the shine of the coral creeper; 32

with a beauty doubled by the lustre of the gem studded amulets, bangles and rings; with lotus-like palms at the end of coral-like arms; 33

with bud-like fingers at the tip of the arms that are like the branches of her creeper-like body; with a pair of breasts looking like inverted drums on her broad chest; 34

with dark nipples beneath the chest band (brassier); with a serpent like thin hair coming out of the navel hole; 35

with a slender waist whose existence is inferred by its bearing the upper body; with three folds representing three golden steps at the bank of her navel pond; 36

with lovely posteriors covered by red garment with its redness doubled by the red gems studded to the waist- band; 37

with pleasant jingling of the anklets set with diamonds; with beautiful slow gait shaming the swans, 38

with such an exquisite charm, Viṣṇu the lord of the sacrifices, moved around in front of Śiva, as Mohinī playing with the ball in the blossomed gardens and singing melodiously. 39, 40

शिवः श्रुत्वा गीतरवमपश्यत्तां पुरो वने। गौरि पश्याऽतिसुभगां कन्दुकक्रीडने रताम् ॥४१॥
भज्यमानामिव लतां तडिल्लेखेव भासुराम्। कन्दुकक्रीडनाऽऽलोलहारवल्गत्पृथुस्तनीम् ॥४२॥
स्वेदार्द्राऽशुकसुव्यक्तस्तनश्रोण्यूरुमण्डलाम्। स्तनभारनमन्मध्यां नृत्यत्कुचसुकुट्मलाम् ॥४३॥
कन्दुकोत्पातसंलग्नकरनेत्राम्बुजद्वयीम्। उपयावोऽतिकुतुकाऽऽलोकाय द्रुतमद्रिजे ॥४४॥

Hearing the melodious music, Śiva saw Mohinī in the front garden and said thus: "Oh Gaurī! Look at that extremely enchanting lady playing with the ball. She is like a bent creeper and lustrous like a streak of lightning. Her large breasts are protruding out of the dangling garlands while she is immersed in playing with the ball. With the garment soaked in sweat, her breasts, waist and thighs are clearly visible. She has slightly bent forward by the weight of her breasts that are dancing like buds. Oh Pārvatī! Let us eagerly go fast to see her whose lotus-like gaze is fixed on the flight of the ball. 41 to 44

अथ तामुपयान्तं तं मन्मथोऽप्यविदूरतः। जघान पुष्पविशिखैर्हृदि देवस्य शूलिनः ॥ ४५
विद्धो मन्मथबाणेन दृष्ट्वा तां मोहिनीं पुरः। कामाग्निज्वलितात्माऽसौ हित्वा गौरीं द्रुतं ययौ॥
क्षुब्धेन्द्रियगणो देवस्तामासाद्य समीपतः। काऽसि सुन्दरि मां पश्य कुतस्त्विह समागता ॥ ४७
मनो हरसि मे बाले पृच्छामि त्वां शिवो ह्यहम्।

Then from proximity, Manmatha with a flower arrow hit the heart of Śiva who was approaching her. Hit by the arrow of Manmatha, Śiva seeing Mohinī close-by, started burning with libidinousness and leaving

Gaurī behind, he proceeded quickly to Mohinī. With agitated senses Śiva reached near her and questioned thus: "Oh Beautiful young lady, who are you? Why have you come here? You have captured my mind. Look at me. I am Śiva who is talking to you." 45 to 47

अनादृत्यैव तद्वाक्यं सा क्रीडनपरा पुनः ॥ ४८ ॥

Without paying attention to his talks, Mohinī continued to play with the ball. 48

मन्मथाऽऽविद्धहृदयो गाढव्याकुलिताऽन्तरः। अनुव्रज्य करं तस्या जगृहेऽतिविमोहितः ॥ ४९ ॥
तदङ्गस्पर्शनोद्भूतसुखक्षुब्धेन्द्रियः शिवः ॥ ५० ॥
मुमोच वीर्यमत्यन्तं प्राकृतः पुरुषो यथा।

Overpowered with lust and troubled internally and extremely infatuated, Śiva followed her and held her hand. Excited by the joy experienced by touching her, Śiva like a worldly person discharged copious semen. 49, 50

अथ विष्णुर्निजं रूपं दधार शिवसन्निधौ ॥ ५१ ॥
ज्ञात्वा शिवोऽप्यतिक्षुब्धहृदयो ह्रियमावहत्। हरिस्स्त्रिलोचनं प्राह दर्शितं शिव ते मया ॥ ५२ ॥
यन्मे दिदृक्षितं रूपं मोहिन्याख्यं सुमोहनम्।

Then Viṣṇu (Mohinī) assumed his real form in the presence of Śiva. Realising this the agitated Śiva was shy. Viṣṇu said to Śiva thus: "Oh Śiva! I showed you my enchanting Mohinī form which you wanted to see." 51, 52

श्रुत्वा हरिवचः शम्भुर्लज्जयाऽवनताननः ॥ ५३ ॥
एवं पुरा स कामारिर्मोहिनीरूपदर्शनात्। नष्टवीर्यः समभवदत्यन्तं क्षुभितेन्द्रियः ॥ ५४ ॥
त्रिपुरायाः कृपाप्राप्तौ न किञ्चिद् दुर्लभं भवेत्। एवं विष्णुविरिञ्च्याद्यास्त्रिपुरां परमेश्वरीम् ॥
समाराध्य प्राप्तकृपा व्यदधुर्दुर्घटनान्यलम्।

Hearing the words of Viṣṇu, Śiva bent his head with shame. That was how in the past Śiva seeing the beauty of Mohinī lost his sensory control and lost his potent energy. There is nothing impossible through the grace of Devī Tripurasundarī. Thus Viṣṇu, Brahmā and other gods achieved the impossible by securing Her blessings by worshipping Her. 53 to 55

एवं ब्रह्मादयः सर्वे त्रिपुराया उपासकाः ॥ ५६॥
आराधयन्ति तामेव तद्विद्यां प्रजपन्ति च। तेषु सर्वोत्तमः कामः भक्तलोकैकशेखरः ॥ ५७॥

Thus Brahmā and all other gods are the devotees of Devī Tripurasundarī and they worship Her alone and recite Her sacred Mantra. Among them Manmatha the crowning devotee is the best. 56, 57

विद्याप्रवर्तकश्चैवमन्येऽप्यस्याः कृपावशात्। जाता विद्येश्वरास्तेषु मुख्यास्ते द्वादश स्मृताः ॥ ५८
तानहं ते प्रवक्ष्यामि शृणु भार्गव संयतः। मनुश्चन्द्रः कुबेरश्च लोपामुद्रा च मन्मथः ॥ ५९
अगस्तिरग्निः सूर्यश्च इन्द्रः स्कन्दः शिवस्तथा। क्रोधभट्टारको देव्या द्वादशाऽमी उपासकाः ॥

Manmatha is the promulgator of Śrī Vidyā. By the grace of the Devī many others also mastered the cult of Śrīvidyā and twelve among them are prominent. "Oh Paraśurāma! I will narrate their names. Listen with self- control. They are: Manu, Candra (Moon), Kubera, Lopāmudrā, Manmatha, Agastya, Agni, Sūrya (Sun), Indra, Skanda, Śiva, and Durvāsa. 58 to 60

एतान् प्रातः स्मरन्नित्यं सर्वपापैः प्रमुच्यते। एते प्राप्तप्रसादा यत्तस्याः देव्यास्ततोऽन्वहम् ॥ ६१॥
स्मरणात् सर्वसौभाग्यफलप्राप्तिर्भवेदिह। त्रिपुरोपासका ये वै तैः स्मर्त्तव्या विशेषतः ॥ ६२॥
ततस्तस्याः सुभक्तिःस्याद्भवपाशनिकृन्तनी। जगत्सृष्टिमोषधीनाममृतांशुनिषेचनम् ॥ ६३॥
धनेशत्वं च सौभाग्यं शिवस्य विजयं तथा। समुद्रशोषणाद्यं च देवतामुखतां तथा ॥ ६४॥
लोकप्रकाशकत्वं च देवेशत्वमनुत्तमम्। मृत्योर्जयं क्रौञ्चजयं योगीशत्वञ्च भार्गव ॥ ६५॥
त्रिपुरायाः प्रसादेन प्राप्ता एते हि साधकाः। एते समस्तविद्येशा अन्ये बीजाद्युपासकाः ॥ ६६॥

By remembering them on each morning one will be free from sins. Because these twelve have obtained the grace of the Devī, remembering them daily will confer all-round auspicious prosperity. The worshippers of Devī Tripurasundarī should as a rule remember them by which they will acquire pure devotion that will cut asunder worldly bondage. "Oh Bhārgava! The twelve exponents of Śrīvidyā have by the blessings of Devī Tripurasundarī are empowered thus: Manu creates the world; Moon sprinkles ambrosia into plants; Kubera is the lord of wealth; Lopāmudrā got good fortune; Manmatha conquered Śiva; Agastya (drank) dried up the ocean and so on; Agni became the foremost among gods; Sun illuminates the world; Indra is the lord of the gods; Śiva vanquished

(Yama) death; Skanda shattered the Krauñca Mountain and Śiva is the lord of Yogis. They are all masters of Śrīvidyā. There are others who worship Her through seed letters. 61 to 66

तत्र मुख्यास्त्रिगुरवो लोके सर्वत्र पूजिताः। मित्रेशषष्ठीशोड्डीशा आद्याऽचार्याः शिवाङ्गजाः ॥
कूटोपासनसम्प्राप्तमहेश्वरपदा इमे।

"Among the others three foremost preceptors named Mitreśa, Ṣaṣṭhīśa and Uḍḍīśa who are born from the body of Śiva are universally revered.

"They have attained a position in the abode of Maheśvara by intently meditating on the kūṭas (i.e., the groups in Śrīvidyā) [Viz., Vāgbhava, Madhya and Śakti kūṭas] 67

एवं सा त्रिपुरेशानी कृत्वा विविधरूपकम् ॥ ६८॥
चक्रे जगद्रक्षणं सा कलया विश्वमास्थिता। पूर्वसागरतीरे तु कामगिर्यात्मना स्थिता ॥ ६९॥
मेरुसानौ स्थिता सैव जालन्ध्रस्थानरूपतः। पूर्णगिर्यात्मना प्रत्यक् समुद्रप्रान्ततः स्थिता ॥ ७०॥

"Thus the Devī Tripurasundarī assuming many forms protected the universe and pervaded it by one of Her aspects (portions). On the shores of the eastern ocean She stays in the form of Kāmagiri. At the foot of the Meru Mountain She stays in the form of Jālandhara. On the shores of Western ocean She stays in the form of Pūrṇagiri. 68 to 70

एवं त्रिधा संस्थिताऽपि पुनर्बहुविधा स्थिता। काञ्चीपुरे तु कामाक्षी मलये भ्रामरी तथा ॥ ७१
केरले तु कुमारी सा अम्बाऽऽनर्तेषु संस्थिता। करवीरे महालक्ष्मीः कालिका मालवेषु सा ॥
प्रयागे ललिता देवी विन्ध्ये विन्ध्यनिवासिनी। वारणस्यां विशालाक्षी गयायां मङ्गलावती॥ ७३
वङ्गेषु सुन्दरी देवी नेपाले गुह्यकेश्वरी। इति द्वादशरूपेण संस्थिता भारते शिवा ॥ ७४
एतासां दर्शनादेव सर्वपापैः प्रमुच्यते। अशक्तो दर्शने नित्यं स्मरेत् प्रातः समाहितः ॥ ७५
तथाऽप्युपासकः सर्वैरपराधैर्विमुच्यते। एवमन्यानि रूपाणि शतशोऽथ सहस्रशः ॥ ७६
कृत्वा भुवि स्थिता देवी जनानुद्धर्तुमिच्छया। इति ते राम सम्प्रोक्तं मोहिन्याः शिवमोहनम् ॥

Even as She has assumed the above three forms, She has many different forms. She is Kāmākṣī in Kāñcīpuram; Bhrāmarī on the Malaya mountain; Kumārī in Kerala; Ambā in Saurāṣṭra; Mahālakṣmī in Karavīra; Kālikā in Mālava; Lalitā in Prayāg; Vindhyavāsiṇī on the Vindyā mountain; Viśālākṣī in Kāśī; Maṅgalāvatī in Gayā; Tripurasundarī in

Bengal; Guhyakeśvarī in Nepāl. She is situated in these twelve places in India. Just a visit to these places will destroy all sins. A person who is unable to visit them will be free from all sins if he calmly thinks about them every morning. Similarly Devī Tripurasundarī stays in this world in hundreds and thousands of forms intent on protecting the human race.

"Oh Paraśurāma! I have thus narrated how Śiva was deluded by Mohinī". 71 to 77

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे अष्टचत्वारिंशोऽध्यायः॥

End of the forty-eighth chapter
of the Māhātmyakhaṇḍam Śrī of Tripurārahasyam.

एकोनपञ्चाशत्तमोऽध्यायः

Chapter 49

एवं श्रुत्वा जामदग्न्यो माहात्म्यश्रुतिकौतुकी। पप्रच्छाऽत्रिसुतं देवमवधूतकुलेश्वरम् ॥ १॥

After hearing the legend of Mohinī, Paraśurāma eager to listen further about the glories of the Devī inquired the son of sage Atri the lord of the ascetic clan. 1

भगवन् अधुना तस्याः त्रिपुराया महाद्भुतम्। ललितारूपधारिण्या माहात्म्यं वद विस्तृतम्॥ २॥
कथं वा सा जगद्धात्री प्रार्थिताविर्बभूव ह। किमाकारा कथं युद्धमासीद्भण्डेन संयुगे ॥ ३॥
किं प्रभावः स दैत्येन्द्रः कस्य पुत्रः कथं सुरान्।
अजयत् सर्वमाख्याहि शिष्यायाऽनुरताय मे ॥ ४॥
न हि शिष्येण संपृष्टा गुरवो दीनवत्सलाः। समियन्ति क्लेशमिह त्रिपुरायाः कथारसात् ॥ ५॥
त्वद्वक्त्रविकसत्पद्मजातादत्यन्तमोदनात्। नैव जातु वितृप्यामि चिरं जक्षन् द्विरेफवत् ॥ ६॥

"Oh Lord! Now tell me in detail the wonderful glory of Devī Tripurasundarī who incarnated as Devī Lalitā. Through what prayers of the gods did She incarnate? What is Her form? How did She fight with Bhaṇḍāsura? How strong was that demon? Whose son was he? How did he conquer the gods? Tell me all this, your close disciple. Compassionate Gurus will not feel troubled by the questions of their disciple. Just like a bee, I am never satisfied drinking the essence of the stories of Devī Tripurasundarī from the blossomed fragrant lotus of your face." 2 to 6

पृष्ट एवं जामदग्न्यात् दत्तात्रेयो मुनीश्वरः। निशाम्य श्रवणोत्साहं तस्य प्राह प्रमोदितः ॥ ७॥
शृणु राम प्रवक्ष्यामि साक्षाच्छ्रीललिताकथाम्।
या हि साक्षान्महेशान्याः त्रिपुरायाः कलाऽऽत्मिका ॥ ८॥
त्रिपुरा परमेशानी सर्वकारणकारणम्। सर्वाऽऽश्रया चितिः प्रत्यक्प्रकाशाऽऽनन्दनिर्भरा ॥ ९॥

Thus inquired by Paraśurāma, Dattātreya the lord of the sages observing his inquisitiveness about hearing addressed him with pleasure thus: "Oh Paraśurāma! Listen. I will narrate the story of Devī Lalitā who is the incarnation of Devī Tripurasundarī. The Great Devī

Tripurasundarī is the cause of all causes, the supporter of everything and is full of Intelligence, Effulgence and Bliss. 7 to 9

शिवः सर्वजगद्धाता संविदानन्दविग्रहः। तस्याः संविदियं शक्तिश्चिच्छक्तिरभिधीयते ॥ १० ॥
या चितिः परमेशस्य क्रियास्फूर्तिः सुखाऽऽत्मता।
सा शक्तिः परमेशस्य विमर्शाऽऽख्या महत्तरा ॥ ११ ॥
महाकाशात्मिका यस्यां जगदेतद्धि राजते। सा त्रिधा भाति रूपैश्च त्रिपुराख्या प्रकीर्तिता ॥ १२

"Śiva the embodiment of knowledge and bliss is the protector of the universe. His component of intelligence is known as Cicchakti, the Parāśakti. The dynamic aspect of the blissful intelligence of Parameśvara is termed as Vimarśā the profound analytical counterpart. The entire universe shines in Her vast spatial cosmos. Shining with three forms she is well known as Tripurā. 10 to 12

समुद्रस्य जलमिव सूर्यस्य किरणा इव। धरण्या मृत्तिकेवेयं शिवस्य शक्तिरीरिता ॥ १३
न तया विद्यते देवो विना क्वाऽपि कथञ्चन। जलं विनेव जलधिर्विनेवार्को गभस्तिभिः ॥ १४
ललिता तस्य वै मूर्तिः स्ववैभवभरात्मिका। चिच्छक्तेः स्थूलतरवद्देहः सा पूर्णरूपिणी ॥ १५

"Just like water in the ocean, rays of the Sun, clay in the Earth, She is the Power in Śiva. Just like there is no ocean without water, no Sun without rays, there is no Śiva without Her power. The glorious form of Lalitā is replete with the principle of intelligence. 13 to 15

अन्याः सर्वाः शिरोबाहुपादवत् स्युर्निरूपिताः।
कुमार्याद्याः शक्तयोऽस्याः ललिता सर्वतोऽधिका ॥ १६ ॥

"Her other manifestations like Kumārī are identified with Her head, arms, feet and so on. Devī Lalitā is Supreme. 16

पुरा कुम्भोद्भवमुनिर्लोकान् दुःखपरायणान्। तीर्थयात्राप्रसङ्गेन दृष्ट्वा कारुण्यमागतः ॥ १७ ॥
काञ्चीपुरे महाविष्णुं तोषयामास भूयसा। तपसा सोऽपि सन्तुष्टस्तस्मै स वरदोऽभवत् ॥ १८ ॥
जगदुद्धरणे हेतुं पृष्टस्स प्राह तं मुनिम्। त्रिपुरायाः स्थूलमूर्तेः माहात्म्यमतिचित्रितम् ॥ १९ ॥
ललिताया महादेव्या भण्डासुरवधादिकम्। तत्ते ब्रवीमि विततं शृणु भार्गव संयतः ॥ २० ॥

"In the past sage Agastya while visiting sacred places was filled with compassion towards suffering beings. Through a big penance at

Kāñcīpura he pleased Mahāviṣṇu who blessed him. Asked regarding the welfare of the world, Viṣṇu told the sage about various glories of the visible Devī Tripurasundarī such as the killing of Bhaṇḍāsura by Devī Lalitā. Oh Paraśurāma! Listen. I will narrate that long account to you. 18 to 20

संक्षिप्योक्त्वा महाविष्णुर्विस्तरं श्रोतुमिच्छते। स्वांऽशं मुनिं हयग्रीवं नियोज्य प्रययौ हरिः॥ २१

"After narrating concisely, Mahāviṣṇu departed after deputing sage Hayagrīva who was his own incarnation to elaborate the same to Agastya who was interested in details. 21

अथ स्वाश्रममागत्य पूजयित्वा हयाऽऽननम्। मुनिं पप्रच्छ ललिताविभवं परमाद्भुतम् ॥ २२॥
अश्वानन महाप्राज्ञ कथं सा त्रिपुरा परा। आविर्भूता भण्डदैत्यं नाशयामास संयुगे ॥ २३॥
एतदीहे श्रोतुमहं कृपया वक्तुमर्हसि।

"Then Agastya in his hermitage worshipped sage Hayagrīva and inquired thus about the extremely wonderful glory of Devī Lalitā. 'Oh Wise Hayagrīva! How did the Transcendental Tripurā incarnate and destroy in war the demon Bhaṇḍa? I long to listen to this legend. Please narrate it to me.' 22, 23

इति पृष्टो हयग्रीवो ललिताभक्तशेखरः ॥ २४॥
स्मृत्वा श्रीललितादेव्या माहात्म्यं हर्षनिर्भरः। आनन्दाश्रुपरीताक्षः पुलकाङ्गरुहो मुनिः ॥ २५॥
हर्षगद्गदया वाचा प्रवक्तुमुपचक्रमे।

"Thus inquired, the sage Hayagrīva, the foremost among the devotees of Devī Lalitā, was filled with joy by remembering Her glories and with tears of joy and horripilation started narrating with a voice choked with joy. 24, 25

धन्योऽसि कुम्भसंभूते जन्मान्तरशताऽर्जितम् ॥ २६॥
फलितं सुकृतं तेऽद्य धीर्जाता तव चेदृशी। नाल्पपुण्यफलं ह्येतच्छ्रीकथाश्रवणार्हनम् ॥ २७॥
ललितामाहात्म्यसुधां यः पातुमभिवाञ्छति। तं जानीयान्मृत्युभयमुक्तं पुरुषसत्तमम् ॥ २८॥

'Oh Agastya! You are fortunate. Your desire to listen to the legend of Devī Lalitā is a result of your abundant merit, earned through hundreds of births, which has fructified today. A person who desires to drink the

nectar of the glories of Devī Lalitā should be considered as the best who has been released from the fear of death. 26 to 28

एतत्सारं मर्त्यलोके ललिताया: कथाश्रुतिः। भक्तिसंजननद्वारा यया तत्पदमाप्नुयात् ॥ २९॥
न यावत् संश्रुतं ह्येतल्ललिताचरितं नृभिः। तावत्सर्वं कृतं व्यर्थं भस्मनि प्रहुतं यथा ॥ ३०॥

'Listening to the stories of Devī Lalitā is the essence of human existence. By generating devotion it grants Her abode. All actions by human beings tantamount to oblations in ashes till they hear the legend of Devī Lalitā. 29, 30

त्रिपुरोपासनायुक्तैः श्रोतव्यं सर्वथा त्विदम्। अश्रृण्वन्नाप्नुयात् किञ्चिदुपासनफलं यतः ॥ ३१॥
तस्मात् सर्वप्रयत्नेन श्रोतव्यं देवतापरैः। श्रृणुयाद्वाचयेद्वापि पुण्यव्रतदिनादिषु ॥ ३२॥
देवताप्रीतिमाप्नोति त्रिपुरा परमेश्वरी।

'All beings who worship goddess Tripurā should listen to this always because without hearing this they will not obtain the results of worship. Hence all Her devotees should endeavor to listen to Her glories. By hearing or reading this on sacred days, Devī Tripurasundarī will be pleased. 31, 32

आसीत् पुरा भण्ड इति दानवोऽतिमहाबली ॥ ३३॥
आराध्य स शिवं देवं वरं लेभेऽतिदुर्लभम्। अथाऽभयं प्राप्य दैत्यः सर्वेभ्योऽपि जगत्त्रयम् ॥
जित्वा शशास बलवान् यथा विष्णुर्जगत्पतिः। पराजितास्तेन युद्धे इन्द्राद्या विबुधास्तदा ॥ ३५
हृतैश्वर्या दीनतरा विचेरुर्भुवि मर्त्यवत्। हविर्भागानप्सरसो नन्दनञ्च भयानकम् ॥ ३६॥
कल्पवृक्षं च बुभुजुर्दैत्या भण्डसमाश्रयाः।

'In days of yore there was a very powerful demon named Bhaṇḍa who obtained rare boons by propitiating Lord Śiva. Then without fear that demon conquered the three worlds and ruled as if he was Viṣṇu the lord of the universe. He vanquished Indra and other gods in the war. Having lost their wealth the gods wandered helplessly on the earth like human beings. The demons ruled by Bhaṇḍa, extremely enjoyed the oblations to the gods, their damsels, their garden Nandana and their Kalpavṛkṣa. 33 to 36

प्रेक्ष्येन्द्राणीं भण्डदैत्यस्तदा श्रीरिव रूपिणीम् ॥ ३७॥

साम्नाऽभिवाञ्छिताहर्तुं यावत्तावच्छची स्वयम्। पित्रा पुलोम्ना सहिता ययौ दैत्यैरलक्षिता ॥ ३८
कैलासपर्वते देवीं गौरीमाश्रित्य चावसत्।

'Seeing Indrāṇī who was beautiful like Lakṣmī, as the demon Bhaṇḍa was planning to peacefully abduct her, Śacī along with her father Puloma unnoticed by the demons took shelter under Devī Gaurī and stayed in mount Kailāsa. 37, 38

एवमिन्द्रं कुबेरं च वरुणं वायुमेव च ॥ ३९॥
अग्निं यमं सोममपि जित्वा दैत्यैरशासत। स्वर्गे स्थितः स्वयं भूमौ विशुक्रं स न्यवेशयत् ॥
पातालेषु विषङ्गं च त्रिलोकीमनुशासत। बद्ध्वा शक्रादिदिक्पालांश्चक्रे भारस्य वाहकान् ॥

'In this manner Bhaṇḍa after conquering Indra, Kubera, Varuṇa, Vāyu, Agni, Yama and Soma became the ruler. Staying himself in the heaven he placed Viśukra in the Earth and Viṣaṅga in the Nether region and ruled the three worlds. Binding Indra and other lords of the directions, he made them carry heavy loads like servants. 39 to 41

अथ कालेन तद्दृष्ट्वा गुरुरौशनसः कविः। मोचयामास तान् देवानेवंदेवानबाधत ॥ ४२॥
बोधितोऽसुरसंघैः स कदाचिद्भण्डदानवः। दैत्यानां शोणितपुरं नाशितं प्राक्सुरोत्तमैः ॥ ४३॥
मयमाहूय शिल्पेशमाज्ञापयत तद्विधौ।

'After some time Guru Śukrācārya released the gods. Bhaṇḍa was thus troubling the gods. Once, upon the advice of the demons, Bhaṇḍa invited Maya the sculptor and ordered him to rebuild the city Śoṇitāpura which was ruined in the past by the gods. 42, 43

अथाऽऽज्ञप्तो मयश्चक्रे शोणिताख्यं पुरं तदा ॥ ४४॥
स्वर्गादप्यधिकं सर्वशोभनं सुमनोहरम्। आलोक्य भण्डदैत्येशः स्वर्गं सर्वं व्यनाशयत्॥ ४५॥
सुधर्मानन्दनं चापि निन्ये तस्मिन् पुरोत्तमे। स्वर्गं चक्रे शोणपुरं सर्वसम्पत्समृद्धिमत् ॥ ४६॥

Then Maya who was instructed rebuilt the Śoṇita city. Seeing that beautiful city which excelled the heaven Bhaṇḍāsura destroyed the heaven and transferred its assembly hall Sudharmā and garden Nandana to the Śoṇitapura and converted it into another heaven aboundant with prosperity. 44 to 46

तत्र दैत्येश्वरः स्थित्वा स्वयं राज्यमशासत। दिक्पतीनपि दैतेयांश्चक्रे भण्डमहासुरः ॥ ४७॥
सृष्ट्वा तत्तत्समान् दैत्यांस्तेजोवीर्यपराक्रमैः। एवं सर्वं समाक्रान्तं भण्डदैत्येश्वरेण वै ॥ ४८॥

Staying in that city Bhaṇḍa the powerful lord of the demons created demonic leaders who were equal to the Divine lords of the directions in lustre and valour and appointed them as lords of the directions. Everything was indeed filled by Bhaṇḍa and his followers. 47, 48

तदाऽतिदीप्ततेजस्वी भण्डो लोकानशासत।
शोणिताऽऽख्यपुरस्याऽपि शून्यकं नाम कल्पयत् ॥ ४९॥
एवं तपोवीर्ययुतो भण्डो दैत्यपुरेश्वरः। ब्रह्माण्डं तद्विभिद्यैव ब्रह्माण्डानि समाक्रमत् ॥ ५०॥
ब्रह्माण्डानां शतं पञ्च भण्डश्चक्रे स्वयं वशे। पञ्चोत्तरशताऽण्डानामधिपः समजायत ॥ ५१॥
सर्वत्राण्डेषु तस्याऽऽज्ञा जाताऽप्रतिहता तदा। एवं देवान्निराकृत्य समस्ताण्डान्यशासत ॥ ५२॥

Then the exceedingly brilliant Bhaṇḍa ruled the universe. He renamed Śoṇitāpura as Śūnyakapura. Thus Bhaṇḍāsura who had great power of penance captured many universes by splitting them. He brought under his control hundred and five universes and became their overlord. In all these universes his orders were carried out unhindered. Thus Bhaṇḍa ruled all the universes by conquering the gods.

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकोनपञ्चाशत्तमोऽध्यायः

End of the forty-ninth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

पञ्चाशत्तमोऽध्यायः

Chapter 50

एवं श्रुत्वा हयग्रीवकथितं कुम्भसम्भवः। विस्मितस्तं पुनरपि पर्यपृच्छत भार्गव ॥ १॥
हयग्रीव दयासिन्धो प्रोक्तमेतद्विचित्रितम्। एवंवीर्यो भण्डदैत्यः कस्मात्संभूतिमागतः ॥ २॥
सामर्थ्यं वा कथं चैव तपसा वा स्वभावतः। कथं देवान् समजयत् ब्रह्मादीन्नजयत्कुतः ॥ ३॥
एतन्मे ब्रूहि तत्त्वेन श्रोतुमुत्कण्ठितं मनः।

"Oh Paraśurāma! Hearing Hayagrīva, the wonder-struck Agastya again inquired thus: "Oh Hayagrīva! Oh ocean of mercy! Your narration was wonderful. To whom was Bhaṇḍāsura of such a might born? Was his valour inborn or due to penance? How did he conquer the gods? How did he vanquish Brahmā and others? Please tell me verbatim all this who is anxious to hear." 1 to 3

एवं पृष्टः कुम्भजेन प्राह तुष्टो हयाननः ॥ ४॥
शृणु कुम्भोद्भव कथां प्राचीनां भण्डसंश्रयाम्। यदा शिवस्य क्रोधेन कामो भस्मत्वमागतः॥ ५
तदा तद्भसितं लेखगणेशो बालभावतः। पुञ्जीकृत्य तेन नराकृतिं चक्रेऽतिपेशलाम् ॥ ६॥
तां भस्मप्रकृतिं दृष्ट्वा चारुसर्वाङ्गशोभिनीम्। प्रदर्शयामास गौर्यै गणेशो मातृनन्दनः ॥ ७॥
दृष्ट्वा साऽपि शिवं प्राह गणेशप्रीतिकाम्यया। जीवयैनं महाभाग गणेशप्रियपूरुषम् ॥ ८॥
क्रीडत्वनेन सहितो गणेशो मे प्रियः सुतः।

Thus inquired by Agastya, the pleased Hayagrīva said thus: "Oh Agastya! Listen to the ancient legend of Bhaṇḍāsura. After Manmatha was reduced to ashes by the anger of Śiva, child-like Gaṇeśa heaped the ashes and made a beautiful human doll out of it. He showed that lovely doll to Gaurī his loving mother. Seeing that Gaurī in order to please Gaṇeśa requested Śiva thus: "Oh Auspicious Lord! Please impart life to this idol which is dear to Gaṇeśa. Let my dear son play with him." 4 to 8

पार्वत्या प्रहितः शम्भुर्भवितव्यस्य गौरवात् ॥ ९
दृष्ट्याऽमृतांशुवर्षिण्या निरीक्ष्य तमजीवयत्। स जीवितोऽतिसौन्दर्यवपुः कामांऽशसम्भवः॥ १०
हरक्रोधसमायोगादसुरस्तामसोऽभवत्। गणेशस्य प्रियसखा तेनैव सह क्रीडति ॥ ११

Requested by Pārvatī, Śiva in view of the future events gave life to the idol by casting a shower of nectarian glances. That enlivened boy was extremely beautiful because of his connection with Manmatha, but was demonic by nature because of his association with the anger of Śiva. He was a good friend of Gaṇeśa and played with him. 9 to 11

तदन्तरे कदाचिद्वै दिक्पालास्तत्र संययुः। तान् दृष्ट्वाऽपृच्छदसुरो गणेशं क इमे इति ॥१२॥
महर्द्धिमन्तः केनेमे प्राप्ता ईदृग्विधां श्रियम्।

Then, once the lords of the directions reached there. Seeing them the demon questioned Gaṇeśa thus: "Who are these? How did they become that prosperous and wealthy? 12

एवं पृष्टो गजमुखः प्राह तं प्रियमात्मनः ॥ १३॥
सखे शृणु ब्रवीम्येते दिक्पाला लोकपूजिताः। तपसा तोषयित्वेशं महादेवं दिगीश्वराः ॥ १४॥
इमां विभूतिं संप्राप्तास्तपसा तोषिते शिवे। दुर्लभं न हि किञ्चित्स्याद्यथा प्राप्ते सुरद्रुमे ॥ १५॥

Thus inquired, Gaṇeśa said thus to his dear friend: "Oh My dear friend! I will tell you. Listen. They are the lords of the directions who are revered by the world. They have acquired the lordship over the directions by propitiating through penance the great God Śiva. If Śiva is pleased by the penance there is nothing that is not achievable just like one can get everything through the Kalpavṛkṣa. 13 to 15

श्रुत्वा विघ्नेश्वरवचस्तपस्येव मनो दधे। अनुज्ञातो गणेशेन स्वर्धुनीतीरसंश्रयः ॥ १६॥
तपश्चक्रेऽतिविपुलं दशवर्षसहस्रकम्। महादेवं समुद्दिश्य फलाहारो यताऽऽत्मवान् ॥ १७॥

Hearing Gaṇeśa, that boy decided to perform penance. Permitted by Gaṇeśa, he went to the banks of the divine river Gaṅgā and did a long-drawn self-controlled penance sustaining himself on fruits for ten thousand years propitiating Lord Mahādeva. 16, 17

अथ प्रीतो महादेवो वरदस्तस्य चाग्रतः। ब्रूहि वत्स तेऽभिमतं प्रीतो दातुं समागतः ॥ १८॥

Then the pleased propitious Mahādeva appeared before him and said thus: "My child! Tell me about your intention. Pleased with you I have come here to grant your wants". 18

एवं महादेववचो निशम्य सोऽसुरोऽवदत्। प्रणम्य देवमीशानमयाचत कृताञ्जलिः ॥ १९॥

देवाऽहं सर्वजगतां शास्ता सर्वजयी तथा। सृजामि दैत्यान् देवांश्च भव्यान् लोकाननेकधा ॥
शस्त्राण्यस्त्राणि शास्त्राणि विद्या मायास्तथैव च। वशे भवन्तु मे देवा ब्रह्माद्या अपि नित्यशः॥
अभयं सर्वतो मेऽस्तु मृत्युर्मे माऽस्तु कुत्रचित्।

Hearing Mahādeva, the demon bowed and with folded hands requested the lord thus: "Oh Lord! I should become the ruler of the universe. I should vanquish everyone. I should be able to create gods, demons and excellent worlds. I should be able to create weapons, missiles, scriptures and magic. All the gods including Brahmā should be always obedient to me. I shall not fear anything and I should not die." 19 to 21

इति श्रुत्वा तस्य वचः प्राह देवः पिनाकभृत् ॥ २२॥
नाऽर्हस्त्वमेवम्भूतानां वरणामिति शङ्करः। निगद्याऽन्तर्हितमगादथ दैत्योऽपि दुःखितः ॥ २३॥
पुनस्तपश्चकारोग्रं दश अयुतवत्सरान्। धूमाऽहारोऽम्बरे संस्थः शीतातपसहस्तदा ॥ २४॥

Hearing his words, Śiva said thus: "You are not fit to have such boons". Then Śiva disappeared. The disappointed demon performed again a severe penance for a lakh years staying in the sky, sustaining on smoke and braving cold and heat. 22 to 24

ततः पुनर्महादेवः सन्निधिं प्राप्य चाऽवदत्। तपसा घोरसंकाशान्निवर्तस्व महामते ॥ २५॥
त्रिलोकीशासको भूयाः सुराऽसुरजयी तथा। सृज मर्त्याऽसुरसुरान् लोकान् शास्त्रादिकानपि॥
देवमर्त्याऽसुरेभ्यस्ते भूयादभयमेव च। न ते वशे भविष्यन्ति ब्रह्माद्याश्चाऽमृतिर्न च ॥ २७॥
इति दत्त्वा वरं तस्मै शिवोऽन्तर्धानमागमत्।

Then, once again Mahādeva presented himself and said thus: "Oh Intelligent demon! Stop your frightening penance. I will grant that you become the ruler of the three worlds; that you will conquer gods and demons; that you can create gods, human beings and demons; that you can create weapons and scriptures; that you will have nothing to fear from the gods, human beings and demons; that Brahmā and others will not be controlled by you and that you cannot escape death." Saying thus, Śiva disappeared. 25 to 27

शिवेऽन्तर्धानमायाते दैत्यः पुनरचिन्तयत् ॥ २८॥
किं मे वरैरभिमतैरमरत्वमृते भवेत्। पुनस्तपश्चराम्येव यावन्मे वरदः शिवः ॥ २९॥

इति निश्चित्य भूयोऽपि तप उग्रं चचार सः। ऊर्ध्वपाद अधो मूर्धा निरुच्छ्वासो निरीहकः ॥
तरोः स्कन्धे लम्बमानः प्रज्वाल्याऽग्निमधो भुवि।
तज्ज्वालाप्लुष्टसर्वाङ्गः सन्नियम्येन्दियाण्यलम् ॥ ३१॥
विंशतिप्रयुतं तस्य वत्सराणां तपस्यतः। ययौ तदा तस्य मुने रोमकूपेभ्य उद्गमत् ॥ ३२॥

After Śiva disappeared, the demon thought again thus: "Of what avail are these desired boons without my becoming immortal? I will again perform penance till Lord Śiva grants me this boon". Thinking thus, he started a severe penance dangling from a tree with his feet up and head down just above a burning fire, controlling his breath and desires. "Oh Sage! As he, who had totally controlled his senses was being burnt by the fire, did penance for twenty-thousand years, smoke came out of the pores of his hair. 28 to 32

धूमस्तेन च त्रैलोक्यं व्याप्तमासीत् समन्ततः। इन्द्रासनं प्रचलितं देवा मोहं समाययुः ॥ ३३॥
सन्तापः सर्वदेवानामभवद्हृदि साध्वसम्। भूश्चकम्पे समुद्राश्च वेलामत्यागमंस्तदा ॥ ३४॥
दिशः प्रजज्वलुर्नद्यः कालुष्यं संदधुस्ततः। देवा इन्द्रमुखास्त्रस्ताः प्रार्थयामासुरात्मजम् ॥ ३५॥

The three worlds were filled with that spreading smoke. The throne of Indra trembled, the gods became unconscious, fear and sorrow struck the gods, the earth trembled, the seas transgressed their shores, the directions were set ablaze, the rivers were polluted. Then Indra and other gods prayed to Brahmā. 33 to 35

विधिर्विचार्य हरिणा ययौ देवं त्रिलोचनम्। मन्त्रयित्वा चिरं तत्र शिवं प्राह विधिस्तदा॥ ३६॥
महादेवाऽसुराय त्वं वरं दातुं समर्हसि। अमृतत्वमृते तस्य देहि सर्वं समीहितम् ॥ ३७॥
नोचेद्भस्मत्वमायान्ति लोकास्तस्य तपोऽग्निना।

Brahmā after thinking about the matter went to Śiva along with Hari and after deliberating for a long time said to Śiva thus: "Oh Mahādeva! You should grant all the boons that the demon wants except immortality. Otherwise the worlds will be reduced to ashes by the fire of his penance." 36, 37

एवं विधिमुखैः शम्भुः प्रेरितस्तत्र संययौ ॥ ३८॥
दृष्ट्वा दैत्यं तपस्यन्तं क्षामाङ्गं धमनीततम्। एकाऽग्रचित्तं तपसा ज्वलन्तमिव पावकम् ॥ ३९॥

तपसा ते दैत्य तुष्टः प्राप्तोऽहं वरदः शिवः। ब्रूहि यत्ते स्वाऽभिमतं प्राप्स्यस्यखिलमीहितम् ॥

Recommended thus by Brahmā and others, Śiva went near the demon and saw him in concentrated penance with an emaciated body, with visible veins and burning like fire and said thus: "Oh Demon! I am pleased with your penance. Tell me your want. You will have it fulfilled." 38 to 40

इतीरितः शिवेनाऽथ दृष्ट्वा देवं सामागतम्। प्रणम्य दण्डवत् स्तुत्वा वाक्यं प्राञ्जलिरब्रवीत् ॥
देव पूर्वं त्वया दत्तं सर्वं ह्यमरतां विना। तन्मे भूयाद्विधात्रादीनपि जेष्यामि संयुगे ॥ ४२॥
ब्रह्माण्डभेदने शक्तिरपि चास्तु महेश्वर।

Addressed thus by Śiva and seeing the God in front, the demon prostrated before Him and praised Him and with folded hands spoke thus: "Oh Maheśvara! Earlier you granted me everything except immortality. In addition I would like to conquer Brahmā and others in war. I should have the strength to split the universe." 41, 42

श्रुत्वैवमासुरं वाक्यमाचष्टे तं महेश्वरः ॥ ४३॥
शृणु मे भाषितं दैत्य देवाऽसुरनरैर्न ते। मृत्युर्भवेद्योनिजातान्मानसान्न च कुत्रचित् ॥ ४४॥
तरुभ्यः पर्वतेभ्यश्च मृगाः सर्पाश्च पक्षिणः। कृमिकीटपतङ्गाऽद्या यक्षविद्याधरकिन्नराः ॥ ४५॥
पिशाचाः किंपुरुषाश्च राक्षसाश्च त्रिमूर्तयः। शस्त्राणि च तथास्त्राणि प्रसिद्धानीह यानि वै॥ ४६
नाऽस्ति ते मृत्युरेतेभ्यः सर्वथाऽसुर संशृणु। अन्यच्च सर्वं ते प्रोक्तं भविष्यति न संशयः॥ ४७
इति दत्त्वा वरं तस्मै शिवोऽन्तर्धानमाययौ।

Hearing the request of the demon, Maheśvara said to him thus: "Oh Demon! Listen. You shall not be killed by gods, demons, human beings, those born from the womb or mind. You shall not be killed by trees, mountains, wild animals, serpents, birds, worms, insects, bees, Yakṣas, Vidyādharas, Kinnaras, Devils, Kimpuruṣas, Rākṣasas, The Trinity, weapons, and popular missiles in any manner. Your other wants also will be fulfilled." Giving boons thus to the demon, Śiva disappeared. 43 to 47

अथ दैत्यो विमृशत न मे मृत्युः सुरादिभिः ॥ ४८
यदि तर्हि कुतो मृत्युर्जातोऽहं सर्वथाऽमरः। इति मत्वा कृतार्थं स्वं ययौ कैलासपर्वतम् ॥ ४९

गणेशेन स्वसुहृदा मिलित्वा प्राह चाखिलम्। अथाऽद्रिजां नमस्कृत्य गणेशेन युतोऽसुरः ॥ ५०
समाचष्टे वरप्राप्तिं श्रुत्वा साऽप्यभिनन्दत। प्राहाऽसुरं गिरिसुता वत्स प्राप्तो महावरान् ॥ ५१॥
देवेषु नाऽपराद्धव्यमन्यथा भीतिमाप्स्यसि। देवद्विजप्रजाद्रोहान्नष्टा दैत्याश्च दानवाः ॥ ५२॥
दैत्यदानवसंसर्गं परित्यज सुदूरतः। संगाद्बुद्धेः प्रणाशः स्याद्याहि पाताललोककम् ॥ ५३॥
स्वर्गादपि विशिष्टं तं धर्मतः परिपालय।

Then the demon reflected thus: "If I cannot be killed by gods and others, then where is death for me. I have really become immortal." Assuming himself to have accomplished everything he went to Kailāsa mountain. Joining his friend Gaṇeśa he narrated everything to him. Then along with Gaṇeśa, the demon bowed to Devī Pārvatī and told Her about the boons he had obtained. Pārvatī also congratulated him and said thus to the demon: "Oh! My Child! You have obtained great boons. You should not offend the gods. Otherwise you will face fear. Plotting against gods, brahmins and citizens, the demons have been destroyed. Keep away from the company of demons because you will lose your wisdom by associating with them. Go to the Nether region which is better than heaven and righteously rule there." 48 to 53

तथेत्युक्त्वा प्रणम्याऽथ लोकं पातालमन्वगात् ॥ ५४॥
तत्र दैत्यैर्दानवैश्च पातालान्यन्वशासत। अथ तैर्दानवाऽधीशैर्भूयो भूयः प्रबोधितः ॥ ५५॥
त्रिलोकीं जेतुमारब्धो दैत्यसेनासमावृतः। तत्रोत्तरकुरुष्वासीद्युद्धं सुमहदद्भुतम् ॥ ५६॥

Agreeing with Her and bowing to Her, the demon went to Pātāla (nether region) and ruled there along with the demons. Then by the repeated advice of the demon leaders, he, supported by his army, started conquering the three worlds and waged an astonishing war against the Kurus in the north. 54 to 56

तस्य युद्धसमारम्भं दृष्ट्वा लोकपितामहः। निवारयत् सामवाक्यैर्न ते दैत्येश सांप्रतम् ॥ ५७॥
योद्धुं ते करदा देवा भविष्यन्तीह सर्वथा। पातालानां भूतलस्य त्वं राजा भव सर्वतः ॥ ५८॥
सन्तुस्वर्गादिषु सुरा विरोधो माऽस्तु तेऽमरैः।

Seeing his excitement in war, Brahmā amicably addressed him thus: "Oh Lord of demons! Right now it is improper to fight. All the gods will pay you taxes. You can entirely rule the Nether region and the

earth. Let the gods live in the heaven. Let there be no enmity with gods." 57, 58

श्रुत्वेत्थं ब्रह्मवचनं मन्त्रयित्वाऽसुरैस्तदा ॥ ५९॥
इन्द्राणीं नन्दनं रम्भामुखाः करमयाचत।

Listening to Brahmā and discussing with other demons he asked for Indrāṇī, Nandana garden, Rambhā and others as taxes. 59

श्रुत्वाऽयुक्तं वचस्तस्य दैत्यं क्रुद्धोऽब्रवीद्विधिः ॥ ६०॥
भण्डस्त्वमसि दुर्बुद्ध इत्युक्त्वाऽन्तरधीयत।

Hearing the improper words of the demon, the angry Brahmā said thus to the demon: "Oh Bhaṇḍa! You are wicked". Saying this Brahmā disappeared. 60

अथ देवैस्समेतास्ते भण्डाद्या दैत्यदानवाः ॥ ६१॥
युयुधुर्दारुणतरं कुरुष्वत्यन्तदुर्मदाः। जित्वा बबन्धुरिन्द्रादीन् योजयन् भारवाहने ॥ ६२॥
एवं जित्वा त्रिलोकीं स भण्डदैत्योऽतिदर्पितः। स्वपार्श्वाभ्यां समसृजद्विषङ्गं च विशुक्रकम् ॥
पुत्रपौत्रशतैर्युक्तो महैश्वर्यविराजितः। चक्रेऽण्डानां शतं पञ्च स्ववशे भण्डदानवः ॥ ६४॥

Then the most arrogant Bhaṇḍa and other demons fought an extremely fierce battle with the gods and after vanquishing them captured Indra and others and engaged them in the task of carrying heavy loads. Conquering thus the three worlds, the highly haughty Bhaṇḍāsura, created from the either sides of his ribs, two demons Viṣaṅga and Viśukra. Along with his hundreds of sons and grandsons he enjoyed stupendous wealth. He brought under his sway hundred and five universes. 61 to 64

वीर्योद्रिक्तं बण्डदैत्यं दृष्ट्वा तं तारकाऽसुरः। सख्यत्वमाययौ तस्य तस्मै प्रीतश्च सोऽभवत् ॥
अष्टादशानामण्डानामाधिपत्यं समादिशत्। चतस्रः स्वाऽनुजाः कान्ताः श्रीरिवाऽत्यन्तरूपिणीः॥
सम्मोहिनी सुन्दरी च चित्राङ्गी कुमुदोत्करा। इति तस्मै ददौ भार्या हेतवे तारकाऽसुरः॥ ६७॥

A demon by name Tāraka seeing the preponderant valour of Bhaṇḍa made friendship with him who in turn was pleased with Tāraka and made him the lord of eighteen universes. Tārakāsura gave in wedding to Bhaṇḍāsura his four sisters by name Sammohinī, Sundarī, Citrāṅgī and Kumudotkarā who were charming and beautiful like Devī Lakṣmī. 65 to 67

उग्रकर्मोग्रधन्वा च विद्युन्माली विभीषणः। इन्द्रशत्रुरमित्रघ्नो विजयो विश्वतापनः ॥ ६८॥
एते तस्याऽभवन् दैत्याः प्रियाः प्राज्ञाः सुमन्त्रिणः। तेभ्यो ददौ दिक्पतित्वं प्रसन्नो भण्डदानवः॥

Ugrakarmā, Ugradhanvā, Vidyunmālī, Vibhīṣaṇa, Indraśatru, Amitraghna, Vijaya and Viśvatāpana were the wise and dear ministers of Bhaṇḍāsura. The pleased Bhaṇḍāsura made them the lords of the directions. 68, 69

एवं वैभवसम्प्राप्त्या मत्तः कालेन सोऽभवत्। सृष्टिं स्थितिं च संहारं स्वयमेवाऽकरोत्तदा ॥ ७०
दुर्मन्त्रिभिर्मन्त्रितोऽथ जेतुं लोकपितामहम्। सत्यलोकं ययौ दृप्तस्तत्र यावदयं गतः ॥ ७१॥
विज्ञाय लोकधाताऽपि सलोकोऽदर्शनं गतः। वैकुण्ठेऽप्येवमभवत् कैलासमथ संययौ॥ ७२॥

Having got such prosperity Bhaṇḍāsura in the course of time became arrogant. On his own he created, protected and destroyed the worlds. After discussing with his wicked ministers he reached Satyaloka haughtily to conquer Brahmā. As he was reaching that place Brahmā vanished along with his abode. The same thing happened with Vaikuṇṭha also. Then he reached Kailāsa. 70 to 72

श्रुत्वा गणेशस्तं प्राप्तं प्रीत्या प्रमथसंवृतः। अगात्तं पूर्वसुहृदं मार्ग एव सुसंगतः ॥ ७३
दृष्ट्वा गणेशस्तं मत्तं भण्डं सन्त्यक्तसौहृदम्। रुरोध युक्तं दैत्येन्द्रैः प्रमथाऽनीकसंवृतः॥ ७४

Hearing about the arrival of his old friend Gaṇeśa along with the Pramathagaṇas lovingly met him midway. But on seeing the proud Bhaṇḍa who had rejected friendship and was accompanied by demons, Gaṇeśa stopped him. 73, 74

भण्डेनाऽथ समाज्ञप्तः प्राह दैत्यो विभीषणः। रे गजाऽस्य द्रुतं गत्वा ब्रूह्यात्मपितरं शिवम् ॥
दैत्येश्वरोऽत्र संयातो द्रुतं तं शरणीकुरु। नोचेद्युध्यस्व शौर्येण ततः प्राप्स्यसि तत्फलम्॥ ७६॥
पलायनपरो मा भूर्यदि शूरोऽसि संयुगे। अथवा मातरं ब्रूयाः शची त्वां समुपाऽऽश्रिता ॥ ७७
तां वाञ्छत्येष दैत्येशस्तत्समर्पय मा चिरम्। अन्यथा केशपाशेषु परामृष्टा तया सह ॥ ७८॥
दैत्यैर्हृता मत्समीपं मानहीना भविष्यसि। ब्रूहीत्थं गच्छ मूढेह मा मृत्युवशमन्वगाः ॥ ७९॥

Ordered by Bhaṇḍāsura, the demon Vibhīṣaṇa said thus: "Oh Gaṇeśa! Go quickly and tell your father Śiva thus—"The lord of the demons has arrived. Quickly surrender to him. If not boldly fight with him and face the consequences. If you are strong, do not run away from the battle."—Also tell your mother thus: "The lord of the demons wants Śacī who is

under your protection. Offer her soon to him. If not both of you will be dragged to me by your hair by the demons and you will lose your dignity"—Oh Ignorant Gaṇeśa! Go and convey this and do not get killed here." 75 to 79

श्रुत्वेत्थं दैत्यवचनं गणेशः क्रोधमूर्च्छितः। तलप्रहारेण शिरः पातयामास तत्क्षणात् ॥ ८०॥
निजघ्नुः प्रमथाश्चाऽपि दैत्यांस्तस्य पुरःसरान्। अथाऽभवन्महायुद्धं दैत्यप्रमथयोर्भृशम् ॥ ८१॥
निजघ्नुः सर्वतो दैत्यान् प्रमथा बलवत्तराः।

Hearing the words of the demon, the enraged Gaṇeśa immediately hit him on the head with the palm and defeated him. The Pramathas destroyed the demons who were present there. Then an intense war started between the Pramathas and the demons wherein the mighty Pramathas devastated the demons. 80, 81

तदन्तरे दैत्यगणैर्युद्धं श्रुत्वाऽथ पार्वती ॥ ८२॥
वात्सल्याद्रक्षितुं पुत्रं गणेशं तत्र संययौ। शक्तीनां कोटिभिर्युक्ता संयुगे समचेष्टत ॥ ८३॥
घोरं प्रमथदैत्यानां युद्धं तद्वीक्ष्य पार्वती। प्रमथान् हीयमानांस्तु ज्ञात्वा शक्तिगणावृता ॥ ८४॥
युयोध दैत्यैः सा देवी मुहूर्तं तत उल्बणम्। युद्धमासीच्छक्तिगणैर्दैत्यानां प्रमथैः सह ॥ ८५॥
शक्तिभिः प्रमथैश्चैव बलवद्भिर्दृढं हताः। दैत्या न सेहुरार्तिं तां पलायनपराऽभवन् ॥ ८६॥
छिन्नाङ्गाश्छिन्नमूर्द्धानश्चूर्णीकृतकलेबराः। निहता भक्षिताश्चान्ये प्रमथैः शक्तिभिस्तथा ॥ ८७॥

Meanwhile Pārvatī hearing about the war between the demons and the Pramathas arrived there out of love to save Her son Gaṇeśa. She was accompanied by crores of Śaktis. Seeing the fierce battle between the Pramathas and the demons and realising the dwindling strength of the Pramathas, Pārvatī along with Her Śaktis fought the demons for a while in a most frightening way. Firmly hit by the strong Śaktis and the Pramathas, the demons unable to withstand the attack started running away with their limbs cut off, heads broken and pulverised bodies even as they were being killed and swallowed by the Pramathas and the Śaktis. 82 to 87

एवं स्वसैन्यविध्वंसं दृष्ट्वा भण्डाऽसुरस्तदा। योद्धुमभ्याययौ क्रुद्धो रथसंस्थोऽतिभीषणः॥ ८८
रुरोध तं गणेशोऽपि भण्डं निर्भर्त्स्य वेगतः। गदाहस्तो विन्ध्य इव गङ्गां त्रिपथगां भुवि ॥ ८९
तयोरथाऽभवद्युद्धं भण्डदैत्यगणेशयोः। वज्रनिष्पेषणं घोरं विष्णुकैटभयोरिव ॥ ९०॥

उभावपि रणश्लाघ्यावुभावपि मदोत्कटौ। ययुधातेऽतिसंरब्धौ वने गन्धद्विपाविव ॥ ९१॥

Seeing his forces thus destroyed, the angry and fierce Bhaṇḍāsura came on a chariot to fight. Chiding Bhaṇḍa, Gaṇeśa holding the mace quickly stopped him like the Vindhya mountain stopping the Gaṅgā on the earth. Then a battle began between them employing fierce thunderbolt-like missiles which looked as if Lord Viṣṇu was fighting with the demon Kaiṭabha. Both of them worthy of praise and both intoxicated, fought with rage like inebriated elephants in a forest. 88 to 91

अथ क्रुद्धो गणपतिर्गदामुद्यम्य वेगतः। प्राक्षिपद्भण्डदैत्याय वज्रं शक्रो नगेष्विव ॥ ९२॥
तया तस्य रथं साश्वसूतध्वजपरिष्कृतम्। क्षणेन भस्मतां नीतं पुनः शीघ्रं गणेश्वरः ॥ ९३॥
तयैव ताडयामास गदया वज्रकल्पया। अथाऽऽहतोऽतिवेगेन कृत्तमूलद्रुमो यथा ॥ ९४॥
मूर्च्छया निपतद्भूमौ महोक्षेवाऽतिसंचरे। हा हेति चुक्रुशुर्दैत्यास्तुष्टाः प्रमथशक्तयः ॥ ९५॥
साधुशब्दैर्गणेशानं पूजयामासुरुच्चकैः।

Then the angry Gaṇeśa flung his raised mace on Bhaṇḍāsura just like Indra his thunderbolt on the mountain. By that the chariot, horses, the flag and the charioteer of Bhaṇḍa were reduced to ashes. Then quickly Gaṇeśa with the same mace which was like a thunderbolt hit Bhaṇḍāsura severely and Bhaṇḍa who was like a speeding bull, fell down unconscious on the earth like an uprooted tree. All the demons wailed while the Pramathas and the Śaktis who were happy, honoured Gaṇeśa with slogans of applause. 92 to 95

मूर्च्छामुक्तः क्षणेनैव भण्डः प्रोत्थाय सत्वरम् ॥ ९६॥
अङ्कुशेनाहनन्मूर्ध्नि बलेन बलिनां वरः। गजाऽऽस्यस्ताडितो मूर्ध्नि तीक्ष्णेन सृणिना तदा ॥ ९७
भिन्नकुम्भः पपातोर्व्यां शैलो वज्राहतो यथा। प्रमथाः शक्तिभिश्चाऽपि हा हेत्युच्चुक्रुशुर्भृशम्॥

The mighty Bhaṇḍāsura who quickly regained consciousness rose up fast and with great force hit Gaṇeśa on his head with the goad. Hit severely by the sharp goad Gaṇeśa dropped on the ground like a mountain struck by the thunderbolt. The Pramathas and the Śaktis wailed very much. 96 to 98

तदन्तरे भण्डदैत्यं जिघृक्षन्तं गणेश्वरम्। पार्वती स्तम्भयामास हुङ्कारेण रुषाऽन्विता ॥ ९९॥
दैत्यं बद्ध्वाऽथ पाशेन शूलेनाऽऽहन्तुमुद्यता। तावद्विधिः समागत्य प्रार्थयामास पार्वतीम्॥ १००

देवि नाऽयं त्वया वध्यः शङ्करस्य वरान्ननु। युद्धान्निवर्तस्व ततो गच्छत्वेषोऽसुरो भुवम् ॥ १०१

Then the angry Pārvatī uttering a sound 'Hum' stupefied Bhaṇḍa who was trying to catch hold of Gaṇeśa. As She was about to kill Bhaṇḍa with the trident after binding him with the noose, Brahmā appeared there and requested Pārvatī thus: "Oh Devī! According to the boon by Śiva this Bhaṇḍāsura should not be killed by you. Hence retire from fighting and let the demon go back to the earth." 99 to 101

इत्युक्ता पार्वती ज्ञात्वा वरं तस्य महत्तरम्। गच्छ दैत्याऽधम भुवं मुक्तोऽस्यद्य पुनर्न हि ॥
इदं स्थानं प्रवेशार्हं मेरुशृङ्गं कदापि ते। भूयात् प्रविष्टस्य शिरः शतधा नाऽस्ति संशयः॥ १०३
एवं शप्त्वा शक्तिसंघैः प्रमथैरपि दानवान्। भण्डादीन् प्राक्षिपद्भूमौ वायुस्तालफलान्यथा ॥

Reminded thus about the great boon of the demon, Pārvatī cursed him thus: "You worthless demon! Get back to the earth. You are set free now and you do not deserve to visit this Meru-peak (Kailāsa) at any time. If you enter here, your head will surely break into hundred pieces." Then Pārvatī helped by the Śaktis and the Pramathas pushed Bhaṇḍa and other demons to the earth just like the palmyra fruits by the wind. 102 to 104

एवं भण्डो जितो गौर्या विमना दैत्यसंवृतः। अभ्याययौ शून्यकं स्वं विषण्णो दीनमानसः ॥

That was how Bhaṇḍa who was defeated by Pārvatī returned depressed, dejected and sad to his Śūnyaka city along with the demons. 105

एवं भण्डस्य वीर्यं ते प्रोक्तं तत्तपसा भृतम्। गौरीशापवशादेव ब्रह्माद्यास्त्वपराजिताः ॥ १०६॥
एवं भण्डाऽसुरो लोकान् विजित्याऽसुरनायकः। बबाधे सुरलोकांश्च नगरेषु वृको यथा ॥

"Oh Agastya! I have thus narrated to you about the valour of Bhaṇḍāsura filled with penance. Because of the curse on him from Pārvatī, Brahmā and others were not defeated. That was how Bhaṇḍāsura became the lord of the demons by conquering the worlds and was troubling the heaven just like a wolf in a city. 106, 107

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे पञ्चाशत्तमोऽध्यायः॥

End of thef fiftieth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकपञ्चाशत्तमोऽध्यायः

Chapter 51

श्रृणु कुम्भज तेनैवं निरस्ताः सर्वतोऽमराः। दुःखिताः काननेष्वद्रिदरीष्वन्तर्गुहासु च ॥ १॥
नदीकुञ्जेषु दैत्येशत्रस्ता दैत्यैरलक्षिताः। ऊषुर्दीर्घतमं कालं क्वचिद्दैत्यैर्विलक्षिताः ॥ २॥
आकृष्टास्ताडिताः सेवां कुर्युर्भृत्या यथा तथा। एवं वर्षसहस्राणामतीतं द्विसहस्रकम् ॥ ३॥

Oh Agastya! Listen. The sad gods who were thus driven away by Bhaṇḍāsura, hid themselves for a long time in forests, mountains, caves and river banks fearing the demons. Some of them who were seen by the demons were dragged and beaten and engaged like servants. Like this twenty lakh years lapsed. 1 to 3

तदा क्वचित्तु देवेन्द्रो ददर्शाङ्गिरसं गुरुम्। प्रणम्य तं प्राह शक्रः बद्धाञ्जलिपुटस्तदा ॥ ४॥
गुरो मां पश्य शोचन्तं देवेशं त्वत्समाश्रयम्। चिराय परिदृष्टोऽसि शिष्ये मयि दयां कुरु॥ ५॥

Then once Indra came across somewhere, Bṛhaspati the Guru. Bowing to him with folded hands Indra said thus. "Oh Guru! Look at me the lord of gods who am sad and surrendered to you. I am seeing you after a long time. Please have mercy on this disciple. 4, 5

नाऽहं सोढुमितः शक्तः कष्टमेवंविधं विभो। पुरा विधिः प्रार्थितोऽपि मया भूयः स्वयं जगौ॥
नाधुनास्य प्रतीकारे कालो देवपते श्रृणु। प्रतीक्ष कालं कालेन विना नो सिध्यतीहितम् ॥ ७
तस्याऽद्य वत्सरा वृत्ता असंख्येया युगात्मकाः। न तं कालं प्रपश्यामि लेशतोऽपि सुखावहम्॥
पश्य मां मलिनं दीनं क्षामाङ्गं सर्वतो भयम्। एष कुञ्जः कण्टकितः स्वर्गो नन्दनमेव च ॥ ९
सुधर्मा चाऽत्र मशका गन्धर्वाः स्वरमण्डलाः। वन्दिनः करटा एते शालूराः स्तुतिवाचनाः ॥
रम्भाद्याः खद्योतगणा हंसतूलं शिलातलम्। उपधानं गुल्मपादो मन्त्राऽऽह्वानं शिवाध्वनिः ॥ ११
परिषद्वककङ्काद्याः पटवासो महीरजः। चामराः कण्टकितरुशाखा वात्याप्रवेपिताः ॥ १२
नूनं भाग्यं ममैवैतदित्युक्त्वा मूर्च्छितोऽभवत्।

"Oh Lord! I cannot anymore bear such hardship. Even after my repeated prayers, Brahmā said thus—'Oh Indra! Listen. This is not the time to retaliate. Wait for the time. Without a proper time nothing can be achieved'—After this innumerable Yugas have passed without a sign

of happiness. Look at me who am sullied, helpless, emaciated and totally frightened. This thorny arbour has become my heaven and Nandana garden and my assembly, Sudharmā; the mosquitoes are the singing gandharvas; the crows are the panegyrists, the birds are the bards; the fire-flies are the group like Rambhā; the stone slab is my bed; the base of the bush is my pillow, the cry of the foxes is the sacred chant; cranes and vultures are the members of the assembly; the dust from the earth is my garment; the thorny branches of the trees shaken by the wind are my fans. Such is my fortune indeed." Saying thus Indra became unconscious. 6 to 12

एवं समाचारयुतं पश्यंस्तेन द्रुतं मनः ॥ १३

तं दुःखमूर्च्छितं दृष्ट्वा गुरुः कारुण्यमागतः। समाश्वास्यामरपतिं प्रोवाचाऽऽङ्गिरसो वचः ॥

शृणु देवर्षभ बुधा नानुशोचन्ति कुत्रचित्। आपत्सु हर्षकलिताः संपत्सु समतां गताः ॥ १५

सज्जना विकृतिं नैव गच्छन्ति विशदाशयाः। शोकं जित्वा विमर्शेन सन्धैर्येण महाजनाः॥ १६

प्रभवन्ति शुभायैव कालमात्रप्रतीक्षकाः। शृणु तेऽत्राभिधास्यामि व्यवसायं फलावहम् ॥ १७

Seeing the plight of Indra who had gone unconscious, Bṛhaspati was soon filled with compassion. Then consoling Indra, he said thus: "Oh Best among gods! Listen. The wise are never sorrowful. They will be happy in distress and balanced in prosperity. Broad-minded great people will never be perturbed. Instead they will overcome grief through discrimination and wait with courage for good days. Listen. I will tell you the method of obtaining your results. 13 to 17

तपसा तोष्य भूतेशं प्राप्तवान् सर्वतोऽभयम्। न योनिजैर्मानसैर्वा मृत्युस्तस्य शिवेरितः ॥ १८॥

द्वैविध्यमन्तरा लोके नास्ति कश्चन कुत्रचित्। देवाद्यैः पुरुषैश्चाऽपि नाऽस्य मृत्युरुदीरितः॥ १९॥

अतोऽमरगणैर्युक्तस्त्रिपुरां परमेश्वरीम्। प्रयाहि शरणं नास्ति रक्षकोऽन्यः कथंचन ॥ २०॥

"This demon is fearless by propitiating Lord Śiva who has declared that he cannot be killed by persons born out of the womb or even mind. Other than these two kinds there is no one anywhere in this universe. Also he is declared deathless either by gods or men. Hence surrender to Devī Tripurasundarī. Other than Her, there is no one who can protect you." 18 to 20

इत्युक्त्वा मारुतं देवं दध्यौ देवगुरुस्तदा। ध्यातमात्रो जगत्प्राणः प्रणम्य समुपस्थितः ॥ २१॥

Saying thus Bṛhaspati remembered Vāyu who immediately appeared and bowed to the Guru. 21

वाचस्पतिस्तमाहाऽथ शृणु मारुत मे वचः। त्वं सर्वदागतिः सर्वप्राणश्चाऽपि महाबलः ॥ २२॥
नय शक्रं हिमगिरेः शिखरं व्योममार्गतः। शीघ्रमन्यान् सुरान् सर्वान् पावकप्रमुखानपि॥ २३॥
ततस्ततो दैत्यगणैरानयाऽलक्षितो भृशम्। तत्र पौरुषयोगेन साध्यं सर्वसमीहितम् ॥ २४॥

Then Bṛhaspati addressed him thus: "Oh Vāyu! Listen. You are always moving and you are the life of all and powerful. You carry quickly along the sky path, Indra and all the gods including Agni to the Himālayan peak and bring them back after their work unnoticed by the demons. There they will by their effort obtain their wants." 22 to 24

ओमित्युक्त्वा निमेषेण देवान् सर्वान् समानयत्।
समेता हिमवच्छृङ्गे शक्राद्याः सर्वतोऽमराः ॥ २५॥
अथ वायुं प्रेषयित्वा चाऽऽनिनाय गुणेश्वरान्।
निश्चित्य भण्डदैत्यस्य विजयाय समीहितम् ॥ २६॥
त्रिपुरां परमेशानीं विना नेह गतिः क्वचित्।
एवं विधिमुखा देवास्त्रिपुरां परमेश्वरीम् ॥ २७॥
दध्युः सर्वजगद्धात्रीं निगृहीताक्षमारुताः।
एवं तेषामगाद्ध्याननिष्ठानां वत्सरं शतम् ॥ २८॥

Agreeing to this, Vāyu carried in a minute all the gods. Indra and other gods congregated on the Himālayan peak. They sent Vāyu to bring the trinity gods. Then they decided their course of action to vanquish Bhaṇḍāsura and thought that there was no one other than Devī Tripurasundarī who can help them. Thus Brahmā and other gods, controlling their senses and breath meditated on Devī Tripurasundarī the supporter of the universe. They spent hundred years meditating on Her. 25 to 28

अथ देवा मन्त्रयित्वा त्रिपुराप्रीतिहेतवे। महायागेन त्रिपुरामयजन् तन्त्रमार्गतः ॥ २९॥
समाप्तेऽथ महायागे मन्त्रद्रव्यसुसंभृते। यत्र ब्रह्माऽभवद्ब्रह्मा आचार्यो गुरुरेव च ॥ ३०॥
ऋत्विजः शिवविष्ण्वाद्या यागे तस्मिंस्तदाऽभवन्।

Then the gods after deliberation propitiated Devī Tripurasundarī through a great Yajña with tāntric rites. In that Yajña Brahmā himself took the place of Brahmā and Bṛhaspati was the chief priest. Viṣṇu, Śiva and others were other priests in that Mahāyāga which was replete with Vedic chants and sacrificial material. 29, 30

प्राप्तेऽन्त्यदिवसे तस्मिंश्चिद्भावप्रविभाविते ॥ ३१

यागवन्हौ चिदाकारे महाकुण्डसमेधिते। अयजत् पूर्णयाऽऽहुत्या गुरुर्ध्यायन् पराम्बिकाम्॥ ३२

तदा भक्त्या संस्तुवत्सु देवेषु त्रिपुराम्बिका। प्रादुरासीत् कुण्डमध्याच्चिदग्नेर्ज्वलतोऽन्तरात् ॥

On the concluding day Bṛhaspati meditating on the Transcendental Devī offered the consummating offering into the fire representing consciousness that was ablaze in the great altar. Then as the gods were praising, Devī Tripurasundarī manifested out of the core of that burning sacrificial fire of consciousness. 31 to 33

पूर्णाऽऽहुत्यां हुतायां वै कुण्डे जज्वाल पावकः। योजनैकसमुच्छ्राया ज्वालात्यन्तं व्यवर्धत ॥

तत्राऽभवन्महाशब्दः पर्वतस्येव भिद्यतः। शताशनिनिपातात्मा भिन्दंच्छ्रोत्राणि नाकिनाम् ॥३५॥

ततोऽमराणां चक्षूंषि मुष्णन् प्रौढेन तेजसा। सकृत्सौदामिनीकोटिसंघट्टसदृशच्छविः ॥३६॥

महाप्रकाश उदभूद्वन्हिज्वालान्तरे तदा। महता ध्वनिता तद्वत्तेजसा च बुधास्तदा ॥३७॥

बधिरान्धीकृताः सर्वे मूर्च्छिता अपतन् भुवि। विना गुरुं त्रिमूर्तिभ्यः पतिता सर्व एव ते ॥३८॥

तत्तेजोमध्यतः प्रादुरासीच्छ्रीत्रिपुराम्बिका।

With the consummatory offering, the fire in the altar brightened and its flame spread upto a distance of one yojana creating a sound as if a mountain was shattering and as if a hundred thunderbolts had struck simultaneously damaging the ears of the celestials. Then from the core of the flame emerged a great effulgence equal to a myriad lightnings striking simultaneously that blinded the gods. Blinded and deafened by that brilliance and the sound, all the gods, excepting Bṛhaspati, Brahmā, Viṣṇu and Śiva fell unconscious on the ground. Then from within that brilliance manifested Devī Tripurasundarī. 34 to 38

तरुणारुणपुञ्जाङ्गसंप्रदायतनुच्छविः ॥ ३९॥

विद्युल्लतेव विद्योतत्तनूद्यत्तनुवल्लरी। विद्युल्लताविकसितपूर्णचन्द्राम्बुजानना ॥ ४०॥

Devī Tripurasundarī manifested with a bodily hue like a bunched

redness of the rising Sun; Her creeper-like body was shining like a streak of lightning; Her face looked like full-moon and the blossomed lotus in Her creeper-like shining body; 39, 40

कबरीतिमिरौघोद्यत्सिन्दूरारुणसुप्रभा। तारकाजालवद्व्योमकबरीरत्नभूषणा ॥ ४१ ॥

She was shining with the red vermilion radiating out of Her dark dense hair; The diamonds decorating Her hair resembled the bunch of stars in the sky; 41

दीर्घवेणीभोगिवक्त्रनिर्यत्सीमन्तजिह्विका। सिन्दूरारुणलोहित्याक्षिप्तकेशनभोऽङ्गणा ॥ ४२ ॥

The parting line in Her tresses was like the tongue of Her long snake like plait; Her hair yard was covered by the redness of the vermilion; 42

विपर्यस्तार्धचन्द्राङ्कफाले राजद्विशेषिका। कुन्तलालिगणाकीर्णविकसद्वदनाम्बुजा ॥ ४३ ॥

Her forehead which is like an inverted half-moon was shining with the musk mark; Her blossomed lotus face was crowded with curly locks of hair resembling a swarm of bees; 43

मुखसौन्दर्यसरसीनीलाम्बुजनिभेक्षणा। कन्दर्पकोटिजननमन्त्राऽऽकूतसमीक्षणा ॥ ४४ ॥

Her pair of eyes were like the blue lilies in the pond of Her facial beauty; Her glances were like the mystic chants giving birth to a myriad cupids; 44

क्षीराब्धिकोटिलहरीसंभवाऽपाङ्गसुन्दरा। चाम्पेयकलिकासंपत्प्रपोषकसुनासिका ॥ ४५ ॥

Her side glances were beautiful producing myriad waves of milky ocean; Her lovely nose was like the guardian of a bud of champaka flower; 45

कुरुविन्दाऽऽदर्शशोभाप्रोल्लसद्गण्डमण्डला। अपाङ्गसरिदुन्मज्जत्ताटङ्कमणिनीरजा ॥ ४६ ॥

Her cheeks were shining like mirrors made out of rubies; Her gem-set earstuds were like lotuses protruding in the river of Her side glances; 46

ताटङ्काऽम्बुजसंस्थानमुक्ताऽऽवलिमरालिका। कर्णभूषाकान्तिचापकटाक्षशरसन्ततिः ॥ ४७ ॥

The pearls in Her lotus-like earstuds resembled the swans; Her side

glances were like the arrows shot out from the bow-like effulgence of Her ear ornaments; 47

पक्वदाडिमबीजात्मदन्तलौहित्यदच्छदा। विकसद्रक्तकुमुदाऽऽन्तरकिञ्जल्कदच्छविः ॥ ४८ ॥

Her lips resembling the ripe pomegranate seed were imparting redness to Her teeth; Her bodily hue was like filaments of a blossomed red lily; 48

प्रवालदच्छदोदञ्चद्दन्तकुन्दसुकोरका। मन्दहासक्षीरनिधिप्रवालरदनच्छदा ॥ ४९ ॥

Her jasmine bud-like teeth were sprouting behind the clean coral (lips); Her lips were like the coral creeper in the milky ocean of Her smile; 49

मुखमाणिक्यकमलवृन्ताऽऽभचिबुकोज्ज्वला। मणिग्रैवेयकाकल्पलसद्ग्रीवाऽब्जसुंदरा ॥ ५० ॥

Her bright chin was like a handle to hold Her ruby like lotus face; Her lotus like neck was beautiful with a gem necklace; 50

पाणिरत्नमृणालोद्यत्पद्मकोशस्तनद्वयी। माणिक्यदेहलतिकास्तनस्तबकशोभिनी ॥ ५१ ॥

Her two lotus-calyx like breasts had blossomed out of the stalk of Her gem-like hands; She was beautiful with the flower-bunch-like breasts on Her ruby-creeper-like body; 51

मुखचन्द्रप्रभाभीतिनिलीनकुचकोकिका। मन्दस्मितसरित्पूरखेलत्कुचमरालिका ॥ ५२ ॥

Her breasts were like the geese hiding out of fear of Her facial moonlight; Her breasts were like swans playing in the floods of the river of Her smile; 52

तनुवल्लीशाखिकोद्यत्पाणिपल्लवलोहिता। करप्रवालाऽग्रजपाकोरकाङ्गुलिमण्डिता ॥ ५३ ॥

Her red palms were like the tender sprouts from the branches of Her creeper like body; Her fingers were like the hibiscus buds at the tip of Her tender palms; 53

सृणिपाशधनुर्बाणैर्लसद्बाहुचतुष्टया। वलयाऽङ्गदरत्नोर्मिकूर्पासविलसद्भुजा ॥ ५४ ॥

Her four arms were shining with the goad, the noose, the bow and the arrows; Her arms were beautiful with bangles, amulets, diamond rings and blouse; 54

मुखपद्ममृणालाऽऽभमुक्ताहारलतोज्ज्वला। रोमाऽऽलितनुनालोद्यत्कुचद्वन्द्वाऽब्जकुड्मला ॥ ५५

Her creeper-like pearl necklace was like the stalk of Her lotus like face; Her two breasts were like the lotus buds borne by the thin creeper-like hair streak; 55

रोमाऽऽलिवल्लरीमूलनाभिनिम्नाऽऽलवालिनी। नाभीसरोन्नीतरोमलताशैवालवल्लिका ॥ ५६ ॥

Her navel was like the basin for the creeper-like hair; the hair creeper from Her navel was like moss from the navel pond; 56

कौसुम्बरत्नवसनसमाच्छन्ननितम्बिनी। ऊर्ध्वाऽङ्गधारणामात्रनिमित्तप्राप्तमध्यमा ॥ ५७ ॥

Her hips were covered with red silk garment; the existence of Her waist was guessed by the supported upper body; 57

सूक्ष्माऽभ्राऽऽभांऽशुकाऽन्तःस्थदृश्यतारकभूषणा। माणिक्यकदलीकाण्डपरिभाव्यूरुमण्डला ॥

Her star-like girdle ornament was visible within Her garment covering the subtle space like waist; Her thigh region was defeating the stem of a ruby plantain tree; 58

पद्मरागनिषङ्गाऽऽभजङ्घायुगसुमण्डिता। कमठीपृष्ठविभवसूचनप्रपदाऽन्विता ॥ ५९ ॥

Her beautiful shanks were like ruby quivers; Her foreleg was depicting the grandeur of the tortoise shell; 59

मणिनूपुरसंराजत्किङ्किणीचारुसिञ्जिता। विकसत्पद्मसौभाग्यवदान्यपदपङ्कजा ॥ ६० ॥

The small bells in Her gem-set anklet was melodiously jingling; Her lotus feet was granting grace to the blossomed lotus; 60

पदाम्बुजप्रविलसन्मणिहंसकमण्डिता। नखचन्द्रसुधास्यन्दहृतसन्नततप्तता ॥ ६१ ॥

Her lotus-feet were decorated with gem studded anklets; the ambrosial flow from Her moon-like nails were stealing the scorch of the supplicants; 61

मरालीमन्दगमनकुलाऽऽचार्यपदद्वयी। भक्तवाञ्छावितरणपदमन्दारपल्लवा ॥ ६२ ॥

Her pair of feet were like the family preceptor to the slow graceful gait of the swan; Her feet were like the sprouts of the Mandāra (Kalpavṛkṣa) which bestows the wants of the devotees. 62

एवमाविर्भवन्तीं तां दृष्ट्वा ब्रह्मादयस्तदा। दण्डवत् प्रणता भूत्वा जय देवीति तां जगुः ॥ ६३

Seeing Her who had manifested thus, Brahmā and others prostrated before Her and said "Oh Devī! Be victorious." 63

तत्र वाचस्पतिर्नत्वा भूयः प्रोत्थाय तां पराम्। पश्यंस्तद्दर्शनोद्भूतहर्षवारिधिसंप्लुतः ॥ ६४॥
उत्तंसितकरद्वन्द्वसम्पुटोद्यत्सरोरुहः। नेत्राऽम्बुजस्रवद्धर्षवारिपूरपरिप्लुतः ॥ ६५॥
अस्तौषीदतिसुप्रेमभरगद्गदमन्थरः। रचनाचातुरीमोदैर्मोदयंस्त्रिपुराम्बिकाम् ॥ ६६॥

There Bṛhaspati after bowing many times to the Transcendental Devī rose up and seeing Her, he was immersed in a ocean of joy. Keeping his lotus like palms folded on his head, he was drenched in the flood of tears flowing out of his lotus eyes. Overpowered by extreme devotion he praised Devī Tripurasundarī in a choked voice pleasing Her with his poetic skill. 64 to 66

तव विभवविलासं वर्णितुं मे न शक्तिः यदिदमपि मयोक्तं तावकीनैव शक्तिः।
न हि भवति ततो मे वाक्पतित्वस्य हानिर्यदि भवति तदा स्यात्त्वत्प्रसादस्य हानिः ॥ ६७॥

"Oh Devī! I do not have the ability to describe your glorious deeds. Whatever has been said by me is Your own. Hence there is no danger to my position as the lord of speech. If I fail to praise You it would be because of the absence of Your grace. 67

सुरगुरुरहमेवं वच्मि यत्तत्त्वमेव त्वमहमिदमितीयत्सर्वमम्बत्वमेव।
तत इह न हि मे स्तो हानिलाभौ तरङ्गे मधुरकटुरसौ वा क्षीरसिन्धोरिवाऽन्यौ ॥ ६८॥

"Whatever I speak as the Guru of the gods, is Yourself. You are the entire world consisting of differences like You and me. Just like there is no difference between the sweet waves of milky ocean and other bitter waves; there is no loss or gain for me praising You. 68

यदिह विविधभेदं प्रेक्षते मूढदृष्टिर्मुकुरतलविराजच्चित्रवद्भासमानम्।
यदिदमिह पुरस्ताद्दर्शितं दिव्यरूपं तदपि च कृपया नः पूर्ववन्मायया॒व ॥ ६९॥

"The ignorant person takes the differences in the world as true just like the image in a mirror that appears as existing. We consider the manifestation which You are compassionately showing us, is as ever illusory. 69

विबुधसमुदयानां खं वरं मन्यमानो जननि तव विलासैर्मोहितो मूढबुद्धिः।
तव निरवधिशक्तिं वर्णितुं दृश्यभेदं यतति विहततर्कैस्तैर्थिकस्त्वामजानन् ॥ ७० ॥

"The ignorant person who is deluded by Your glorious deeds thinks that the heaven of the gods is superior. To describe your infinite power he propounds useless logic based on the visible duality. 70

विविधवचनजालैरस्ति नास्तीति पक्षैर्विवदनपरमाणां याति कालो वृथैव।
क्षणमपि जगदम्ब त्वत्कलां चिन्मयीं ये निजहृदि विमृशन्तः संस्थितास्ते हि धन्याः ॥ ७१ ॥

"People waste their time debating with verbosity about the existence and non-existence of this creation. Oh Universal Mother! I consider those as really fortunate or blessed who ponder in their heart just for a moment about Your aspect of Consciousness. 71

विगतविषयतृष्णावासने स्वाऽन्तरङ्गे विमलमुकुरतुल्ये निश्चले स्वात्मनैव।
तव जननि कलां तां योगिनः प्रेक्षमाणाः परमसुखपदस्थास्ते हि धन्या जयन्ति ॥ ७२ ॥

"Oh Mother! Those Yogis who are devoid of sensory cravings who see in the pure and calm mirror of their inner being Your aspect as their own-self are really blessed and victorious having attained the highest bliss. 72

इति चिरतरकालं त्वत्स्वरूपं विमृश्याऽऽन्तरभुवि दृढभावाः स्युर्निसर्गस्वभावाः।
तदनु बहिरशेषं त्वत्स्वरूपं मृशन्तः त्वयि परमविलासास्ते हि योगीन्द्रपूज्याः ॥ ७३ ॥

"Thus those, who for a long period ponder over Your form will acquire a steady perception and reach a natural state and later find Your form and glory in all external existence, are really the Yogis deserving adoration. 73

अहमपि ललिते त्वत्पादपद्मस्य कञ्चित् परिचयमभिगम्याऽन्तः सदा सर्वतोऽपि।
वचनविरचनानां चिन्तनानामपि त्वामणु किमपि विना नाऽवैमि तत्त्वां नतोऽस्मि ॥ ७४ ॥

"Oh Devī Lalitā! Even with a little acquaintance with Your lotus feet I have understood by describing and meditating on You, a very negligible aspect of Your glory. But I have never understood Your totality. Hence I am bowing at Your feet." 74

इति स्तुत्वाऽमरगुरुः प्रणतो दण्डवद्भुवि। गुणभूता विधिमुखा अपि तुष्टुवुरम्बिकाम् ॥ ७५॥

After praying to Devī thus, Bṛhaspati fell prostrate before Her. Then Brahmā and other gods also praised the Devī. 75

जय जय जननि जगल्लयपालनसर्जनविभवे समचितिरूपे।
सर्वाऽऽभासनतनुरपि विततता संविदनुत्तरमात्रशरीरा ॥ ७६॥

"Oh Mother! You are the equanimous Intelligence creating, protecting and destroying the universe. You are the Intelligence which pervades and illumines the entire universe. You exist only as the excellent Intelligence. 76

नैपुण्यमेतद्दर्पणसदृशं बाह्यनिरोधेऽप्यतिचित्रं ते।
विजयत्येतत्तव दुर्घटनाघटनाशक्तिर्महतीसत्ता ॥ ७७॥

"Your skill and power in making the impossible occur within a being as if in a mirror even after controlling external activities is amazingly surpassing. 77

स्वं रूपं तद्विततमपीश्वरि दुर्घटशक्त्या परिमितरूपम्।
कृत्वा दर्शनदृश्यविभेदान् विविधान् सर्वान् परिभासयसि ॥ ७८॥

"Oh Supreme Devī! Though Your form is vast, by your great power you have limited it and by creating differences like seeing and the seen You are illuminating every body. 78

एवं स्वीयं रूपमनेकं परिमितरूपा पश्यन्ती त्वम्।
बन्धकचित्परिमृश्याऽन्तर्यत्नाद्भूयो भासि यथावत् ॥ ७९॥

"By witnessing Your many limited forms and contemplating on their aspects of ignorance You shine again in Your absolute natural form. 79

स्वात्माऽऽदर्शे प्रविततलीलां भावयसीत्थं स्वातन्त्र्यात्त्वम्।
दृष्ट्वा कल्पितमेतत्स्वीयं नन्दस्यनिशं देवि नमस्ते ॥ ८०॥

"By virtue of freedom You are imagining Your vast sport within the mirror of Your Self and seeing that You are always rejoicing. Oh Devī! Salutations to You! 80

सन्ततलीलामिति यः कश्चन शक्त्याऽभिन्नस्तव जानीयात्।
स च लोकानां त्वमिव महेश्वरि लीलाद्रष्टा नन्दति देवः ॥ ८१ ॥

"Oh Maheśvarī! That Lord of the world, Śiva who is not different from You and understands all this as Your sport sees it in the same way as You do and rejoices. 81

गूढं रूपं तव सविलासं द्रष्टुं शक्ता न हि ये दीनाः।
तेषामेतत्परमं रूपं प्रकटितमक्ष्णोः फलसंजननम् ॥ ८२ ॥

"Your supreme visible manifestation is to bless the indigent who are unable to comprehend the glory of Your subtle form. 82

कुङ्कुमशोणं गुरुकुचनम्रं चन्द्रकलाऽऽढ्यं सुललितरूपम्।
सृणिशरचापान् पाशं बिभ्रद्वयमिह भूयः प्रणमामस्तत् ॥ ८३ ॥

"We prostrate repeatedly to Your beautiful form which is red like the saffron, which is bent forward by the weight of the huge breasts, which is decorated with the digit of the moon, which is wielding the goad, the arrow, the bow and the noose." 83

स्तुत्वैवमपि ब्रह्माद्याः प्रणेमुः पादसन्निधौ। अथ तान् प्राह परमा वत्सा उत्तिष्ठत द्रुतम् ॥ ८४ ॥
एषाऽहं कृतसन्नाहा प्राप्ता शत्रुवधाय वः। किं वोऽभिलषितं भूयः प्रतीच्छध्वं सुरेश्वराः ॥ ८५ ॥
त्वमप्याङ्गिरस ब्रूहि वाञ्छितं किं ददामि ते।

Praising Her thus, Brahmā and other gods prostrated at Her feet.

Then the Supreme Devī addressed them thus: "Oh Children! Rise quickly. I have manifested like this ready to kill your foe. Oh Gods! Ask for your wants. Oh Bṛhaspati! You also speak out your desire. I will grant it to you." 84, 85

निशम्यैवं वचो देव्याः प्रोचुर्ब्रह्मादयस्ततः ॥ ८६ ॥

Hearing the words of the Devī, Brahmā and other gods spoke thus: 86

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकपञ्चाशत्तमोऽध्यायः ॥

End of the fifty-first chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

द्विपञ्चाशत्तमोऽध्यायः

Chapter 52

शृणु कुम्भोद्भव मुने ब्रह्मादीनां वचस्ततः। प्राहुर्ब्रह्ममुखा देवीं भक्तिनम्रसुमूर्तयः ॥ १॥
भूय एवं महापत्सु जगतां रक्षणोद्यता। विधेयममरारीणां शत्रूणां प्रविहिंसनम् ॥ २॥
मातः शृणु कथं भण्डदैत्यो भूयस्त्वया हतः। नूनं त्रिलोचनेनाऽसौ सर्वतोऽमरतां गतः ॥ ३॥
कथं वाऽमरकार्यं स्यात् कथं चाऽसुरघातनम्।

"Oh Sage Agastya! Listen to what was spoken by Brahmā and others. Brahmā and others with reverence to Devī said thus: 'You are again ready to protect the world from danger. You should destroy the demons who are our enemies. But please listen. How this demon Bhaṇḍa who has by the blessings of Śiva become deathless, will be killed by You? How will our work be done? How will the demon be destroyed?' 1 to 3

श्रुत्वैवं धातृमुख्यानां वचः सा प्राह शङ्करी ॥ ४॥
मा कृथाः पद्मयोने त्वं शङ्कामत्राऽसुराहतौ। नाऽहं योनिसमुद्भूता मनसा वाऽपि कस्यचित् ॥
अग्निकुण्डसमुद्भूता स्त्रीस्वरूपाऽस्म्यलौकिकी। अप्रसिद्धेन चास्त्रेण निहन्म्येनं महासुरम्॥ ६॥

Hearing Brahmā and others, Devī Śaṅkarī spoke thus: "Oh Brahmā! Do not have any doubt about the killing of the demon. I am not born from the womb or even the mind of anyone. I am a supernatural woman born out of the fire. I will kill the mighty demon employing a rare unknown missile.' 4 to 6

श्रुत्वैवं ललितावाक्यं जहृश्चिन्तां गुणेश्वराः। अथोवाचामरगुरुः पराशक्तिं कृताञ्जलिः ॥ ७॥
देवि त्वां सर्वजननीमेवंरूपां महेश्वरीम्। पश्यन्तु शक्रप्रमुखा भूयासुस्तेन पाविताः ॥ ८॥

Hearing the words of Devī Lalitā, the trinity gods were free from worry. Then Bṛhaspati with folded hands said thus: "Oh Devī! Let Indra and others have a vision of Your Supreme Universal Motherly form by which they would be sanctified." 7, 8

निशम्याङ्गिरसवचः प्राह सा त्रिपुरेश्वरी। शृणु जीव शक्रमुखा नैवं शक्तिमयीं तनुम् ॥ ९॥
ममैते द्रष्टुमप्यर्हा नाऽन्यैर्दृष्टमिदं वपुः। न हि साधारणः कश्चिदेवंरूपां प्रपश्यति ॥ १०॥

यूयं मेऽस्यास्तनोर्भक्ताश्चैतद्ध्यानपराः सदा। अतो वो दर्शितं चैतन्नान्यैर्दृष्टं कदाचन ॥ ११॥
रूपान्तरं परिमितं तत् प्रपश्यतु वज्रभृत्।

Hearing Bṛhaspati, Devī Tripurasundarī said thus: 'Oh Bṛhaspati! Listen. Indra and others are incompetent to see My All-powerful form which has not been seen by others. Ordinary beings can never see this form of Mine. Because you (i.e., Trinity of Gods) are My devotees who are constantly meditating on this form are shown this form which has not been seen by others. Let Indra see My different limited form.'
9 to 11

अथ भूयोऽपि बहुधा प्रार्थयामास तां गुरुः ॥ १२॥
प्रदर्शयैतच्छक्राय चेति सा गुरुमब्रवीत्। यदि मामीदृशीं शक्रः पश्येत्तच्छृणु वाक्यकम् ॥ १३
मां समाराधयतु स श्रीसूक्तविधिना ततः। दर्शयिष्यामि तस्मै स्वमिदं रूपं न संशयः ॥ १४॥
इत्युक्त्वा मूर्च्छितान् देवान् सुधादृष्ट्या प्रबोध्य सा।
अन्तर्धानं ययौ तत्र ब्रह्मादीनां प्रपश्यताम् ॥ १५॥

Then Bṛhaspati requested the Devī many times to show Her form to Indra. The Devī told Guru thus: 'If Indra has to see this form of Mine let him worship Me through the Śrīsūkta method and later I will surely show him My form.' Saying thus the Devī by Her ambrosial glances awakened the unconscious gods and disappeared, witnessed by Brahmā and others.
12 to 15

अथोत्थिताः शक्रमुखा देवाः सर्वे बृहस्पतेः। श्रुत्वा श्रीत्रिपुरादेव्या आविर्भावं ततो वृषा ॥
देवैः सहितो गुरुणा विज्ञातोपासनक्रमः। लक्ष्मीसूक्तविधानेन भक्तिश्रद्धाऽतिनिर्भरः ॥ १७॥
आराधयामास परां त्रिपुरां परमेश्वरीम्। एवं तस्याऽऽराधयतो मासाः षट् पञ्च चात्ययुः ॥ १८॥

Then the gods who got consciousness heard from Bṛhaspati about the manifestation of Devī Tripurasundarī. Then Indra along with other gods initiated by the Guru propitiated Devī Tripurasundarī through the Lakṣmī-sūkta. Eleven months passed in such worship.
16 to 18

तदन्तरे दैत्यगुरुः ज्ञात्वाऽमरविचेष्टितम्। भण्डासुराय तद्वृत्तं ज्ञापयामास सर्वशः ॥ १९॥
शृणु दैत्यपते शत्रुः सुरेशो हिमवद्गिरौ। सांप्रतं परमां शक्तिमुपतिष्ठति भक्तितः ॥ २०॥
सा प्रसन्ना क्षणेनैव त्वां सपुत्रं सबान्धवम्। ध्वंसयिष्यति दावाग्निस्तृणदारुचयं यथा ॥ २१॥

यतस्व तावदेव त्वं यावन्नाशं न यास्यसि। नाऽत्रोपास्यो दृश्यतेऽन्यः साम्नो बलवदाश्रिते ॥
दिवं भुवं समर्प्याऽऽशु सधनं सपरिच्छदम्। इन्द्राय पातालमात्रराज्यस्तां जगदीश्वरीम् ॥ २३॥
प्रयाहि शरणं देवीमन्यथा नाशमेष्यसि। इत्युक्त्वा पूजितस्तेन जगामाभिमतां गतिम् ॥ २४॥

"In between Śukrācārya the preceptor of the demons having known the activities of the gods, completely informed Bhaṇḍāsura and said thus: 'Oh Lord of the demons! Listen. Your enemy Indra is propitiating Devī Parāśakti in the Himalayan Mountain with devotion. Pleased with his worship She will quickly ruin you along with your children and relatives just like a fire that will burn a heap of grass and wood. Hence try to save yourself before getting destroyed. There is no other way out other than conciliation when the enemy is protected by a strong one. So, to escape peril, handover the Heaven and the earth along with the riches and the retinue to Indra and rule only the Nether region and surrender to the Universal Devī.' Saying thus and accepting worship from him Śukrācārya went away to his desired place. 19 to 24

अथ भण्डासुरो दैत्यो मन्त्रिभिर्मन्त्रशिक्षणैः। मन्त्रयामास दैत्योऽसौ सेवितः शून्यके पुरे॥ २५॥

Then the demon Bhaṇḍāsura in his Śūnyaka city secretly discussed with his expert ministers. 25

राज्ञाऽऽज्ञप्ता मन्त्रिणस्ते प्रोचुः स्वस्वमतानुगम्। कश्चित् साम भेदमन्यः परो दानमुवाच ह ॥
दण्डमाहुस्तदा केचिदेवं व्याकुलिता सभा। तदन्तरे विशुक्रस्य पुत्रः शुक्रसमो मतौ ॥ २७॥
श्रुतवर्मेति विख्यातः प्राह नत्वाऽसुरेश्वरम्। शृणु राजन्नर्थशास्त्रमर्यादासहितं वचः ॥ २८॥

"Ordered by the king the ministers expressed their individual views. One of them suggested conciliation. Another one preferred sowing dissensions. The third one recommended the path of bribery. Some others were for attack. Thus there was great confusion in the assembly. The famous Śrutavarma, the son of Viśukra, who was considered as equal to Śukrācārya, bowed to Bhaṇḍāsura and said thus: 'Oh king! Listen. I will talk based on political science. 26 to 28

बाह्यदृष्टिर्दोषवती निसर्गेणैव चञ्चला। दृष्ट्या बुद्ध्याख्यया सत्त्वरूपया विमृशेत् कृतिम् ॥
अविमृश्यकरो वह्नौ पतङ्ग इव नश्यति। सुविमृश्यकरो यस्तु तं संपत् प्रवृणोत्यलम् ॥ ३०॥
मन्त्री वृथाऽभिनिवेशोऽस्फुटदृष्टिर्द्रुतग्रहः। राजाऽभिमतवक्ता च सततं स्वार्थतत्परः ॥ ३१॥

नाशयेद्राज्यसहितं राजानं नाऽत्र संशयः। यथा नौरासनच्छिद्रा सपान्थं नाविकं जले ॥ ३२॥
तस्माद्दुर्मन्त्रिणस्त्याज्या राज्ञा राज्यं बुभूषता।

'External appearance is naturally unsteady and defective. Hence the reality of everything has to be known through intelligence. One who acts thoughtlessly perishes like a moth in the fire. Prosperity follows him who acts thoughtfully. A minister who is uselessly adamant, who lacks clarity, who is hasty, who always agrees with the king and who is selfish will surely ruin the kingdom and the king just like a leaky boat drowns the passengers and the navigator. Therefore a king who cares for his kingdom must abandon bad ministers. 29 to 32

शृण्वहं तेऽभिधास्यामि कर्तव्यानन्तरक्रियाम् ॥ ३३॥
महाराज त्वया देवात्तपसा तोषितात् पुरा। अप्राप्तमभयं स्त्रीभ्यो मत्वाऽल्पमिति ते मुधा॥ ३४॥
तदत्र न हि विस्रंभः पुरा महिषदानवः। राज्यं त्रिभुवने प्राप्य स्त्रिया विनिहतो बली ॥ ३५॥
पुरा शुम्भनिशुम्भौ च बलिनावतिविक्रमौ। हतौ युद्धे चण्डिकया सबलाविति नः श्रुतम् ॥
जये लिङ्गं न हेतुः स्यान्निमित्तं बुद्धिविक्रमौ। अन्यच्च तेऽभिधास्यामि चिरमेतद्धि संस्थितम् ॥

'Please Listen. I will tell you about the future action. Oh King! You obtained boon by pleasing Śiva through penance which is in vain because you have never thought of fear from women thinking them to be insignificant and today we cannot take it for granted. In the past, the mighty Mahiṣāsura who conquered the three worlds was killed by a woman. We have heard that in the past the demons Śumbha and Niśumbha who were extremely powerful and who had a huge army were killed in the war by Caṇḍikā. Other than intelligence and valour, gender has nothing to do with victory. I will tell you another fact that has prevailed over a long time. 33 to 37

दैत्यदानवरक्षःसु यो यः शुभतरो ह्यभूत्। तं तमुद्धरते विष्णुर्मार्गस्थमिव कण्टकम् ॥ ३८॥
तं नः श्रुतं तेन दैत्यरिपुणा हरिणा खलु। तोषिता परमाशक्तिराविर्भूता वधाय ते ॥ ३९॥
होमाऽग्निकुण्डाद्यद्योनिमनोभ्यां न च साऽभवत्।
अमानसाऽयोनिजेभ्यो नाऽमरत्वं त्वया वृतम् ॥ ४०॥

'Viṣṇu plucks out like the thorn in the road all the demons and rākṣasas who become prosperous. We hear that the Supreme Devī,

propitiated by Viṣṇu who is the enemy of the demons, has manifested to destroy you. She has manifested out of the fire in the sacrificial altar and not from any womb or mind. You have not sought deathlessness from the person who is born from other than the womb or the mind.

38 to 40

आचार्यो भगवान् शुक्रः सर्वबुद्धिमतां वरः। स यदाह न चाल्पं तद्विद्धि दैत्यगणेश्वर ॥ ४१॥
तस्माद्वुरूक्तमेवेह युक्तं मे प्रतिभासते। मनीषिणा सर्वयत्नैर्निरस्यं कालजं भयम् ॥ ४२॥
अभये विक्रमो वर्यः शान्तिरेव भयागमे। सर्वथा मूलनाशो हि शक्त्याऽपोह्यः प्रजानता ॥
कृत्ते मूले फलाशा का मूलगोपे फलोदयः।
अत्र मेऽभिमतं राजन् शृणु बुद्ध्या विचारितम् ॥ ४४॥

'Oh Lord of the demons! Do not take it as trifle what has been said by the venerable preceptor Śukra who is eminent among intellectuals. Hence I think that the suggestion by our Guru is suitable. An intelligent person should by all effort avoid peril. Might is best when there is no fear. Only peace is the recourse during danger. A wise person should use all his strength to prevent destruction of the root. Where is the hope for fruits without the root? If the root is protected there would be fruits. In the present context, Oh king, hear my thoughtful opinion.

41 to 44

गुरूक्तरीत्या संशान्ति सम्याद्य प्रकृते पुनः। तपसा पूर्ववद्देवान् शेषं भयमपोह्य च ॥ ४५॥
ततो भूयस्त्रिजगतीं वशे कुरु सुविक्रमः।
इति तेऽभिहितो मन्त्रो नाऽतः क्षेमं भवेत् क्वचित् ॥ ४६॥
विमृश्य यदभीष्टं ते तदाचर न ते चिरम्।

'At this moment become peaceful by following the advice of the Guru. Later you can do penance and get rid of the remaining fear and again by your heroism gain control over the three worlds. This is my opinion and I think that there is no other safe way. Hence act quickly according to your wish after giving a thought to my opinion.' 45, 46

श्रुतवर्मवचः श्रुत्वा भण्डो दैत्यपतिर्वचः ॥ ४७॥
प्राह तं दूषयन्नेव पक्षं दैत्यसभागतः। मर्तुकामस्याऽगदवन्न तत्तस्य ह्यरोचत ॥ ४८॥

"Hearing the words of Śrutavarma, Bhaṇḍa the lord of the demons

criticised him in the assembly. He did not like the suggestion of Śrutavarma just like a person willing to die does not like medicine. 47, 48

तदन्तरे मदोन्मत्तो दैत्यः प्रोवाच भूपतिम्। दैत्येश्वर मया प्रोक्तं शृण्वत्राऽतिसुखावहम् ॥ ४९॥
न प्रवेश्या मन्त्रगोष्ठ्यां बालाः कातरतां गताः। एष बालस्तव भुजबलं नो वेत्ति किञ्चन ॥
भीरोर्विप्रस्योशनसो वाक्यादतितरामयम्। राज्ञां युद्धप्रसङ्गेषु का विप्रस्य भवेन्मतिः ॥ ५१॥
विप्रा वैतानधिषणा वेदविद्याविचक्षणाः। निमन्त्रणविधानज्ञास्तेषां युद्धेषु का गतिः ॥ ५२॥
स्वधीतेस्तीक्ष्णधाराज्ञाः शूराः कुशसमित्स्तृतौ।
न खड्गधारां जानन्ति न शूराः शरसंस्तृतौ ॥ ५३॥
हन्त विप्रैरपि यदि युद्धं मन्त्रेण जीयते। ग्रामसिंहविभीषितैस्तदेभा मूत्रमुत्सृजुः ॥ ५४॥
यदि विप्रा युद्धकृत्यमपि जानीयुरुद्धतम्। तर्हि मत्तेभकुम्भस्य विपाटो जम्बुकैः कृतः ॥ ५५॥
उत्तिष्ठैष क्षणो राजन्न विश्रान्ति समर्हति। योषिद्वा पुरुषो वाऽपि नोपेक्ष्यः शत्रुतां गतः ॥ ५६॥
हन्ताऽद्य योषिदैत्येन्द्रं मेरून्मूलनविक्रमम्। विजेष्यति प्रतापार्कसंतापितजगत्त्रयम् ॥ ५७॥
तदा नीलोत्पलदलैर्निर्भिद्येत महीधरः। कुशाग्रैरपि विद्धः स्याल्लोहशैलो निरन्तरः ॥ ५८॥
अथ वा त्वमिहैवाऽस्व कामभोगपरः सुखम्। मामाज्ञापय ते भृत्यं गत्वाऽहं तान्निमेषतः॥ ५९॥
ब्रह्मादींस्तां च बद्ध्वा वा हत्वा वोपहरामि ते।

At that time one demon intoxicated with arrogance addressed the king thus: "Oh Lord of the demons! Listen to my words that will delight you. Frightened young boys should not be allowed to counsel. This young boy does not at all know about your strength. He is frightened by the words of the scared brahmin Śukrācārya. What can a brahmin understand about the war of a king? Brahmins might know about sacrificial rites; they might be experts in vedic texts; they might know the methods of invoking, but how can they know about war? (**49 to 52**) They might know the sharpness of their studies; they may be adepts to handle kuśa grass and the sacrificial wood, but they are ignorant about the sharp sword and the arrows (**53**). If the brahmins can win a war by chanting mantras then really elephants will urinate being afraid of dogs that are village lions (**54**). If the brahmins can show their strength and fight a war then even jackals can tear the temple of an elephant. (**55**). Oh king! Rise up. This is not the time for taking rest. An enemy, man or woman should not be ignored (**56**). Alas! Today if a woman can conquer you

who can uproot the Meru mountain, who can scorch the three worlds by the heat of valour, then the petals of the blue lily can split the mountain and a massive iron mountain can be shattered by sacrificial grass (**57, 58**). Or else, Oh king! You stay back enjoying royal pleasures and order me your servant. I will quickly capture Her and Brahmā and others or even kill them and place them before you' (**59**).

श्रुत्वैवं दैत्यवचनं प्रहृष्टो भण्डदानवः ॥ ६० ॥
प्रहस्य श्रुतवर्माणं प्राह कालवशं गतः। वत्स किं युद्धवार्ताभिरेव भीतोऽसि वै मुधा ॥ ६१ ॥
नैवमस्मत्कुले कश्चिज्जातो भविताऽपि वा। यः स्त्रियो युद्धवार्ताभिरेव भीतो नपुंसकः॥ ६२ ॥
बालोसि गच्छ कान्ताभिश्चाटुभाषणमर्हसि।
धिङ्मां यस्त्वादृशं चक्रे मन्त्रिणं मन्त्रनाशकम् ॥ ६३ ॥
धीराणामपि धैर्याद्रिवज्रवाक्कौशलं खलम्।
इत्युक्त्वा प्रोत्थितः खड्गहस्तो देवान् विहिंसितुम् ॥ ६४ ॥
कोटिकोट्यसुरैर्युक्तः शूरैश्चित्रायुधैर्ययौ। यत्र शक्रमुखा देवास्त्रिपुरां समुपस्थिताः ॥ ६५ ॥

Hearing the words of the demon, the happy Bhaṇḍāsura who was facing destruction laughed and said to Śrutavarma thus: 'My child! Why are you uselessly afraid even about the news of the war? A eunuch who is afraid of war with a woman was never born or will never be born in our clan. You are yet a lad who is fit to be chatting with women. Fie upon me who made you a minister who can by his mean thunderbolt-like speech shatter the courage of even strong persons and spoil the deliberation.' Saying thus Bhaṇḍāsura with a raised sword followed by myriad armed demons marched to the place where Indra and other gods were worshipping Devī Tripurasundarī. 60 to 65

आगतं भण्डदैत्येशं श्रुत्वा शक्रमुखाः सुराः।
अत्यन्तभीता देवेशीमुच्चैः पाहीति संजगुः ॥ ६६ ॥

Hearing the arrival of Bhaṇḍāsura, Indra and other gods who were extremely frightened, prayed loudly to Devī saying 'Please Protect'. 66

भीतान् विदित्वा त्रिपुरा प्राह नित्यां चतुर्दशीम्।
गच्छ ज्वालामालिनि त्वं रक्ष भीतान् सुरान् द्रुतम् ॥ ६७ ॥

"Seeing the frightened gods, Devī Tripurasundarī said to the

fourteenth Nityā Devī thus: 'Oh Jvālāmālini Go and quickly save the scared gods.' 67

आज्ञप्तैवं यतो दैत्या आयान्त्यमरहिंसकाः।
ज्वालया तान् रुरोधोच्चैः ज्वालामालिनिका शिवा ॥ ६८ ॥

"Thus ordered by Śrī Tripurasundarī, the auspicious Jvālāmālini prevented the demons who torture the gods by surrounding the place with high flames. 68

दृष्ट्वा ज्वालावृतं देशं मत्वा दावाग्निसंप्लुतान्।
हतान् देवान् प्रहर्षेण भण्डदैत्यः पुनर्ययौ ॥ ६९ ॥

"Seeing that place surrounded by flames and thinking that the gods were destroyed by the conflagration, Bhaṇḍāsura happily returned. 69

देवाश्च दैत्यसेनानां श्रुत्वा कोलाहलं भृशम्। वित्रस्ता मर्तुकामास्ते छित्त्वाङ्गानि समन्ततः ॥ ७० ॥
अग्निकुण्डे देवतायाः प्रीतये जुहुवुः पृथक्। अशेषाङ्गानि हुत्वैवं पूर्णाहुतितया तनुम् ॥ ७१ ॥
विशिष्टां होतुकामास्ते पेठुर्मन्त्रानुपांशुतः।

"The gods, hearing the great uproar among the army of the demons, were frightened and deciding to die, cut off their limbs and offered them to the fire in the altar to please the Devī. After offering all the limbs they desired to offer their entire body as a consummatory oblation and whispered mantras. 70, 71

तदन्तरे सा त्रिपुरा भक्तरक्षापरायणा ॥ ७२ ॥
कुण्डमध्यादाविरासीत्तडित्कोटिसमप्रभा। जातश्चटचटाशब्दः कुण्डमध्यान्महोन्नतः ॥ ७३ ॥
ज्वाला व्यवर्धतातीव वह्नेस्ते ददृशुः सुराः। ज्वालामध्ये महादेवीं सर्वसौन्दर्यसन्ततिम् ॥ ७४ ॥
हृष्टा जय जयेत्युच्चैरवोचुर्दण्डवन्नताः। अथोत्थाय शक्रमुखास्तुष्टुवुस्तां महेश्वरीम् ॥ ७५ ॥

"At that time, Devī Tripurasundarī intent on protecting Her devotees manifested effulgent like a myriad lightnings from the core of the altar. A very loud crackling sound was heard from the centre of the altar. The flame increased excessively. The gods saw in the middle of that flame, the Devī who was beautiful in all respects. With great joy they shouted slogans of victory and prostrated before Her. Then Indra and other gods rose up and chanted prayers to Maheśvarī. 72 to 75

आजग्मुर्ब्रह्मविष्ण्वाद्या मुनयश्चर्षयस्तदा। पुष्पवृष्टिरभूद्व्योम्नो नेदुर्दुन्दुभयोऽपि च ॥ ७६॥
ववुर्वाताः सुखस्पर्शाः सुगन्धा मृदुसञ्चराः। ब्रह्माद्याः सर्वतस्तस्याः पूजां चक्रुर्यथाविधि ॥ ७७
महोपचारमाल्याद्यैरुपहारैर्विशेषतः। विविधैर्भक्ष्यभोज्याद्यैरासवैः पिशितैरपि ॥ ७८॥
एवं संपूज्य देवेशीं तोषयामासुरुच्चकैः। गायनैर्नृत्यवाद्याद्यैरुत्सवैरपि भूरिशः ॥ ७९॥

"Then Brahmā, Viṣṇu, Śiva, the sages and the seers arrived there. Flowers showered from the sky amidst the sound of kettle-drums. A fragrant breeze was blowing slowly and soothingly. Brahmā and others worshipped Her as stipulated. The Devī was pleased by many services like garlands, foods, liquor, meat, songs, dance, instrumental music and festival. 76 to 79

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे द्विपञ्चाशत्तमोऽध्यायः॥

End of the fifty-second chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

त्रिपञ्चाशत्तमोऽध्यायः

Chapter 53

अथ शक्रमुखा देवीं दृष्ट्वा तां परमेश्वरीम्। विधातृमुख्यानूचुस्ते देव्याः संस्थानहेतवे ॥ १॥

Then seeing the Supreme Devī, Indra and others requested Brahmā and others that the Devī should be provided with a place to stay. 1

श्रुत्वाऽमरवचो ब्रह्ममुखास्तां जगदीश्वरीम्। प्रणम्य प्रार्थयामासुर्यत्तच्छृणु घटोद्भव ॥ २॥
परमेश्वरि शक्राद्यैस्तव संस्थानमीहितम्। अस्यां जगत्यां यन्नित्यं पश्यामस्त्वां महेश्वरीम् ॥ ३॥
वयं गुणेश्वरा नित्यं त्वत्कृपाप्तमहित्वतः। प्राप्य त्वदीयं ते लोकं पश्यामस्त्वत्पदाम्बुजम् ॥ ४॥
एते शक्रादयो देवा नियत्या नियतास्तव। ब्रह्माण्डभेदं नार्हन्ति तत्त्वां द्रष्टुमभीप्सवः ॥ ५॥
तदत्र लोकं निर्माय निवासं कर्तुमर्हसि।

"Oh Agastya! After hearing the gods, listen to what Brahmā and others after bowing requested the Universal Empress. 'Oh Parameśvarī! Indra and others desire Your presence here by which they can see You everyday. By Your grace, we the lords of the tendencies (Sattva, Raja and Tamas) can see Your lotus feet by reaching Your abode. But Indra and others subjected to the conditions of creation cannot penetrate the Universe and see You. They however long to see You. Hence create an abode here itself and stay here.' 2 to 5

प्रार्थितेत्थं ब्रह्ममुखैः त्रिपुराम्बा महेश्वरी ॥ ६॥
मेरुशृङ्गे विश्वकर्मनिर्मिते नगरे शुभे। अवसत्सपरीवारा यथा लोके स्वके तथा ॥ ७॥
अथार्थिता निजाऽर्धांशविभागपरिकल्पितम्। कामेश्वरं पतिं चक्रे समूढाऽभवदम्बिका ॥ ८॥

Thus requested by Brahmā and others, Devī Tripurasundarī stayed in the auspicious city constructed by Viśvakarma atop the Meru peak along with Her retinue in the same way as in Her original abode. Then the universal Mother as requested by them fashioned Kameśvara from Her half body and wedded Him and stayed with Him. 6 to 8

इत्थं हयास्यगदितं निशम्य घटसम्भवः। पप्रच्छ विभवश्रुत्यां परायां जातकौतुकः ॥ ९॥
हयग्रीव दयासिन्धो कुत्रसंस्थं हि तत्पुरम्। कीदृशं किं प्रमाणं च यस्मिन् वसति सा परा ॥

इन्द्रादीनामप्रवेश्यं विश्वशिल्पिः कथं नु तम्। ज्ञातवान्नाम किं तस्य संस्थानंचापि कीदृशम् ॥
अथाऽपि शक्रप्रमुखैः श्रीसूक्तविधिना ननु। आराधिता सा त्रिपुरा प्रसन्नाऽभवदम्बिका ॥ १२
विधानं कीदृशं तस्य सूक्तं चापि कथं विधम्। किं माहात्म्यं भवेत् सूक्तमेतन्मे वक्तुमर्हसि॥
भक्तस्य तव शिष्यस्य कृपां कुरु हयानन।

Hearing the narration from Hayagrīva, Agastya keen on knowing the glory of the Supreme Devī inquired again thus: 'Oh Compassionate Hayagrīva! Where is that city wherein stays the Transcendental Devī? How does it look? How vast is it? How did the universal sculptor get to know about it which is unapproachable by Indra and others? What is its design? Did not Devī Tripurasundarī who was worshipped through the method of Śrī-Sūkta by Indra and others, bless them? What is that method? What is that mantra? What is its greatness? Oh Hayagrīva! Tell all this to me who is your disciple and devotee and bless me.'

9 to 13

इत्थं पर्यनुयुक्तः स हयास्यो मुनिसत्तमः ॥ १४॥
मत्वा योग्यं हि तच्छ्रुत्वा निजगाद स हर्षितः।

"The great sage Hayagrīva who was thus inquired, thought it to be appropriate and narrated with joy thus: 14

शृणु कुम्भज वक्ष्यामि भक्तिश्रद्धायुतो ह्यसि ॥ १५॥
नैतदश्रद्दधानाय चाभक्ताय शठाय च। वक्तुमर्हं सर्वथैव धन्योऽसि त्वं महीतले ॥ १६॥
यत्कथाश्रवणोत्साह ईदृशस्तव दृश्यते। एतस्य कारणं वेद्मि नैतदल्पफलं मुने ॥ १७॥
गुणमूर्तिषु सर्वेषां भक्तिः साधारणी भवेत्। त्रिपुरापादभक्तिस्तु दुर्लभा सर्वतो भवेत् ॥ १८॥

'Oh Agastya! You have devotion and faith. I will answer you. This knowledge should never be disclosed to him who has no belief and devotion and who is perfidious. You are blessed on this earth because you are very much enthusiastic to listen to Her story. Your interest is not a result of small merit. Devotion towards gods with tendencies is quite common. But devotion to the feet of Devī Tripurā is rather rare.

15 to 18

यत्र स्यात्त्रिपुराभक्तिस्तज्जन्म चरमं भवेत्। शिवविष्ण्वादिभक्तिस्तु द्वारमत्र प्रकीर्तितम् ॥ १९
क्रमेणाराध्य विष्ण्वादीन् प्राप्य श्रीपादसेवनम्। मुच्यते सर्वथा जन्तुर्नान्यथा कल्पकोटिभिः ॥

शिवः शक्त्या युक्तो यदि भवति शक्तःप्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि।
अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति॥

Only if conjoint with Śakti, would Śiva become capable of creating the universe. Otherwise the God is unable to even stir. While so, how can one who has acquired no merit be able to bow to or even praise Thee, who are adored even by Viṣṇu, Śiva and Brahmā?

Saundaryalaharī, Stanza 1

'The birth in which a person attains devotion to Devī Tripurasundarī will be his final birth. Devotion towards Śiva, Viṣṇu and others is considered as the beginning of the path. After gradually worshipping Viṣṇu and others, a person will get into the worship of the Sacred Feet of the Devī and get completely released. Other than this method one cannot attain liberation even after myriads of Yugas. 19, 20

अत्रोपपत्तिं वक्ष्यामि संशयस्ते भवेन्न हि। लोके साम्राज्ययुक्तस्य येऽनुरागस्तारतम्यतः ॥ २१॥
मुख्या मध्यास्तथा हीनास्ते तुष्टाः स्वपदं प्रति। अनुरोधं स्वोपरिस्थप्राप्तौ मार्गं दिशन्ति च ॥
यथाऽदौ द्वारिकस्तुष्टो द्वारेष्वप्रतिबन्धनम्। प्राङ्गणेशप्राप्तिमाप दिशत्येव घटोद्भव ॥ २३॥
ब्रह्माद्या गुणसंभूतास्तत्समाराधका इति। न सन्देहस्तव भवेत् सुप्रसिद्धतयैव च ॥ २४॥
वस्त्वद्वैतेऽपि लौकिक्या दृष्ट्या तन्नियतेः स्फुटम्। मुख्यगौणप्रभेदश्च यथा देहेषु वै शिरः ॥

'Regarding this I will tell you the reason so that you will have no doubt. In this world an emperor will have a graded attachment towards his people, like important, average and least important. These persons if pleased will grant higher positions to their juniors. Oh Agastya! It is like this. If the gatekeeper is pleased there will be no problem for entry. Similarly if the one in charge of the courtyard is pleased, further entry can be had. Thus let there be no doubt in the well-known fact that Brahmā and others born out of the tendencies are the worshippers of Devī Tripurasundarī. Though in reality there is no difference between Devī and all, from the worldly angle differences like important, subordinate and so on exist just like the importance to the head in a human body. 21 to 25

त्वं महाभाग्यवान् ब्रह्मन् प्राप्तो यच्छ्रीपररतिम्। एतत् सङ्गस्य माहात्म्यमहो भाग्यमहो तपः ॥
शृणु ब्रह्मंस्तव परापादभक्तिप्रयोजकम्। यत्ते प्रिया सती लोपामुद्राख्या राजकन्यका ॥ २७॥
पुरा सा पितृगेहस्था प्राप भक्तिं परापदे। तद्धेतुं ते प्रवक्ष्यामि न तज्जानाति कश्चन ॥ २८॥

'Oh Brahmin! You are very fortunate in having devotion to Devī Tripurā which is the result of good association. Your wealth and your penance are really wonderful. Listen. I will tell you the reason for your devotion to Devī Tripurasundarī. I will tell you how the royal girl Lopāmudrā who is your dear wife while she was in her father's house long ago acquired devotion towards the lotus feet of Devī. No one knows about this. 26 to 28

त्रिपुरामुख्यशक्तिस्तु भगमालिनिकाऽभिधा। तत्सेवनपरो राजा सर्वदा सर्वभावतः ॥ २९॥
बाल्यादियं शुद्धचित्ता पितृसेवापरायणा। पितुर्दृष्ट्वोपासनायाः क्रमं देव्या यथाक्रमम् ॥ ३०॥
राज्यकर्म करे तस्मिंस्तां समाराधयत्यसौ। एवं चिराराधनेन भक्त्या भावनयापि च ॥ ३१॥
तुतोष सा भगवती वरेण समच्छन्दयत्। वव्रे चाऽसौ सर्वजगत्पूज्यायाः पादसेवनम् ॥ ३२॥
प्रसन्ना साऽपि सद्विद्यां त्रैपुरीं समलक्षयत्। लक्षिता चाऽपि तां विद्यां वाक्समुद्रपरिप्लुताम् ॥
समुद्धरद्रत्नमिव ततस्तस्य प्रसादनात्। विद्या ऋषित्वं संप्राप्ता तन्नाम्ना सा स्फुटङ्गता ॥ ३४॥
तस्याः सङ्गप्रभावेण तव भक्तिसमुद्गमः।

'The prominent Śakti of Devī Tripurasundarī is known as Bhagamālinī. The king was always engrossed in Her worship. The pure-minded Lopāmudrā right from her young age, was engaged in the service of her father and was exposed to the procedures of the worship of Devī. While the king was taking care of the kingdom, Lopāmudrā worshipped the Devī. Thus after a long period of devoted and contemplated worship, Devī was pleased with her and prompted her to seek a boon. Lopāmudrā sought the service of the lotus feet of the universally adored Devī. Pleased with her, the Devī initiated her into the auspicious mantra of Śrī Tripurā. Lopāmudrā picked up that Vidyā which was like a diamond immersed in the ocean of vocabulary. Then by the grace of that mantra she came to be known as its seer and the mantra was termed by her name. Because of your association with her as her husband, you are also devoted to Devī Tripurā.' 29 to 34

इति श्रुत्वा कुम्भभवः पत्न्या विभवविस्तरम् ॥ ३५॥
प्रसन्नः पूजयामास पत्नीं श्रीपादतत्पराम्।

"Agastya, hearing the vast glory of his wife was happy and adored her who was devoted to the Sacred feet of the Devī. 35

अथावदद्धयास्योऽपि प्रसन्नः कुम्भजन्मने ॥ ३६॥
शृणु ते संप्रवक्ष्यामि कलशीसुत संयतः। श्रीसूक्तस्य विधानं यत्पृष्टं परमपावनम् ॥ ३७॥
न वक्तव्यमभक्ताय नाऽन्यदेवपराय च। विद्येवैतद्गोपितव्यं सर्वत्राऽतिसुगोपितम् ॥ ३८॥

Then Hayagrīva pleased with Agastya said thus: 'Oh Agastya! Listen with concentration. I will tell you the extremely sacred procedure of Śrī Sūkta about which you had inquired. This should not be disclosed

to a non-devotee and also to him who is devoted to another deity. Just like the Śrī Vidyā mantra, this should be secretly guarded. 36 to 38

श्रीसूक्तं षोडशर्चं तदादि वेदसमुद्भवम्। पुरा श्रिया सुदृष्टं तद्वेदाब्धेः सम्यगुद्धृतम् ॥ ३९॥
तेनाऽऽराध्य परां शक्ति त्रिपुरां सुविधानतः। संप्राप्ता लोकमातृत्वं सर्वपूज्यत्वमागता ॥ ४०॥
आराधिता वत्सराणामर्बुदान्येकविंशतिः। प्रसन्ना छन्दयामास वरेण त्रिपुरा परा ॥ ४१॥

'Śrī Sūkta with its origin in the Veda has sixteen mantras (Ṛks). In the past it was sighted by Lakṣmī and drawn out of the ocean of Veda. By worshipping the Transcendental Śakti with it Lakṣmī became the universal Mother and universally worshipped. Propitiated for twenty hundred million years [one Arbuda = one hundred million years] the pleased Supreme Tripurasundarī offered a boon to Lakṣmī. 39 to 41

तया वृतं च सायुज्यं ततः प्राह पराम्बिका। वत्से त्वया विना विष्णुरप्रभुः परिपालने ॥ ४२॥
अपालितं तेन चैतद्विशीर्येत निमेषतः। ततो मे नियतेर्भङ्ग एव नार्हसि संप्रति ॥ ४३॥
तत् साम्प्रतं दिशाम्येवं त्वदाख्यां सर्वदाऽप्यहम्।
धारयामि स्वरूपं च तत्ते वक्ष्यामि श्रूयताम् ॥ ४४॥

'Lakṣmī asked for being totally absorbed into Devī Tripurā. Then the Supreme Devī said thus: "My child! Without you, Viṣṇu will not be able to protect the world. Without protection the world will perish. This would mean the flouting of the laws of My creation. At present you will not be liberated. But I will always bear your appellation in My mantras and retain your form. Listen. I will tell you about this. 42 to 44

श्रीविद्येत्यहमाख्याता श्रीपुरं मे पुरं भवेत्। श्रीचक्रं मे भवेच्चक्रं श्रीक्रमः स्यान्मम क्रमः ॥
श्रीसूक्तमेतद्ध्रुयान्मे विद्या श्रीषोडशी भवेत्। महालक्ष्मीत्यहं ख्याता त्वत्तादात्म्येन संस्थिता ॥
त्वं चतुर्धा मत्समीपे पूजां प्राप्स्यसि संस्थिता। यद्यत्तव प्रियं लोके तन्ममाऽपि प्रियं भवेत् ॥
पूज्यसे भार्गवे वारे भक्तैस्त्वं सुविधानतः। तत्राऽहमपि पूज्या स्यां भक्तैरपि विशेषतः ॥

"I will be known as Śrīvidyā; My abode will be Śrīpura; My mystic diagram will be Śrīcakra; the mode of My worship will be Śrīkarma; the mantra will be Śrī Sūkta; My Śrīvidyā mantra will have sixteen letters; I will be known as Mahālakṣmī who is one with you. You will stay near me in four forms and receive worship. Whatever is dear to you in this universe will be dear to me also. You will be worshipped by devotees

as per rituals on Fridays. I will also be worshipped by devotees specially on Fridays. 45 to 48

तत्र सूक्तभवैर्मन्त्रैः पूजिता ह्युपचारकैः। हुताऽपि विविधैर्द्रव्यैः प्रसन्ना वाञ्छितार्थदा ॥ ४९॥
अभिषिक्ता च ललितैर्दुग्धाद्यैः फलजै रसैः। सर्वकामप्रदा तस्य यन्त्रे मूर्त्यादिकेऽपि वा ॥
नित्ये नैमित्तिके काम्ये पूजनेऽन्यत्र चापि मे। लक्ष्मीसूक्तं षोडशर्चं देव्या स्नानविधौ पठेत् ॥
सकृदावर्तनाल्लक्ष्मीः सदा तस्य गृहे वसेत्। पूजाऽशक्तौ केवलं वा सूक्तं तं यः पठेत् सदा॥
तस्याऽखिलं कृतं पूर्णं भवेत्तुष्टा भवाम्यहम्। विद्याऽपि त्वत्समायोगाद्भविष्यति मम प्रिया ५३॥

"Pleased with worship adopting Śrī Sūkta mantras and oblations of different articles, I will grant the desires. I will grant all desires to him who bathes My mystic diagram (Yantra) or My idol with sweet milk and fruit juices. One should recite Śrī Sūkta during daily worship and on special days and so on while bathing the Devī. Even by one recitation Lakṣmī will permanently stay in his house. The one who is unable to worship, if he recites the Śrī Sūkta it would equal a complete worship and I will be pleased and he would because of contact with your mantra obtain my fond Śrīvidyā 49 to 53

अहं विद्यात्मिका यत्तद्बीजं ते सर्वशोभनम्। पूर्णा तेन समादिष्टा महाश्रीषोडशाक्षरी ॥ ५४॥

"I am the fifteen lettered mantra. This will attain completeness when joined with your most auspicious seed letter (श्रीं) and becomes the great Ṣoḍaśākṣarī mantra. 54

उपचारेषु पूजाया मन्त्रान् सूक्तभवान् पठेत्। सा पूजा स्यान्महापूजा प्रसन्नाऽहं ततो द्रुतम् ॥
सूक्तेऽर्थरूपा गुप्ताऽहं मद्बीजं चापि गोपितम्। पूर्णरूपा प्रार्थिताऽहं ऋषिभिः पावकात् पितुः॥
नाऽन्यत्प्रियतरं लोके त्वत्सूक्ताद्भवति क्वचित्। त्वमहं देव्यहं त्वं च नाऽवयोरन्तरं भवेत् ॥
ईक्षते योऽन्तरं तस्य भवेयुः परमापदः। इति दत्वा वरं तस्यै रमायै त्रिपुरा परा ॥ ५८॥
जगाम व्योमतां सद्यः प्रोक्तमेतद्घटोद्भव। श्रीसूक्तस्य महित्वं ते नैतद्ब्रूयाः कथञ्चन ॥ ५९॥
अभक्तेषु शठेष्वन्तः श्रद्धाविरहितेषु च।

"By reciting the Śrī Sūkta mantras during worship, that worship will be a great worship and I will be pleased quickly. I am hidden in the Sūkta as its meaning. My seed letter is also hidden in it. Requested by the seers My complete form will be visible through fire who is my

father. No other Sūkta in this world is as dear as your Śrī Sūkta. You are Me and I am you. There is no difference between us. Anyone who sees a difference will meet with great danger." Devī Tripurasundarī granting thus the boon to Lakṣmī immediately vanished into the sky. "Oh Agastya! I have narrated to you the greatness of Śrī Sūkta which should not be told to non-devotees, fraudulents and faithless persons. 55 to 59

अथ वक्ष्ये श्रीपुरस्य वृत्तं लोकोत्तरं शृणु ॥ ६० ॥
यस्य श्रवणमात्रेण सर्वपापैः प्रमुच्यते। यदा सा परमा देवी प्रार्थिता विधिमुख्यकैः ॥ ६१ ॥
शक्रादीनां दर्शनार्थं स्थितिं कुर्विति कुम्भज। अङ्गीचकार संस्थानं लीलाविग्रहधारिणी ॥ ६२ ॥

"Next I will tell you about the extraordinary legend about Śrīpura, hearing which one will get rid of all sins. Oh Agastya! When the Supreme Devī was requested by Brahmā to stay in a place where Indra and others can see Her, the Devī who assumes forms for sport had consented. 60 to 62

ततस्तत्वष्टारमाहूय मेरुशृङ्गे महोन्नते। आज्ञापयद्विधिर्देव्याः श्रीपुरस्य विनिर्मितौ ॥ ६३ ॥
विश्वकर्मा तथाऽऽज्ञप्तः प्रणम्य प्रपितामहम्। भगवन्न मया ज्ञातं तत्पुरं कुत्र संस्थितम् ॥ ६४ ॥
किं प्रमाणं किमाकारं किम्मयं किं विधं स्थितम्।
एतन्मे शंस भगवन् विधास्येऽहं निशम्य तत् ॥ ६५ ॥

"Then Brahmā called the divine sculptor Tvaṣṭā and ordered him to construct the Śrīpura for the Devī on the peaks of the tall Meru mountain. Ordered thus Viśvakarma bowed to Brahmā and said: 'Oh Lord! I have no idea of such a city. What are its dimensions? What is its design? Of what is it made? How is it situated? Please tell me all this and then I will construct it.' 63 to 65

अथ प्राह जगत्स्रष्टा शृणु विश्वकृते ब्रुवे। श्रीपुरस्य प्रमाणं च संस्थानं प्रकृतिं तथा ॥ ६६ ॥
रूपञ्चाऽपि स्फुटतरं सावधानमनाः शृणु। यच्छ्रुत्वा त्रिपुरापादभक्तिमासादयेच्छुभाम् ॥ ६७ ॥
कनकाद्रिः सुमेर्वाख्यो जगच्चित्रकलेवरः। तस्य मध्ये महाशृङ्गो यश्चतुश्शतयोजनः ॥ ६८ ॥
तत्र श्रीत्रिपुरादेव्याः पुरं कुरु जगत्कृते। श्रुत्वा मया यथाप्रोक्तं कर्तव्यं सुविधानतः ॥ ६९ ॥
मनोहरं चारुतरं वप्रभेदसुशोभितम्। यथा जगत्प्रतिकृतिस्तन्मे निगदतः शृणु ॥ ७० ॥

"Then Brahmā told Viśvakarma to listen. 'I will tell you about the dimensions, location and form of the Śrīpura very clearly. Listen with patience. There is a wonderful golden mountain called Sumeru. At its top there is a region of four hundred Yojanas. [One Yojana is eight or nine miles). You have to build the city of Devī Tripurasundarī according to architectural rules for the benefit of the world after hearing from me. It should be attractive and beautiful with many ramparts representing a replica of the universe that I am going to explain.'

66 to 70

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे त्रिपञ्चाशत्तमोऽध्यायः॥

End of the fifty-third chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

चतुःपञ्चाशत्तमोऽध्यायः

Chapter 54

अनेककोटिसंख्यानां ब्रह्माण्डानां बहिःस्थितः। ऊर्ध्वतोऽनन्तसंख्याकः सुधासिन्धुर्जगत्कृते॥ १॥
सुमेरुसदृशोन्नम्रनृत्यद्वीचीतरङ्गकः। तस्य मध्ये मणिद्वीपः प्रभाक्षिप्ततमस्ततिः ॥ २॥
योजनानां कोटिशतैर्विस्तृतोऽतिमनोहरः। कल्पद्रुमवनैश्चित्रैश्चित्रिता परितः स्थली ॥ ३॥
तत्र स्थितं पुरं तस्याः सर्वरत्नसमुज्ज्वलम्। योजनानां चतुर्लक्षैर्दीर्घायामसुविस्तृतम् ॥ ४॥
तावन्मितस्तस्य सालो लोहसारमयस्थितः। चतुरस्रः सर्वभद्रः समुज्ज्वलितदिक्तटः ॥ ५॥
चतुःसहस्रमुन्नम्रो योजनानां सवप्रकः। चतुर्द्वारयुतो बाह्ये परिखेण विराजितः ॥ ६॥

'Beyond many myriads of universes, lies the ocean of nectar which is infinitely huge with dancing tides as high as the Sumeru mountain. In the centre of that ocean is the attractive island of the gems that is driving away by its effulgence the array of darkness and which is spread over hundred crore Yojanas. It has many forests of Kalpaka trees that are wonderful. In that island is the city of Devī Tripurasundarī containing all kinds of diamonds and spread over four lakhs of Yojanas. Of the same dimension is the strong Iron square fort which illuminates the directions. The iron fort is four thousand Yojanas wide with ramparts, main gates in the four directions and trench all around. 1 to 6

तदन्तः सप्तसाहस्रयोजनान्तरितः स्थितः। प्राकारः कांस्यरचितः प्रोक्तमानोऽतिभासुरः ॥ ७॥
तदन्तरे कल्पवृक्षवाटीगणशताऽऽकुले। दशयोजनविस्तीर्णवापीशतविराजिते ॥ ८॥
शतयोजनविस्तीर्णप्रफुल्लकमलाकरैः। दिक्ष्वष्टसु युतेष्वायसाऽर्धमयबहिर्भुवि ॥ ९॥
कांस्यक्लृप्तान्तरभुवि नानापक्षिमृगैर्युते। कमलाऽऽकारान्तर्भुवि क्लृप्तकांस्यगृहाष्टके ॥ १०॥
अनेकचित्ररचिते पञ्चावरणराजिते। शतयोजनविस्तारसमुन्नम्रे सुशोभिते ॥ ११॥
महासने महाकालः कालीसंश्लिष्टविग्रहः। त्रिपुराम्बापादसेवाप्राप्तसौभाग्यनिर्भरः ॥ १२॥
आत्मानमष्टधा कृत्वा स्थितो गेहाष्टके पृथक्। असंख्यपरिवारौघैः सेवितः सततं स्थितः॥ १३॥

'In the interior of the iron fort at a distance of seven thousand Yojanas lies the bronze shining fort. Between the iron and the bronze forts there are hundreds of Kalpaka trees, hundreds of wells each ten yojanas wide, lotus ponds each hundred yojanas wide, the flooring is

made up of equal proportion of iron and bronze; There are many kinds of birds and animals; in the eight directions there are eight bronze houses situated on lotus-shaped platforms and each house has many paintings and five enclosures and hundred yojanas high and beautiful. In those eight houses is seated on a high throne Mahākāla assuming eight forms and embraced by Kālī and attended by a large number of servants and filled with pomp acquired by serving the feet of Devī Tripurā. 7 to 13

अन्तः कांस्यमयाद्बप्रात् प्रोक्तयोजनदूरतः। प्राकारस्ताम्ररचितस्तरुणारुणसम्प्रभः ॥ १४ ॥
प्रोक्तमानद्वारवापीपद्मिनीगृहमध्यभूः। बहिरन्तः कांस्यताम्रमयस्थलयुताऽन्तरः ॥ १५ ॥
तदन्तरं प्रोक्तवत्तु कल्पवृक्षवनैर्युतम्। गृहेषु राजते तेषु वसन्तर्तुः सुपेशलः ॥ १६ ॥
मधुमाधवशक्तिभ्यां सेवमानः पराम्बिकाम्। संयुतः स्वपरीवारैः समेधते निजश्रिया ॥ १७ ॥
सालमानं द्वारमपि वापिकाः पद्मिनीभुवः। प्रोक्तरीत्यैव विज्ञेया विशेषः प्रोच्यते क्रमात् ॥ १८ ॥

'In the interior of the bronze fort, at a distance of seven thousand yojanas is situated the copper fort, bright like the rising Sun and has the same number of gates, wells and lotus shaped dwellings. The ground between the bronze and the copper forts is made of bronze and copper and has the Kalpaka garden wherein exists the lovely spring season served by the śaktis Madhu and Mādhava worshipping the Devī. The spring season shines there with its attendants. The dimension of the fort, the gates, wells are as described earlier. Anything special will be told as it comes up. 14 to 18

अथ सीसमयः सालः सन्तानवनमण्डितः। ग्रीष्मर्तुः संस्थितः शुक्रशुचिशक्तिपरीवृतः ॥ १९ ॥

'Then deep inside is the lead fort with the garden called as Santānavana wherein exists the summer season associated with Śukra and Śuci śaktis. 19

आरकूटमयो वप्रो हरिचन्दनवाटिकः। नभोनभस्यशक्तिभ्यां वर्षर्तुस्तत्र शोभते ॥ २० ॥

'Next is the brass fort with sandal-tree garden called as Haricandanavātika where shines the rainy season along with Nabha and Nabhasya śaktis. 20

पञ्चलोहमयः सालः मन्दारवनमण्डितः। शरदृतुरिषोर्जाभ्यां शक्तिभ्यां तत्र राजते ॥ २१॥

'Next is the pañcaloha fort (an alloy of five metals) with the Mandāra garden where shines the autumnal season with its śaktis Āśvayuja Lakṣmī and Kārtika Lakṣmī. 21

ततो राजतसालो वै पारिजातवनावृतः। सहस्सहस्यशक्तिभ्यां हेमन्तस्तत्र राजते ॥ २२॥

'Next is the silver fort with the Pārijāta garden where shines the winter season with its śaktis Saha and Sahasya. 22

तपनीयमयस्सालो बालसूर्यशतप्रभः। कदम्बविपिनं तत्र हालाऽऽमोदसुमेदुरम् ॥ २३॥
भृङ्गसङ्गीतमधुरं लास्यगीतर्द्धिसंकुलम्। कीरमण्डलचाटूक्तिमधुरध्वनिसुन्दरम् ॥ २४॥
तत्र सा मन्त्रिणीदेवी संस्थिता लोकमोहिनी। सङ्गीतमातृका देवी मातङ्गीत्यभिविश्रुता ॥ २५॥
शुकाद्या श्यामला चान्या शारिकाद्या हसन्तिका। वीणावेणुमुखा तद्वच्छ्यामला लघुपूर्विका ॥
श्यामला राजपूर्वा स्यात् स्वयं या मन्त्रिणी मता।
श्रीमातृका तत्प्रियाऽन्या चेत्येवमष्टदिक्स्थिताः ॥ २७॥
मातङ्गकन्याकोटीनां कोटिभिः परिवारिता।

'Next is gold fort shining like hundred rising Suns, with the Kadamba garden filled with the intoxicating sweet fragrance of liquor, with the music and dance of the bees, beautiful with sweet voices of the group of parrots. Here is the abode of the most enchanting Mantriṇī Devi well-known as the Saṅgītamātṛkā and Mātaṅgī. Eight deities called Śuka Śyāmalā, Śārikā Śyāmalā, Hasantikā, Laghu Śyāmalā, Rāja Śyāmalā, Mantriṇī, Śrīmātṛkā and Śrīmatṛkāpriyā are situated in the eight directions, all being served by myriads of Mātaṅgakanyas. 23 to 27

अथ वप्रः पुष्परागमयः पूर्वोक्तवत्स्थितः ॥ २८॥
सिद्धेशः सिद्धसंवीतः तत्र ध्यायति तां पराम्।

'In the next, Pushparāga gem fort which is situated in the same way as described earlier, stays the Lord of the Siddhas who is surrounded by siddhas and who is meditating on the transcendental Devī. 28

पद्मरागमयो वप्रस्तदन्तोऽग्निशिखाऽरुणः ॥ २९॥
चारणाख्रिपुराभक्ता वसन्ति युवतीयुताः।

'Further inside is the ruby fort shining red like the edge of a flame, where the Cāraṇās who are devoted to Devī Tripurasundarī stay with their consorts. 29

सालो गोमेदमणिजस्तत्र भैरवनायकैः ॥ ३०॥
कालसंकर्षिणी देवी वटुकौघसमावृता। करालाकालमेघाभा करवालकृतायुधा ॥ ३१॥
अष्टकोटिभैरवाणां नाथैरष्टसुभैरवैः। द्वात्रिंशत्कोटिवटुकयुतैः संसेविता सदा ॥ ३२॥
महाराज्ञीपादपद्मं ध्यायन्ती सुविराजते।

'In the next Gomedaka gem fort stays Kālasaṅkarṣiṇī along with Bhairavas surrounded by host of Vaṭukas. She is fearsome, dark hued and holds a sword. She is always served by eight crores of Bhairavas, eight Nātha Bhairavas, thirty-two crores of Vaṭukas. She is magnificent by always meditating on the lotus feet of Devī Mahātripurasundarī. 30 to 32

ततो वज्रमयः सालस्तत्र वज्रानदी स्थिता ॥ ३३॥
परिखावद्वेष्टयित्वा सुधासिन्धुप्रवेशिनी। तटाभ्यां गोमेदवज्रमयाभ्यां प्रविभासिनी ॥ ३४॥
तत्र वज्रेश्वरी देवी वज्रभूषा समुज्ज्वला। वज्रप्रदानसंतुष्टा वज्रिप्रमुखपूजिता ॥ ३५॥

'Next is the diamond fort which is surrounded like a trench by the river Vajrā whose banks are shining with gomeda and diamonds and whose destination is the milky ocean. Devī Vajreśvarī wearing diamond ornaments stays in that fort happy to give diamonds and worshipped by Indra and others. 33 to 35

वैदूर्यसालस्तस्यान्तस्तत्र नागा दितेः सुताः। निरन्तरं ध्यायमानाः पराम्बापादपङ्कजम् ॥ ३६॥

'Next is the Vaiḍhūrya gem fort wherein the serpents, the children of Diti are constantly meditating on the lotus feet of Devī Tripurasundarī. 36

अथेन्द्रनीलसालःस्यात् तत्र मर्त्याः समास्थिताः।
मुक्तावप्रस्तदन्तस्था दिक्पाला दिक्षु वै क्रमात् ॥ ३७॥

'Next is the Sapphire fort wherein dwell human beings (like king Māndhātṛ). Next inside is the pearl fort, the lords of the directions stay respectively. 37

अथ सालः मारकतः स्वर्णलतावनैर्युतः। तालद्रुस्यन्ददत्यन्तहालासौरभसंभृतः ॥ ३८ ॥
तत्र श्रीदण्डिनी देवी स्वप्ने स्यादेभिरावृता। अपराधिजनान् दण्डे योजयन्ती सुसंस्थिता॥ ३९ ॥
मधुसेवोन्मिषत्स्वान्तरानन्दाब्धिपरिप्लुता।

'The next emerald fort has a garden of golden creepers and is filled with the fragrance of the copious liquor dripping from the palmyra trees. Surrounded by these stays the Devī Daṇḍinī who is immersed in the ecstasy of consuming liquor and who appears in the dream of the criminals and suitably punishes them. 38, 39

ततो विद्रुमसालः स्याद्वप्रात्तत्रान्तरे स्थितः ॥ ४० ॥
अनेकसिद्धमुनिभिर्योगिभिश्च समावृतः।

'Next inside is the coral fort wherein stay many sages, siddhas and yogis. 40

नवरत्नकृतो वप्रस्ततोऽतिरुचिरः शुभः ॥ ४१ ॥
तत्र विष्णुः पार्षदादिसेवितांघ्रिर्विराजते।

'Next is the luminous and auspicious fort made of nine types of diamonds where shines Viṣṇu attended by his servants. 41

ततोऽप्यनेकरत्नौघमयो वप्रोऽतिभासुरः ॥ ४२ ॥
शिवः प्रमथसंसेव्यस्तत्राऽध्यास्ते त्रिलोचनः।

'In the next extremely effulgent fort made of multitude of diamonds stays the three-eyed Śiva attended by the Pramatha servants. 42

ततो मनोमयः सालोऽरुणारुणसमच्छविः ॥ ४३ ॥
तन्मध्येऽमृतवापी स्यात् परितः परिखाऽऽकृतिः। प्रफुल्लपद्मसंकीर्णा त्र्यंशे मध्यभुवः स्थिता ॥
हंसैः कारण्डवैः कोकैः सारसैः सुविराजिता। तन्मध्ये नवरत्नाढ्यनौकायां सुविराजते॥ ४५ ॥
पद्मासने समासीना तारा भक्तौघतारिणी। असंख्यरत्नपोतस्थशक्तिभिः परिवारिता ॥ ४६ ॥
दण्डिन्याज्ञां विना कश्चिन्न सन्तारयति क्वचित्।

'Next is the Mind fort red like the rising Sun wherein is the trench-like Nectarian pond covering one third of the space. This beautiful well is full of blossomed lotuses surrounded by swans, ducks, ruddy geese and cranes. In the middle of the pond shines a boat bedecked with nine

types of diamonds, which carries Devī Tārā sitting in the lotus posture. She who ferries across the host of devotees is accompanied by many śaktis seated in gem-set boats. Without the permission of Devī Daṇḍinī, she does not take anyone at any time across the pond. 43 to 46

अथ बुद्धिमयः सालो विशदश्चन्द्रबिम्बवत् ॥ ४७ ॥
आनन्दवापिका तत्र प्रोक्तवत्सर्वशोभना। तत्राऽमृतेशी तरणिसंस्थाना शक्तिभिर्वृता ॥ ४८ ॥
सुरानन्दमयी तस्यामामोदभरितान्तरा। आज्ञां विनाऽमृतेशान्या नैनत् पिबति कश्चन ॥ ४९ ॥
न सन्तरेद्वापिकां चाऽमृतैश्वर्याभिरक्षिताम्।

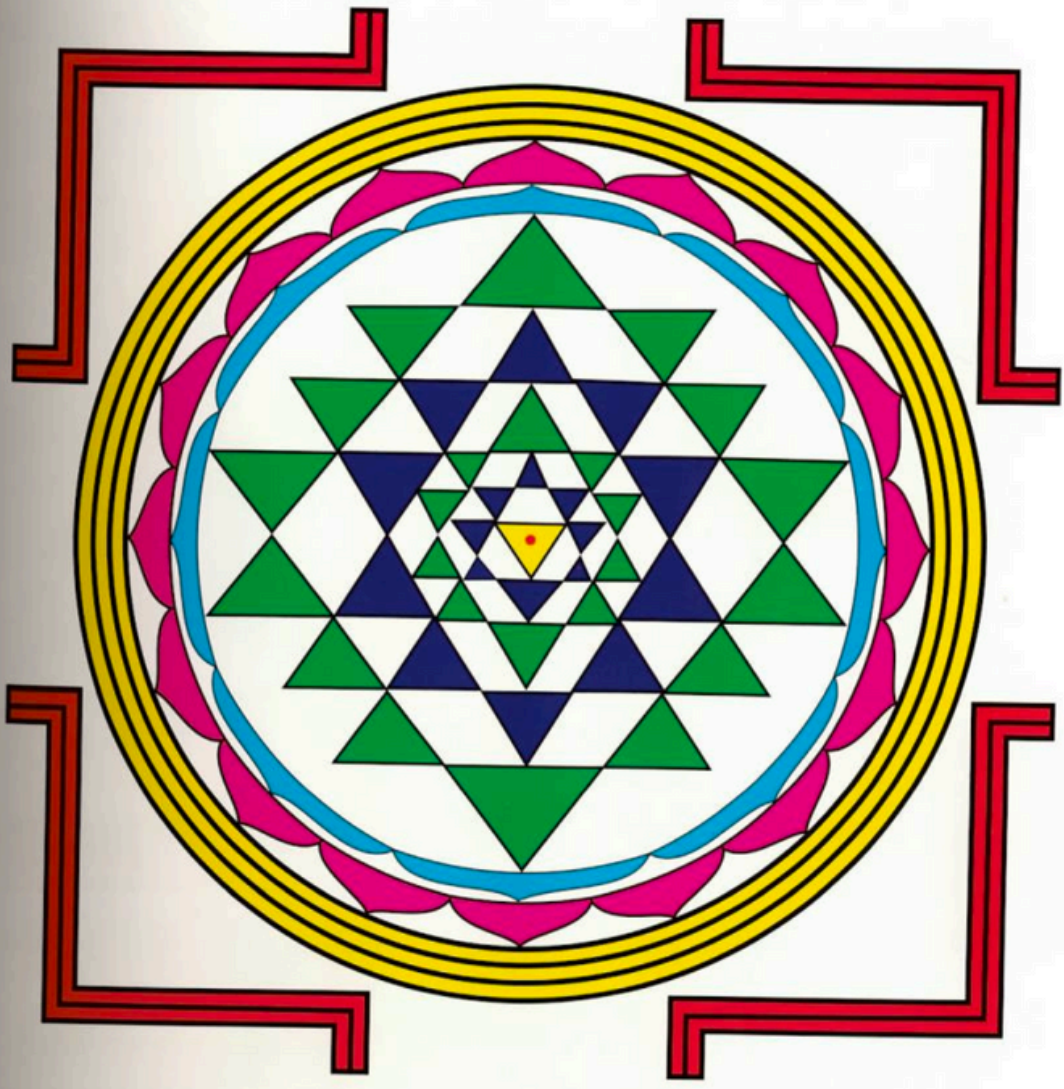
'Next is the fort of Intelligence shining pure like a moon. Here the Ānanda pond (well) is beautiful similar to the Amṛta well described above. In that, accompanied by śaktis, stays in a boat Devī Amṛteśhī who revels in the joy of drinking liquor. Without the permission of the Devī Amṛteśī no one can drink from the Ānanda well and cross the well which is protected by her. 47 to 49

अहंकारमयस्तस्माद्वरणः श्यामलाऽऽकृतिः ॥ ५० ॥
नीलमेघप्रतीकाशस्तदन्तर्वापिकाऽपि च। विमर्शाख्या ज्ञानरसवहनिश्चलशीतला ॥ ५१ ॥
तत्र नौकास्थिता देवी कुरुकुल्ला महेश्वरी। तदाज्ञामन्तरा तत्र नैषत् प्राप्नोति तद्रसम् ॥ ५२ ॥
पीत्वा तल्लेशकमपि समस्ताज्ञानसंभवम्। त्यजन्ति तापं पश्यन्ति जगत्तत्त्वमनावृतम् ॥ ५३ ॥

'The next fort representing the ego is dark blue in colour like the blue clouds and the pond in it called the Vimarśā carries the cool placid fluid of consciousness. In that in a boat stays the Great Devī Kurukullā. Without her permission no one can get even a drop of fluid from that pond. By drinking a drop of that fluid one will get rid of the grief from ignorance and will see clearly the reality (truth). 50 to 53

अथ सूर्यात्मकः सालः प्रकाशनिकरः स्थितः। तत्रान्तरे समासीनः सूर्यो जलजविष्टरे ॥ ५४ ॥
मार्ताण्डभैरवाद्यैश्च रविभिर्द्वादशात्मभिः। समेतः सूर्यसदृशदेहैर्भक्तैरभिष्टुतः ॥ ५५ ॥

'Next is the fort which is the embodiment of Sun and is like a mass of effulgence wherein stays the Sun-god on a lotus accompanied by twelve forms of Suns viz., Mārtāṇḍabhairava and others and is praised by devotees resembling the Sun. 54, 55



श्रीचक्रम्

Śrīcakram

ततः शशाङ्काऽऽवरणः कोटिचन्द्रसमप्रभः। तत्र सोमः स्थितो राजा किरंस्तत्र सुधांशुभिः ॥

'Next is the Moon fort that is brilliant like a myriad moons, wherein stays Moon the king spreading his ambrosial rays all around. 56

तदन्तरे तु शृङ्गारसालोऽत्यन्तविचित्रितः। कौस्तुभाख्यमणिव्रातनिर्मितो रुचिराकृतिः ॥ ५७ ॥
तन्मध्ये परिघा स्वच्छशृङ्गाररससंभृता। तत्र कौस्तुभसंक्लृप्तपोते शृङ्गारनामके ॥ ५८ ॥
कन्दर्पः संस्थितो रत्या प्रीत्या सम्मिलितः स्वयम्। अनेककोटिकन्दर्पैरतिप्रीतिगणैरपि ॥ ५९ ॥
सेव्यमानो मोदते श्रीत्रिपुराभक्तशेखरः।

'Next is the most wonderful and attractive fort called Śṛṅgāra made out of bunches of Kaustubha gems wherein is a trench filled with pure amorous fluid. There in a boat called Śṛṅgāra bedecked with Kaustubha gems stays Manmatha in union with his dear wife Ratī and he who is the exponent among the devotees of Devī Śrī Tripurasundarī is rejoicing being served by a myriad loving cupids. 57 to 59

तत्पारे तु महापद्मवनमामोदमेदुरम् ॥ ६० ॥
स्थलपद्मवनं तेषां काण्डाः पत्राणि केसराः। कर्णिकाश्चापि चान्यन्तदीर्घास्तत्ते ब्रवीम्यहम् ॥

'Further inside is the great lotus garden filled with fragrance. Among them is a raised lotus garden in which the stalks, petals filaments and the pericarps of the lotuses are extremely long. I will tell you about this.' 60, 61

सहस्रयोजनाऽऽयामाः काण्डा गव्यूतिपीवराः। विंशतिर्योजनानां तु पत्राऽऽयामः प्रकीर्तितः ॥
त्रिंशद्योजनदीर्घाणि पत्राणि कलशीसुत। योजनानां पञ्चदश केसराणां च दीर्घता ॥ ६३ ॥
कर्णिका योजनदशविस्ताराः संप्रकीर्तिताः। तत्र भृङ्गाः मणिनिभाः शैलशृङ्गमिताः स्थिताः ॥
गृहं श्रीत्रिपुरादेव्यास्तदन्तरतिभासुरम्। चिन्तामणिप्रवेकाऽतिरचितं चित्रचित्रितम् ॥ ६५ ॥

"Oh Agastya! The stalks of those lotuses are thousand yojanas long and two miles thick; the petals are twenty yojanas broad and thirty yojanas long; the filaments are fifteen yojanas long, the pericarps are ten yojanas big. There the bees which are like gems resemble the peaks of mountains. Inside this lotus garden is situated the most effulgent and most wonderful dwelling of Devī Śrī Tripurasundarī made of the choicest Cintāmaṇi gems. 62 to 65

चतुर्द्वारयुतं तत्र दिव्याधारसुसंभृतम्। वह्निमूर्तिमयाऽऽधारो वर्तुलस्तत्कलायुतः ॥ ६६॥

"The Cintāmaṇi dwelling has four doors; it has a beautiful base; its round supporting pillar in the form of fire embodies the aspects of fire, 66

योजनानां पञ्चशतं विस्तारेऽर्धं समुन्नतौ। तत्र सूर्यात्मकं पात्रं कलाद्वादशसंयुतम् ॥ ६७॥

"the support is five hundred yojanas broad and two hundred fifty yojanas high where the orb of the Sun's vessel with its twelve aspects is situated; 67

योजनानां सहस्रं तु विस्तारे सार्धमुन्नते। तत्राऽमृतासवः पूर्णः स्वाद्यो मञ्जुलसौरभः ॥ ६८॥

"the Sun's orb is thousand yojanas wide and five hundred yojanas high and within that is the delicious nectarian wine spreading its sweet fragrance; 68

सुधांशुरूपः संयुक्तः कलाभिः परितो विधुः। तत्र पोतस्थितः खेलंस्तरङ्गेष्वासवाऽमृते ॥ ६९॥

"there the moon in the form of nectarian rays along with his sixteen digits stays in a boat sporting with the waves of the ambrosia. 69

श्रीचक्रस्थाः शक्तयो यास्तासां पानाय कल्पितम्।
महापद्माटवीसंस्थाश्चाऽपि याः शक्तयोऽमलाः ॥ ७०॥
मुख्यशक्तिप्रसादन्तु प्राप्य मोदन्ति संततम्।

"This elixir is for the consumption by the Śakti deities of the Śrīcakra and those pure Śaktis of the Great lotus forest. These Śaktis are always happy obtaining the blessings of the main Śakti. 70

तत्राऽग्नेयं महाकुण्डं चिदग्निज्वालमालितम् ॥ ७१॥
सहस्रयोजनाऽऽयामं तथा निम्नं त्रिमेखलम्। शतयोजनमुन्नम्रा विस्तृता मेखलाः पृथक् ॥ ७२॥
तत्र श्रीत्रिपुरादेव्या जनकश्चिन्मयाऽनलः। द्विसहस्रयोजनोन्नतज्वालामालयाऽऽवृतः ॥ ७३॥

"There in the South-east is situated a great altar, thousand yojanas wide and deep and with three girdled pits each hundred yojanas high. In that altar is the blazing fire of consciousness two thousand yojanas high, the father of Devī Śrī Tripurasundarī. 71 to 73

गृहस्य पश्चिमदिशि स्थितश्चक्रात्मको रथ:। नानामणिगणाकीर्ण: सहस्रयोजनायत: ॥ ७४ ॥
चतुर्गुणोन्नतो भूमिनवकेनाऽतिसुन्दर:। दशेन्द्रियहयोपेतो मन:सारथिसंयुत: ॥ ७५ ॥
आम्नायचक्रश्चाङ्गारो योगरश्मिर्मरुध्वज:। नभो वितान: सुमहान् सर्वलोकमय: स्थित:॥ ७६ ॥

"To the West of the Cintāmaṇi house is a disc-shaped chariot thousand yojanas wide set with varieties of diamonds. The beautiful chariot is four thousand yojanas high with nine platforms. It is drawn by the ten senses and the mind is its driver. The vedas are its wheels. It is fiery. Yogic rays are its reins, the wind its flag, the sky its canopy. It is a replica of the entire universe. 74 to 76

चिन्तामणिगृहे तस्मिन्मध्ये श्रीचक्रनायक:। नवावरणदेवीभिर्युत: परमशोभन: ॥ ७७ ॥
तन्मध्ये त्रिपुरा देवी पञ्चब्रह्मात्ममञ्चके। कामेश्वराङ्कसंस्थाना ज्योतीरूपा विराजते ॥ ७८ ॥

"In the centre of that Śrīcakra within the Cintāmaṇi house dwells the most auspicious Lord of the Śrīcakra along with the Goddesses of the nine enclosures. In the centre (Bindu) the luminary Devī Tripurasundarī seated on the couch composed of the five Brahmas (Brahmā, Viṣṇu, Śiva, Īśāna and Sadāśiva) shines on the lap of Śrī Kāmeśvara." 77, 78

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे चतु:पञ्चाशत्तमोऽध्याय:॥

End of the fifty-fourth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

पञ्चपञ्चाशत्तमोऽध्यायः

Chapter 55

श्रुत्वैवमद्भुतं वृत्तं विश्वकर्माऽतिविस्मितः। पप्रच्छाऽनन्तरं वाक्यं सर्वलोकपितामहम् ॥ १॥
पितामहात्र सन्देहो भगवन् बहुधा मम। हृदि तत् परिपृच्छामि वक्तुं तन्मे त्वमर्हसि ॥ २॥
केनेदं निर्मितं स्थानं कदा केन च हेतुना। न गतिस्तत्र चान्येषां गुणजेभ्य इति श्रुतम् ॥ ३॥
पुनस्तत्राऽमरा मर्त्या नागाद्याश्चाऽपि वर्णिताः। कथमेतत् स्थितं देव कृपां कुरु मयीश्वर॥ ४॥

Hearing such wonderful description, the surprised Viśvakarma again inquired Brahmā thus: "Oh Brahmā! I am asking you again because I have many doubts about what I have heard. You are competent to answer me. Who built this city and why? You have said that those born out of the three tendencies have no entry into this city. Again you have described the existence of serpents and men in this city. How is this possible? Oh Lord! show mercy on me." 1 to 4

आपृष्ट एवं लोकेशः प्राह तं विश्वशिल्पिनम्। त्वष्टः शृणु समाख्यास्ये चैतद्वृत्तं सुगोपितम् ॥
पुरा वयं गुणमया विश्वशक्त्या विनिर्मिताः। ब्रह्मादयो लोकसृष्टिस्थितिसंहृतये ननु ॥ ६॥
तदा वयं सृष्टिमुखक्रियाकृतिपरायणाः सदा समाकुलस्वान्तैस्तोषिताऽस्माभिरम्बिका ॥ ७॥
त्रिपुरा परमाशक्तिः केवला चितिरूपिणी। निष्कलाऽऽकाशरूपेण केवलं वाङ्मयी शिवा ॥
आहाऽशरीरिणी वत्साः किं वः समभिवाञ्छितम्।

Inquired thus Brahmā said in this manner to Viśvakarma; "Oh Viśvakarma! I will tell you about the secret account. Long ago we were created by the universal Devī for creating, sustaining and destroying activities according to the three tendencies Sattva, Rajas and Tamas. Then while we were carrying out our duties we were always perplexed and propitiated the Devī. Then the Supreme Power Tripurasundarī who is immutable and who is just an embodiment of Consciousness and Sound incorporeally addressed us thus: 'Oh Children! What is your desire.' 5 to 8

संश्रुत्वैवं परां वाचं नत्वास्माभिः समीरितम् ॥ ९॥
स्तुत्वा तां विविधैः स्तोत्रैर्बद्धाञ्जलिभिरादरात्। महादेवि वयं चास्मिन् जगत्कृत्ये निरन्तरम् ॥

भवत्या विनियुक्ता वै नैषद्विन्दामहे रतिम्। त्वत्स्वरूपस्थितिं त्यक्त्वा न किञ्चिदभिरोचते ॥
सुधारसास्वादनानां यथा क्षारोदसेवने। तत्कृपां कुरु देवेशि न रमामोऽत्र कर्मसु ॥ १२॥

Hearing the transcendental words we praised Her in many ways with folded hands and love and said thus, "Oh Great Devī! You have engaged us in the worldly tasks in which we are not interested. Nothing other than meditating on Your form is pleasing us just like the salt water to the persons who have tasted nectar. Oh Devī! we are not interested in our activities. Hence have mercy on us." 9 to 12

एवमुक्ता ब्रह्ममुखैस्त्रिपुरा प्राह नः पुनः। विधिमुख्याः सांप्रतन्नो भवेदेतत्कथंचन ॥ १३॥
नियतिर्मेऽतिदुर्वारा संक्लृप्ता प्राङ्मयैव सा। चिन्तितुं नार्हथैवं वो दास्येऽन्यदभिवाञ्छितम् ॥

Requested thus by Brahmā and others, Devī Tripurā again said thus: "Oh Brahmā and other gods! At present your request cannot be granted. It is impossible to avoid the duties which have been formulated by Me earlier. You have no freedom to worry about this. If you desire I can grant an alternate request." 13, 14

ततोऽस्माभिः प्रार्थिता सा त्रिपुरा लोकभावनी। यद्येवमम्ब तत्त्वज्ञ गुणमूर्तिर्महेश्वरी ॥ १५॥
राजराजेश्वरी भूत्वाऽखिलाण्डानां प्रशासने। कुरु तत्र वयं नित्यं त्वन्मूर्तेरभिषेवणात् ॥ १६॥
प्राप्स्यामोऽत्र रतिं लोके त्वदाज्ञापालनादपि।

Then the Devī Tripurā was requested by us thus: "Oh Mother! If this is so, we want You the Great Devī to assume the form of Śrī Rājarājeśvarī with the three Guṇas (tendencies) and rule the assembly of universes and there we can serve you daily and become interested in the worldly duties and obey Your orders as well." 15, 16

इत्यस्मदीरितं श्रुत्वा प्राह सा त्रिपुरा परा ॥ १७॥
अस्त्वेवं वो हितार्थाय दृश्यमूर्तिर्भवाम्यहम्। नात्राण्डेषु स्थितिं प्राप्स्ये किन्त्वशेषाण्डवर्तिनाम् ॥
साधारणं सुधांभोधौ रत्नद्वीपं सृजाम्यहम्। तत्र मां भक्तिभावेन यजन्तु जगदीश्वराः ॥ १९॥
तत्र कुण्डे समिध्याऽग्निं चिन्मयं ज्वलिते शुचौ। यथेप्सितं ध्यायत मां स्त्रीपुंप्रकृतितः शुभाम्॥
ध्यानानुरूपा वो भूत्वा प्रशासिष्येऽण्डसन्ततिम्। तत्राऽखिलाण्डसंस्थानां ब्रह्मादीनां निरन्तरम् ॥
दिशामि दर्शनं स्वीयं स्थूलभावस्य संस्थिता। इत्युक्त्वाऽस्मान् विधिमुखानन्तर्धानं जगाम सा॥

Hearing us, Devī Tripurasundarī said thus: "Let it be so. For your

good I will assume a visible form. But I will not be within the universes. Even then I will create another gem island in the nectarian ocean and let the lords of the worlds worship me there and offer oblations into the altar containing the fire of consciousness and meditate on Me as desired by them either as an auspicious female or puruṣa. Assuming that form which was meditated by you I will rule the host of the universes. In that island I will be visible to all the lords of the different universes, in my gross form." Saying thus to Brahmā and others the Devī disappeared. 17 to 22

अथ तस्या वचनतो ब्रह्माण्डान्निर्गता वयम्। पीयूषाब्धिं समासाद्य रत्नद्वीपं समन्ततः ॥ २३॥
विचिन्वतश्चिरेणाऽथ मणिद्वीपोऽनुसादितः। नवरत्नमयः स्वीयच्छविव्याप्तदिगन्तरः ॥ २४॥
तत्र गत्वा विनिर्माय कुण्डं परमशोभनम्। प्रोक्तमानं तत्र वह्नियोजनं स्यात्कथंत्विति ॥ २५॥
चिन्तां प्राप्ता वयं तत्र नाऽग्निरस्ति न चेन्धनम्।

Then according to Her instructions we came out of the universe and reached the nectarian ocean and after searching for a long time found the gem island which contained nine types of diamonds whose effulgence had spread to all directions. Going there we constructed the most auspicious altar and worried about installing the fire that was mentioned by the Devī, as there was neither wood nor fire. 23 to 25

अथ देवः शिवः कुण्डे स्वाक्ष्णोऽग्निमनुकल्पयत् ॥ २६॥
अनिन्धनं तु तं दृष्ट्वा प्रशमाभिमुखं शुचिम्। विष्णुः स्वयं स्वचेतोंऽशैरेधांसि समकल्पयत् ॥
अथ प्रज्वलिते वह्नौ विधिः स्वं समकल्पयत्। मनः पशुं बुद्धिमाज्यमहङ्कारं हविस्तथा ॥ २८॥
करणानि च पात्राणि तद्धोतुं देवतां पराम्। अभिध्यायमहं स्वान्तर्वह्नौ स्त्रीमूर्तिमीदृशीम्॥ २९॥
ध्यात्वा हविर्हुतं यावत्तावत् सा परमेश्वरी। कुण्डमध्ये समुदभूत् ध्यानरूपानुसारिणी ॥ ३०॥
पराशक्तिरियं तत्र ततोऽस्माभिरभिष्टुता। निर्ययौ पावकात्तस्माद्बहिस्त्रैलोक्यसुन्दरी ॥ ३१॥

Then Lord Śiva created fire in the altar from his own eyes. Seeing that fire diminishing for want of fuel Viṣṇu created the fuel from his own mind. Then as the fire was ablaze, Brahmā made his own mind as the sacrificial animal, his intellect as the ghee and his ego as the oblation and used his senses as the vessels in that sacrifice for the Transcendental Devī. Then after meditating on the feminine form of the Devī when Brahmā offered the oblations then the Supreme Devī manifested in the

middle of the altar as meditated upon. As we were praying to Her, the Supreme Devī came out of the fire in a most attractive form. 26 to 31

अथाऽवदन्मां परमा क्वाऽऽसनं मे विनिर्दिश। आदिष्ट एवं परममासनं कल्पितं मया ॥ ३२॥
स्पर्शमात्राद्विशीर्णं तदासनं भूय एव तत्। कल्पितं विविधं सारं स्पर्शाच्छीर्णं बभौ क्षणात् ॥
सर्वसामर्थ्यविहितान्यासनान्यपि तानि मे। परःशतं विशीर्णानि तदाऽहं लज्जितोऽभवम्॥ ३४॥

Then the Supreme Devī asked me for a seat. Ordered thus I created an excellent seat which was shattered by Her touch. Again I created another seat made of many strong material and it was also shattered. I was put to shame on seeing all the seats that were created by all my power being shattered into hundreds of pieces. 32 to 34

अथाविरासीन्निमिषात् सर्वदेवः सदाशिवः। तदिच्छयैव तुर्यश्च तौ तां देवीं प्रणेमतुः ॥ ३५॥

Then immediately there appeared Sadāśiva the lord of all. As desired by Her the fourth god Īśvara also appeared and both of them bowed to Her. 35

तावब्रवीत्परा देवी सा कल्पयतामासनम्। दध्यौ सदाशिवः श्रुत्वा वाक्यं तस्याः क्षणादथ ॥
अनेककोटिसंख्याता आययुर्गुणमूर्तयः। सदाशिवा ईश्वराश्च तेभ्यः सर्वेभ्य एव च ॥ ३७॥
सारं समाकृष्य पञ्चमूर्तीश्चक्रेऽतिसुन्दरीः। सदाशिवांशेन तत्र सिन्दूरनिचयारुणम् ॥ ३८॥
फलकं कल्पयत्तस्य मूर्त्या संघटितं शुभम्।

The Supreme Devī told them to prepare a seat. Hearing Her, Sadāśiva quickly meditated and there appeared myriads of Sadāśivas and Īśvaras. Then pulling out the essence from all of them five extremely beautiful forms were generated. From the aspect of Sadāśiva was formed an auspicious crimson red plank having the form of Sadāśiva. 36 to 38

ईशरुद्रहरिविधिशक्तिसंघचतुष्टयैः ॥ ३९॥
पादांस्तन्मूर्तिघटितान्निर्ममे स सदाशिवः। अशेषपृथिवीसारसंभृताऽऽस्तरणं ततः ॥ ४०॥
हंसतूलसंहतिवत् कोमलं तस्य मूर्धनि। आस्तृतं मेरुशिखरिसमुदायसुसाधितम् ॥ ४१॥
उपधानं विरचयद्देवदेवः सदाशिवः। प्रणम्य प्राह तां देवीं सिद्धमम्ब समारुह ॥ ४२॥

Then from the strengths of the groups of the four deities Īśāna, Rudra, Viṣṇu, and Brahmā, Sadāśiva prepared the four legs for the seat.

Then He prepared a soft swan feather-like seat spreading on it from the essence of the entire lot of earths. After making ready a pillow out of the group of peaks of Meru mountain, Sadāśiva bowed to the Devī and said "Oh Mother! The seat is ready. Please be seated." 39 to 42

तन्मध्ये तं गुणेशाना नमस्कृत्य सदाशिवम्। प्रोचुर्देव नौपयिकं पीठमेतद्धि मन्दिरम् ॥ ४३॥
आकाशसंश्रयं तस्मान्मन्दिरं कुरु सुन्दरम्।

Meanwhile Brahmā, Viṣṇu and Rudra bowed to Sadāśiva and said thus: "Oh Lord! without a dwelling (shelter) this seat will be useless. Hence create a beautiful shelter for this in space. 43

सदाशिवोऽपि युक्तं तन्मत्त्वा चक्रे गृहं शुभम् ॥ ४४॥
चिन्तामणिगणैः कीर्णं नानारत्नोपशोभितम्। योजनानां द्वे सहस्रे विस्तृतौ गृहराजकः ॥ ४५॥
चतुर्द्वारश्चतुर्वेदमय आम्नायमण्डितः। नभोमयवितानेन महताऽतिविराजितः ॥ ४६॥
मत्वा गृहं तदाकाशेन मनोहरमुत्तमम्। ससर्ज तस्य परितो महापद्मवनं शुभम् ॥ ४७॥
संप्रोक्तलक्षणं तेन मन्दिरं तद्व्यराजत।

Agreeing with them, Sadāśiva created an auspicious dwelling made of Cintāmaṇi gems and many beautiful diamonds. That great house covered an area of two thousand yojanas and had four gates representing the four Vedas. It was beautiful with the vast sky as its roof. Taking the house as grand with that roof, Sadāśiva created a huge sacred lotus garden around it. With all such features the dwelling looked bright and grand. 44 to 47

एवं तन्मन्दिरे रत्नसिंहासनमधीश्वरी ॥ ४८॥
समारुहत्सा त्रिपुरा भासयन्ती समन्ततः। रत्नसिंहासने तस्मिन् संस्थिता सा महेश्वरी ॥ ४९॥
असंख्यविधिविष्ण्वीशतुर्यमूर्तिसदाशिवैः। संस्तुता बहुधा प्राह सदाशिवमधीश्वरी ॥ ५०॥
सदाशिव ममाख्यानमनाख्यायाऽद्भुतं कुरु। आख्याताऽहं येन लोके भवामि विदिताऽऽकृतिः॥

In that dwelling sat on the diamond throne the Great Devī Tripurasundarī illuminating the surrounding. She was praised in many ways by innumerable Brahmas, Viṣṇus, Rudras, Īśānas. She said to Sadāśiva thus: "Oh Sadāśiva! Meditating on My accounts, bring out My legend by which My form will be known to the world." 48 to 51

एवं तया नियुक्तोऽथ देवदेवः सदाशिवः। यावत्तस्याः समाख्यानं चिन्तयामास मानसे॥ ५२॥
तावद्ब्रह्मविष्णुरुद्रमुखैः संप्रार्थितोऽभवत्।

Directed by Her thus, when the Lord Sadāśiva was thinking about Her legend, he was requested by Brahmā, Viṣṇu, Rudra and others thus: 52

देव नोपयिकं ह्येतद्भासते नः पराम्बिका ॥ ५३॥
चितिर्द्रष्टृमयी नित्या सदसद्रूपकारणम्। ध्यानानुरोधवपुषा दयया दृश्यतां गता ॥ ५४॥
योषिद्रूपधरा देवी विना पुरुषसंश्रयम्। नात्यर्थं शोभते लोकविगानादिति मन्महे ॥ ५५॥
न क्वचिल्लोकवितौ नारी नरसमाश्रयम्। ऋते संभवते वल्ली तरुहीना यथा भुवि ॥ ५६॥
तदेतस्या जगद्धात्र्या अनुरूपं पतिं शुभम्। वरं कल्पय यन्नः स्यात् सर्वेषामभिवाञ्छितम् ॥

"Oh Lord! We think that the Devī in this form will not be of any use. She who is consciousness, witness, eternal and responsible for existence or otherwise has with kindness become visible in the feminine form corresponding to our meditation. It is opposed to the worldly etiquette that a woman does not shine without the support of a man. It is rare in the world that a woman is without the support of a man just as a creeper without a tree. Hence find a suitable husband for this Devī, the protector of the universe and fulfill our desire." 53 to 57

श्रुत्वैवं गुणमूर्तीनामुक्तं देवः सदाशिवः। चिन्तयित्वा चिरं वाक्यं प्राह व्यवसितान्तरः॥ ५८॥
शृण्वन्तु गुणजाता मे वाक्यमेतत् समाहिताः। इयं परात्परा देवी सच्चिन्मात्रस्वरूपिणी॥ ५९॥
एकाऽऽसीत्सर्वपुरतः स्वातन्त्र्यात्मविधायिनी। न सन्नासदभिन्नं वा विभिन्नं किमपि ह्यभूत्॥ ६०
सा स्वस्वभावविभवभरेणैवाऽवभासयत्। एतज्जगच्चक्रचित्रं स्वात्मन्यादर्शलीलया ॥ ६१॥
नैतस्याः सदृशः कोऽपि कुत एवाधिको भवेत्। तदस्याः सर्वलोकैकमातुर्भर्ताऽत्र को भवेत्॥

Hearing them who are born out of tendencies, Sadāśiva after thinking for a long time and deciding said thus: "Oh Trinity Deities! Listen to me with patience. This trans-transcendental Devī is nothing but existence and knowledge. Existing alone before everything, She is the independent Consciousness. Before Her there was no existence, non-existence, differences or non-differences. She was shining by the greatness of Her intrinsic nature. This wheel of the multitude of creation is just a reflection in the mirror of Her Consciousness. When there is no one equal to Her,

who can excel Her. Hence who can be the fit husband for this unique Mother of the universe? 58 to 62

न हि मेऽत्र भवेच्छक्तिः कर्तुं स्यात्खलु किञ्चन। वदत्येवं सदा पूर्वे शिवेऽस्माकं प्रपश्यताम्॥
विदित्वाऽस्मत्समीहां सा त्रिपुरा परमेश्वरी। ईषत् स्मितं कृतवती कोटिपूर्णेन्दुभासनम् ॥ ६४॥

"I am unable to do anything in this matter." As Sadāśiva was saying thus and as we were watching, the Supreme Devī Tripurasundarī understanding our desire, gave a little smile which was luminous like a myriad of full-moons. 63, 64

अथाऽभवन्महाशब्दो ब्रह्माण्डौघविभेदनः। विदलन् श्रोत्रजालानि बधिरीकृतदिक्तटः ॥ ६५॥
प्रजज्वाल महातेजः सर्वदिङ्मण्डलादनम्। तटित्कोट्युदयाभासं सर्वचक्षुःप्रमोषणम् ॥ ६६॥
तेन शब्देन महता तेजसा च समन्ततः। बधिरान्धीकृताः किं तदित्याश्चर्यं समागताः ॥ ६७॥

Then a loud sound that would split the heap of universes was heard deafening every one in all directions. A great effulgence bright like a myriad lightnings that would swallow the entire directions and blind all eyes, started ablaze. Rendered deaf and blind by that sound and brilliance, we were wonderstruck as to what it might be. 65 to 67

दृष्टाऽस्माभिः क्षणेनैव ततः सा परमेश्वरी। समानसुन्दराङ्गस्य पर्यङ्कमणिशोभिनी ॥ ६८॥
मिथुनीभूतसंस्थाना प्रतिबिम्बं श्रिता यथा। दृष्ट्वा समानपुरुषवामाङ्कसुविराजिताम् ॥ ६९॥
प्रहर्षमतुलं प्राप्ताः स्वेष्टसिद्धेर्जगद्विधे। स्वाङ्गसौन्दर्यलालित्यभरणेनैव परस्परम् ॥ ७०॥
क्षिपन्निव तन्मिथुनं परीरम्भसुखोल्बणम्।

Then immediately we saw Devī Parameśvarī seated brilliantly on the left thigh of an equally beautiful god who was as if coupled with his own image in a mirror. Oh Viśvakarma! We enjoyed unrivalled happiness having achieved our desire. The pair displaying excessive joy of mutual embrace were surpassing each other by their beauty and charm. 68 to 70

अथाऽब्रवीन्नः परमा देवा वः सिद्धमीप्सितम् ॥ ७१॥
अहं द्विधा हि संजाता भवदीप्सितहेतवे। वदन्त्वावयोर्नामनि यावः ख्यातिं यतस्त्विह ॥ ७२॥

Then the Supreme Devī told us: "Oh Gods! Your desire has been fulfilled. For that I have appeared in two forms. Tell us by which single name both of us will become famous." 71, 72

श्रुत्वा सदाशिवो देवः प्रेक्षास्मान्नाम कर्मणि। विमूढानाह नत्वा तां देव्यस्मत्कामपूरणात् ॥ ७३
कामेश्वरी त्वं देवश्च भवेत् कामेश्वरस्तथा। राजराजात्मनां नस्त्वमीशानाच्चापि सांप्रतम् ॥ ७४
राजराजेश्वरी त्वं वै राजराजेश्वरस्त्वयम्। त्वं वै त्रिपुरसुन्दरी चैष त्रिपुरसुन्दरः ॥ ७५

Hearing this Sadāśiva who saw us ignorant, bowed to her and said thus: "Oh Devī! Because You have fulfilled our desires (Kāma) You will be Kāmeśvarī and the lord will be Kāmeśvara. Because You are the governors of us the king of kings You will be Rājarājeśvarī and the lord will be Rājarājeśvara. You will be Tripurasundarī and He will be Tripurasundara." 73 to 75

अथ धातृमुखाः स्तुत्वा वयं तां परमेश्वरीम्। संप्रार्थयत भूयस्तां मत्वा तत्रैकलां स्थिताम्॥ ७६॥
मातस्त्वं परिवारेण स्थातुमत्रार्हसीश्वरि। दृष्ट्वैकला त्वां न वयं हृष्यामोऽतितरां शिवे ॥ ७७॥

Then we, Brahmā and others prayed to the Supreme Devī and seeing Her alone requested Her thus: "Oh Mother! You should have a retinue. We are not very much pleased to see You lonely." 76, 77

एवं सा प्रार्थितास्माभिः स्वदेहात् क्षणमात्रतः। परां स्वसदृशीं शक्तिमसृजत्प्रतिबिम्बवत् ॥
इत्याह्वयत तां शक्तिं महात्रिपुरसुन्दरीम्। इति सृज शक्तिचक्रं ममानुगुणमुत्तमम् ॥ ७९॥
सर्वलोकेप्सितकरं परिवारं मदंशतः।

Thus requested by us She within no time created another Supreme Power who was like Her image and gave her the name as Mahā-Tripurasundarī and asked her to create a befitting Śakti-Cakra and the retinue from Her aspect which would fulfill the desires of everyone. 78, 79

ओमित्युक्त्वा च सा देवी शक्तिचक्रं महाद्भुतम् ॥ ८०॥
ससर्ज श्रीमहादेव्या शक्त्यावरणमद्भुतम्।

Agreeing to this, Mahātripurasundarī created a wonderful Śakti-cakra having many enclosures for the Great Devī. 80

तावन्मद्ये महादेवी स्वयं षोडशधाऽभवत् ॥ ८१॥
स्वयं ततोऽतिरिक्ताऽभूद्देवी सप्तदशी तदा।

Meanwhile the Great Devī assumed sixteen forms and stood separately as the seventeenth one. 81

एतस्मिन्नन्तरे साऽपि महात्रिपुरसुन्दरी ॥ ८२॥
नवशक्तीः ससर्जाङ्गात् सृष्ट्वा सा प्राह ताः प्रति।
पृथक् सृजेथाः स्वस्वाऽनुरूपाः शक्तीः मनोहराः ॥ ८३॥

In between, even Devī Mahātripurasundarī created nine Śaktis and told them thus: "All of you individually create attractive śaktis matching your forms." 82, 83

महासुन्दर्येति चोक्ताः ससृजुः ताः पृथक् पृथक्। एवं सृष्टपरीवारा महाश्रीत्रिपुराम्बिका ॥ ८४
स्थानं तासां जगच्चक्रमयं निर्माय सत्वरम्।
तत्तत्स्थानस्थिताभिः सा शक्तिभिः सेविताऽभवत् ॥ ८५

Instructed by Mahātripurasundarī, the nine Śaktis individually created many Śaktis. Then Mahātripurasundarī quickly created for them abodes representing the universe and was served by them. 84, 85

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे पञ्चपञ्चाशत्तमोऽध्यायः॥

End of the fifty-fifth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

षट्पञ्चाशत्तमोऽध्यायः

Chapter 56

श्रुत्वेत्थमद्भुतं वृत्तं विश्वकर्मा जगद्विधिः। पप्रच्छ भूयः प्रणतस्तच्छ्रुतावतिकौतुकी ॥ १॥
भगवन् शक्तयो देव्या सृष्टा यास्त्रिपुराम्बया। रूपसंख्या नाम तासां स्थानं कार्यं च मे वद ॥
महात्रिपुरसुन्दर्या सृष्टा यास्ताः समीरय। किं रूपाः कति संख्याकाः तत्सृष्टाश्चाऽपि वर्णय ॥
स्थानं चाऽपि जगच्चक्रप्रतिरूपं किमात्मकम्।
सृष्टं श्रीत्रिपुराशक्त्या कुत्र काः शक्तयः स्थिताः ॥ ४॥
एतन्मे सर्वमाख्याहि श्रोतुं मे प्रसमीहितम्।

Hearing that wonderful account, the divine architect Viśvakarma who was eager to listen again inquired thus: "Oh Lord! How many Śaktis did Devī Tripurāmbā create? What are their forms and work? Which is their abode? How many Śaktis did Mahātripurasundarī create and what are their forms? How and where is the abode of these Śaktis, which is said to be a replica of the universe, which was created by Devī Tripurāmbā? I am interested in listening? Please narrate all this to me." 1 to 4

इति पृष्टो विश्वकृता प्रीतः प्राह चतुर्मुखः ॥ ५॥
शृणु त्वष्टर्गुह्यतमं सावधानेन चेतसा। एवमादौ विसृष्टा सा महात्रिपुरसुन्दरी ॥ ६॥
नवशक्तीरसृजत शक्त्योघस्य विसर्जने। समाज्ञप्तास्तया तास्तु प्राहुस्त्रिपुरसुन्दरीम् ॥ ७॥
कथं वयं सृजामोऽम्ब शक्तीस्ते समुदीरिताः।

Thus inquired by Viśvakarma, the pleased Brahmā said thus: "Oh Viśvakarma! Listen with patience to this great secret. To start with, Devī Tripurā created Mahātripurasundarī who in turn created nine Śaktis and ordered them to create a host of Śaktis. They asked Mahātripurasundarī thus: "How do we create other Śaktis mentioned by You?" 5 to 7

श्रुत्वेति प्राह सा भूयो महात्रिपुरसुन्दरी ॥ ८॥
आत्मयोगं समाश्रित्य द्रुतं सृजत मा चिरम्। इत्युक्त्वाऽऽद्या समासृजद्दशशक्तीः सुलोहिताः ॥
ताश्चाणिमादिसिद्धीनां प्रदा लोकेऽभवन्नथ। पाशाब्जाङ्कुशपाणयः शशिखण्डशिखण्डकाः ॥

अणिमा लघिमा चैव महिमेशित्विका ततः।
वशित्वा प्राकाम्यका च भुक्तीच्छाप्राप्तयः क्रमात् ॥ ११॥
सर्वकामा च सिद्ध्यन्ता दश देव्यः समुद्गताः।

Hearing them Devī Mahātripurasundarī said again thus: "By your self-power you create. Do not delay." Saying thus She created ten Śaktis with red complexion. These Śaktis were wielding a noose, a lotus, and a goad and decorated with the digit of the moon on their tresses. They are Aṇimā, Laghimā, Mahimā, Īśitvikā, Vaśitvā, Prākāmya, Bhuktī, Icchā, Prāpti, Sarvakāmasiddhi. 8 to 11

अथ ता नवशक्त्यस्तु प्राहुर्देवीं स्वमातरम् ॥ १२॥
नाम नः प्रदिशाम्बाऽऽशु ततः शक्तीः सृजामहे। श्रुत्वाऽऽह ता महाशक्तीर्महात्रिपुरसुन्दरी ॥
योगेन सर्जनाद्यूयं योगिन्यस्तु भविष्यथ।

Then the nine Śaktis asked their Mother thus: "Give us names. Later we will create Śaktis." Hearing them, Mahātripurasundarī said; "Because you are born out of yogaśakti, you will be called as Yoginis". 12, 13

अथाद्या प्रार्थयामास त्रिपुरेशीं प्रणम्य तु ॥ १४॥
मातः स्थानं कल्पयाशु शक्तीनां समवस्थितेः।

Then Mahātripurasundarī bowed and requested Śrī Tripureśī thus: "Oh Mother! Please quickly provide a place to these Śaktis." 14

प्रार्थितैवं पराशक्तिः ससर्ज स्थानमद्भुतम् ॥ १५॥
चतुरस्रा वेदिकैका योजनद्वितयोन्नता। द्विशतं योजनानां तु विस्तारेण विनिर्मिता ॥ १६॥
तस्योपरि चतुर्दिक्षु योजनानां चतुष्टयम्। बहिर्विहाय तस्यान्तश्चतुर्द्वारं सुशोभनम् ॥ १७॥
योजनानां तु विंशत्या विस्तृतं सुमनोहरम्। षड्योजनसुदीर्घञ्च तत्सम्बद्धा तदन्ततः ॥ १८॥
योजनद्वयमुन्नम्रा चतुरस्रसुभूमिका। द्वियोजना ततोऽन्तस्तु योजनोच्चा तथा पुनः ॥ १९॥
एवं भूमित्रयं तस्य चान्तः षोडशयोजने।

Thus requested the Supreme Devī created a good place. It has a square platform two yojanas high and two hundred yojanas wide. On that in the four directions, after a free space of four yojanas, are four beautiful gates. Connected with it, within, there is a beautiful space

twenty yojanas wide and six yojanas long having another square platform two yojanas high. Further within, there is the third platform two yojanas wide and one yojana high. Thus there are three platforms. 15 to 19

भूमिका योजनोन्नम्रा षोडशच्छदसन्निभा ॥ २० ॥

Further inside these, there is the space sixteen yojanas wide and one yojana high in the form of sixteen petals. 20

तदन्तर्योजनोन्नम्रा वसुपत्रसमाकृतिः। योजनानां तु विंशत्या भूमिकाऽतिमनोहरा ॥ २१ ॥

Further inside in a place twenty yojanas wide, there is a beautiful eight petalled space, one yojana high. 21

आदित्ययोजनायामा तदन्तर्योजनोन्नता। भूमिका शक्रकोणाभा तदन्तश्चापि तावती ॥ २२ ॥
भूमिका दशकोणाभा तस्यान्तः शिवयोजना। योजनोच्चा पूर्ववत्तु दशकोणसमप्रभा ॥ २३ ॥

Further inside there is a twelve yojana wide land with fourteen triangles one yojana high. Next, inside in a twelve yojana space is the ten triangled platform one yojana high. Further inside in a eleven yojana land is another ten-triangled platform one yojana high as bright as the previous ten triangles. 22, 23

अन्तरे दशसंख्यातयोजनाऽऽयामतः स्थिता। वसुकोणाऽत्मिका भूमिर्योजनोच्छ्रायशोभिनी ॥

Further inside in a land of ten yojanas is the eight triangled beautiful platform one yojana high. 24

तस्यान्तस्त्र्यस्त्रभूमिस्तु रसयोजनसंमिता। योजनोच्चा तदूर्ध्वस्था तावदुच्छ्रायशोभिनी ॥ २५ ॥
योजनायतविस्तारा बिन्दुभूमिः सुवर्तुला। प्रकल्प्य स्थानमेवं सा वृत्तभूमौ स्वयं स्थिता ॥ २६ ॥

Further inside is a triangular platform six yojanas wide and one yojana high. Above this is the circular land one yojana high and one yojana wide. Creating thus the space for all Śaktis the Supreme Devī stays in the circular space called Bindu-Bhūmi. 25, 26

पञ्चब्रह्मासनासीना कामेशोत्संगशोभिनी। स्वाङ्गाद्भूताः शक्तयो याः स्वसमा नृपसंख्यकाः ॥
ताः स्वभूमेरधस्त्र्यस्त्रभूमौ संवेशिताः क्रमात्। इन्दोः कलामयाः पक्षदिनाधिष्ठातृदेवताः॥ २८ ॥
नित्याख्याः कारणेनासां नामानि च वदामि ते। आद्या कामेश्वरी नित्या द्वितीया भगमालिनी ॥

नित्यक्लिन्ना च भेरुण्डा ततः स्याद्वह्निवासिनी। महाविद्येश्वरी पश्चाच्छिवदूती ततः परम्॥ ३०॥
त्वरिता कुलसुन्दरी नित्या नीलपताकिका। विजया सर्वमङ्गला ज्वालामाला ततः परम्॥ ३१॥
चित्रेति नाम क्रमतो वामे पृष्ठे च दक्षिणे। पञ्चकक्रमयोगेन त्र्यस्रभूमौ निवेशिताः ॥ ३२॥
स्वयं सप्तदशी नित्या षोडशी या पुरोदिता। सा तपोवीर्यसंयोगात्सायुज्यं समुपागता ॥ ३३॥
सृष्टादौ यत्र या देवी महात्रिपुरसुन्दरी। तां बिन्दुभूम्यधिष्ठात्रीं कृत्वा स्वाग्रे निवेशयत् ॥ ३४॥

She is seated shining on the lap of Kāmeśvara on the throne made up of five Brahmās (i.e., Brahmā, Viṣṇu, Rudra, Īśāna and Sadāśiva). The sixteen Śaktis created from Her own body are serially located around the triangular land below the bindu. These Śaktis representing the digits of the moon are the ruling deities of the days in a fortnight and are called Nityās. I will mention their names to you. The first one is Kāmeśvarī, the second Bhagamālinī; then Nityaklinnā, Bheruṇḍā, Vahnivāsinī, Mahāvidyeśvarī, (Mahāvajreśvarī according to Lalitopākhyāna), Śivadūtī, Tvaritā, Kulasundarī, Nityā, Nīlapatākā, Vijayā, Sarvamaṅgalā, Jvālāmālā and Citrā. They are located on the left, right and back sides of the triangle in groups of five on each of the sides. The Supreme Devī Rājarajeśvarī is Herself the seventeenth Nityā. The sixteenth one viz., Mahānityā who was the first born has attained union with the seventeenth by virtue of her penance and powers. Mahātripurasundarī who came first has been absorbed into the bindu and located there. 27 to 34

योगिन्योऽपि तया सृष्टा नवसंख्याः पुरोदिताः। ताभिश्चापि पृथक्कृत्यैर्नाम प्राप्तं यथाक्रमम् ॥
प्रकटा च ततो गुप्ता तथा गुप्ततरा परा। संप्रदाय कुलोत्तीर्णा निगर्भा च रहस्यका ॥ ३६॥
तथैवाऽतिरहस्याख्या पराऽपररहस्यका। निवेशिताः क्रमेणैता देव्या चक्रेषु तच्छृणु ॥ ३७॥
चतुरस्रे नृपदले नागपत्रे ततः परम्। मनुदिग्दिङ्नागवह्निकोणेषूर्ध्वे पृथक् पृथक् ॥ ३८॥

The nine śaktis created by Her earlier are individually named as Prakaṭā, Guptā, Guptatarā, Sampradāya, Kulottīrṇā, Nigarbhā, Rahasya, Atirahasyā and Parāpararahasya yoginis. They are individually located at the square, sixteen petalled, eight petalled, fourteen triangled, two ten triangled, eight triangled, single triangled, and bindu enclosures of Śrīcakra. 35 to 38

ततः सा प्रकटाख्याना योगिनी स्वविनिर्मिताः। दशशक्तीरथो भूम्यां क्रमेण विनिवेशयत् ॥

श्रीचक्रमहामेरु

Śrīcakramahāmeru

Then the yoginī by name Prakaṭā located the ten Śaktis created by her in the lowest square. 39

पुनः सृष्ट्वाष्टशक्तीस्तु ब्राह्म्यादीर्मातृकात्मिकाः।
वर्गशक्तीर्द्वितीयस्यां भूमिकायां निवेशयत् ॥ ४० ॥
ततः ससर्ज शक्तीनां दशकं प्रकटाऽभिधा। तृतीयभूमिकायां ताः क्रमेणाऽभिनिवेशयत् ॥

Again she created eight Śakits Brāhmī and others who represent the groups of alphabets and located them in the second platform of the square enclosure. Then the Prakaṭā nitya created another ten Śaktis (known as Mudrā deities) and located them in the third platform of the square enclosure. 40, 41

अथ गुप्ताभिधानाऽपि दृष्ट्वा नृपनिवेशनम्। असृजत्तावतीः शक्तीरथ गुप्ततराभिधा ॥ ४२ ॥
संप्रदाय कुलोत्तीर्णा निगर्भा च पृथक् पृथक्।
स्वस्वसंस्थानसंमित्याऽसृजत् शक्तीर्विचित्रिताः ॥ ४३ ॥
शक्तीर्विभावयामास रहस्या सप्तसंख्यकाः। रहस्यतरनाम्नी च शक्तिमेकां ससर्ज ह ॥ ४४ ॥

Then the Nitya by name Guptā seeing the sixteen petaled enclosure created sixteen Śaktis. Then the nityas called Guptatarā, Saṁpradāya, Kulottīrṇā, Nigarbhā — separately created wonderful Śaktis corresponding to their enclosures. The Rahasya nityā created seven śaktis and the Atirahasya nityā created one Śakti. 42 to 44

अणिमाद्या अपि पृथक् ससृजुः शतशोऽशतः। शक्तीः स्वस्वसमाकारायुधवस्त्रविभूषणाः ॥

Aṇimā and other Śaktis also separately created from their power hundreds of Śaktis who were identical with them in form, dress and weapons. 45

बिन्दुचक्रेश्वरी या सा महात्रिपुरसुन्दरी। विनियुक्ता मूलदेव्या शक्तीनामभिधाकृतौ ॥ ४६ ॥
चकार तत्तत्कर्मानुरूपं नाम पृथक् पृथक्।

Mahātripurasundarī who is the controller of the bindu was asked by the Primordial Devī Rājarājeśvarī to give names to the Śaktis. According to their portfolio Mahātripurasundarī gave them names individually. 46

तृतीयभूमिका देव्यो याः सृष्टा दशसंख्यकाः ॥ ४७ ॥
मुद्रातत्त्वविधानज्ञाः सर्वमुद्रात्ममूर्तयः। आहरन्ति मुदं देव्यास्तस्मान्मुद्रासमाह्वयाः ॥ ४८ ॥
मुदमुत्पाद्य या लोकान् क्षोभयन्त्यतिमात्रकम्। द्रावयत्याकर्षति वशयेन्मादयत्यपि ॥ ४९ ॥
बीजयत्यङ्कुरयति चारयत्यपि खे यथा। त्रिखण्डयति योन्यात्मभावमानयतीश्वरी ॥ ५० ॥
इति मुद्रा वीर्यवत्यः ख्याताः संक्षोभिणीति च। विद्राविण्याकर्षणी च ततः पश्चाद्वशङ्करी ॥ ५१ ॥
उन्मादिनी महाङ्कुशा त्रिखण्डा खेचरी तथा। बीजा योनिः क्रमादेता दिक्षु कोणेष्वधोर्ध्वयोः ॥

The ten Śaktis of the third platform in the square enclosure are the embodiments of the Mudras (seals or locks) envisaged with that knowledge. They are termed so because they bring happiness (मुदम्), to the Devī. By generating happiness in beings they bring about agitation (क्षोभनं), repulsion (द्रावणं), attraction (आकर्षणं) control (वश), passion (उन्मादनं), seeds (बीजं), sprouts (अङ्कुर), movement in space (खेचर), trisection (त्रिखण्ड), and genetic cognisance (योन्यात्मभाव). These powerful Mudras are well-known as Samkṣobhiṇī, Vidrāviṇī, Ākarṣiṇī, Vaśaṅkarī, Unmādinī, Mahāṅkuśā, Trikhaṇḍā, Khecharī, Bījā and Yoni and are situated in the directions and angles of the third platform of the square enclosure of Śrīcakra.
47 to 52

भूमिका त्रितयेप्येवं ब्राह्मी माहेश्वरी तथा। कौमारी वैष्णवी वाराही माहेन्द्री ततः परम् ॥ ५३ ॥
चामुण्डा च महालक्ष्मीः एवमाद्ये स्थिता इमाः। ब्रह्मादीनां समानाङ्गाऽऽयुधाऽऽभरणवाससः ॥

In the second platform among the three in the square enclosure deities Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Māhendrī, Cāmuṇḍā and Mahālakṣmī reside and they are similar to Brahmā and others in their forms, weapons, ornaments and dress. 53, 54

मुद्रास्तु लोहिताऽऽभासाः पाशमुद्राङ्कुशैर्युताः। लोहिताङ्कुशधारिण्यः पद्मरागसुभूषणाः ॥ ५५ ॥

The Mudrā Śaktis are red in complexion wielding the noose, mudrā and goad. The goad is red in colour and they are all wearing ornaments made of rubies. 55

अथ गुप्ताख्यया सृष्टा भक्तेष्टाकर्षणात्तथा।
कामाकर्षिणिकाऽऽद्या स्याद्बुद्ध्याकर्षिणिका परा ॥ ५६ ॥
अहंकाराकर्षिणी च शब्दाऽऽकर्षिणिका परा।स्पर्शाकर्षिणिका तद्वद्रूपाकर्षिणिका ततः ॥

रसाकर्षिणिका गन्धाकर्षिणिका चित्तपूर्विका। आकर्षिणी धैर्यपूर्वाऽऽकर्षिणी स्मृतिपूर्विका ॥
नामपूर्वाकर्षिणी च बीजाकर्षिणिका परा। आत्माकर्षिणिका तद्वदमृताकर्षिणी ततः ॥ ५९ ॥
शरीराकर्षिणीत्येवं षोडशच्छदशक्तयः। भाविता गुप्तयोगिन्याऽग्रपत्राद्वामतः स्थिताः ॥ ६० ॥
शुभ्राः शुभ्रांशुककल्पाः पूर्णतारुण्यशोभिताः। पाशदानसुधाकुम्भांङ्कुशायुधपरिष्कृताः ॥ ६१ ॥

Then the Śaktis created by the Guptayoginī who fulfill the wants of the devotees beginning with Kāmākarṣiṇī are—Budhyākarṣiṇī, Ahaṅkārākarṣiṇī, Śabdākarṣiṇī, Sparṣākarṣiṇī, Rūpākarṣiṇī, Rasākarṣiṇī, Gandhākarṣiṇi, Cittākarṣiṇī, Dhairyākarṣiṇī, Smṛtyākarṣiṇī, Nāmākarṣiṇī, Bījākarṣiṇī, Ātmākarṣiṇī, Amṛtākarṣiṇī and Śarīrākarṣiṇī. They dwell in the sixteen-petalled enclosure starting from the front one in an anti-clockwise direction. They are white in hue wearing white garments and young, wielding the noose, nectar pot, goad and the boon sign.
56 to 61

अनङ्गकुसुमाऽनङ्गमेखलाऽनङ्गपूर्विका। मदनानङ्गमदनातुराऽनङ्गाऽऽद्यरेखिका ॥ ६२ ॥
अनङ्गवेगिन्यनङ्गाङ्कुशानङ्गाद्यमालिनी। एता गुप्ततराऽऽख्योत्था नागच्छदनिवेशिनः ॥ ६३ ॥
रक्तवर्णांशुककल्पा दिक्कोणक्रमतः स्थिताः। पाशं नीलोत्पलं पात्रमङ्कुशं पाणिषु स्थितम् ॥

The Śaktis Anaṅgakusumā, Anaṅgamekhalā, Anaṅgamadanā, Anaṅgamadanāturā, Anaṅgarekhā, Anaṅgaveginī, Anaṅgāṅkuśā and Anaṅgamālinī who are created by the Guptatarayoginī reside in the eight-petalled enclosure in the east, south, west, north, south-east, south-west, north-west and north-east directions respectively. They are robed in red and wield the noose, blue lily, liquor vessel and goad in their hands.
62 to 64

संक्षोभिणी विद्राविणीचाऽऽकर्षिणी चाह्लादिनी।
सम्मोहिनी स्तम्भिनी च जृम्भिणी च वशङ्करी ॥ ६५ ॥
रञ्जिनी चोन्मादिनी च ततश्चैवार्थसाधिनी। संपत्तिपूरणी मन्त्रमयी द्वन्द्वक्षयङ्करी ॥ ६६ ॥
संप्रदायोद्भावितैता मनुकोणेषु संस्थिताः। अग्राद्वामक्रमेणैव रक्ताभांशुकभूषणाः ॥ ६७ ॥
पाशाऽमृतघटाऽऽदर्शाङ्कुशशोभिचतुर्भुजाः।

The Śaktis Samkṣobhiṇī, Vidrāviṇī, Ākarṣiṇī, Āhlādinī, Sammohinī, Stambhinī, Jṛmbhiṇī, Vaśaṅkarī, Rañjinī, Unmādinī, Arthasādhinī, Sampattipūraṇī, Mantramayī and Dvandvakṣayaṅkarī, created by the

Sampradāya Yoginī are situated in the fourteen-triangled enclosure in an anti-clockwise way starting from the front triangle. Dressed in red they wield the noose, the nectar pot, the mirror and the goad in their four hands. 65 to 67

सिद्धिप्रदा संपत्प्रदा ततः पश्चात्प्रियङ्करी ॥ ६८ ॥
मङ्गलाद्याकारिणी च ततः कामप्रदा स्मृता। दुःखाद्विमोचिनी तद्वन्मृत्युप्रशमनी ततः ॥ ६९ ॥
विघ्नान्निवारिणी सर्वाङ्गसुन्दरी ततस्तथा। सौभाग्यदायिनी पङ्क्तिकोणे प्राग्वत्समास्थिताः ॥
पाशं भूषणपेटीं चाङ्कुशं पाणिचतुष्टयैः। दधाना विशदाकारांशुकभूषणभूषिताः ॥ ७१ ॥
कुलोत्तीर्णाः समुदिताः शक्तयो यौवनान्विताः।

The Śaktis Siddhipradā, Sampatpradā, Priyaṅkarī, Maṅgalakāriṇī, Kāmapradā, Duhkhavimocinī, Mṛtyupraśamanī, Vighnanivāriṇī, Sarvāṅgasundarī and Saubhāgyadāyinī reside in the (outer) ten triangles in the same way described before. They wield the noose, the jewel box, the goad in their four hands and dressed in pure silk garments and jewels. These Śaktis are called Kulottīrṇās and display youthful charm. 68 to 71

ज्ञानशक्तिरैश्वर्यप्रदा ततो ज्ञानमयी स्मृता ॥ ७२ ॥
ततो व्याधिविनाशिनी चाधाराद्यास्वरूपिका। ततः पापहराऽऽनन्दमयी रक्षास्वरूपिणी ॥ ७३ ॥
ईप्सिताद्याप्रदा चेति दशारे पूर्ववत्स्थिताः। पाशदानज्ञानटङ्ककरा रक्ताङ्गभूषणाः ॥ ७४ ॥
निगर्भाख्या भावितास्तु तरुण्यः शक्तयोऽमलाः।

The Śaktis Sarvajñā, Sarvaśaktī, Aiśvaryapradā, Jñānamayī, Vyādhivināśinī, Ādhārasvarūpā, Pāpaharā, Ānandamayī, Rakṣāsvarūpiṇī and Īpsitapradā reside in the (inner) ten triangles in the same way as said before. They are robed in red and wield the noose, the sign of boon, the sign of knowledge and the chisel in their hands. These young and sparkling Śaktis are known as Nigarbhās. 72 to 74

वशिनी मोदिनी तद्वद्विमलाऽरुणा ततः ॥ ७५ ॥
जयिनी सर्वेश्वरी च कौलिनी चेति शक्तयः। रहस्ययोगिनी जाता पद्मरागसमप्रभाः ॥ ७६ ॥
चापदानपुस्तकेषुकरा लोहितभूषणाः। नागकोणेषु पूर्वोक्तक्रमेण सुविराजिताः ॥ ७७ ॥

The Śaktīs Vaśinī, Modinī, Vimalā, Aruṇā, Jayinī, Sarveśvarī and

Kaulinī, created by Rahasya Yoginī are situated in the eight triangles as said before. They are red in complexion and shining in red ornaments and holding the bow, the sign of boon, the book and arrow. 75 to 77

शक्तिरेका चातिरहस्याख्योत्था दक्षकोणके। एवं ताः शक्तयश्चक्रे सृष्टाः प्रकृतिशक्तिभिः॥

The one Śakti created by Atirahasya Yoginī stays in the southern triangle. In this way the śaktis had been created by the primary Śaktis in the Śrīcakra. 78

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे षट्पञ्चाशत्तमोऽध्यायः॥

End of the fifty-sixth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

सप्तपञ्चाशत्तमोऽध्यायः

Chapter 57

श्रुत्वा त्वष्टेरितं धातुः पुनः पप्रच्छ सादरम्। पितामह श्रुतञ्चैतच्छ्रीचक्रं शक्तिमण्डलम् ॥ १॥
शक्तीनां नाम सम्पत्तिहेतुं मे पृच्छते वद। तथाऽष्टारे त्रिकोणे च कुतः स्थानं विशक्तिकम् ॥
षोड़शी सा महानित्या केन सायुज्यमागमत्।

Hearing Brahmā, Viśvakarma again inquired with devotion thus: "Oh Brahmā! I heard from you about the group of Śaktis in the Śrīcakra. Let me know how they got their names. How is it that there is no congregation of Śaktis in the eight-triangled enclosure and in the single triangle? With whom did the sixteenth Mahānityā merge? Please clarify this to me." 1, 2

एवं त्वष्टाऽनुयुक्तोऽथ प्रीतः प्राह चतुर्मुखः ॥ ३॥
विश्वकर्तः शृणु महागुह्यमेतन्निगूहितम्। महाश्रीत्रिपुरेशान्या सृष्टा नित्यास्तु षोडश ॥ ४॥
महात्रिपुरसुन्दर्या सृष्टास्त्वन्यास्तु शक्तयः। नाम तासां पृथक्स्वीयक्रिययैव निरूपितम् ॥ ५॥

Brahmā who was pleased with Viśvakarma who inquired of him, answered thus: "Oh Viśvakarma! Listen to the highest secret which is kept concealed. Devī Tripureśvarī created sixteen Nityās. Mahātripura-sundarī created other Śaktis and named them individually according to their action. 3 to 5

या सा शक्तिर्महादेवी त्रिपुराख्या महत्तरा। तस्याः सदा विलसितं जगदेतच्चराचरम् ॥ ६॥
ब्रह्मादिमूर्तिष्वंशेन संस्थिता सा महेश्वरी। जगच्चक्रक्रियाकाण्डं निर्वाहयति चिन्मयी ॥ ७॥
साऽखण्डैकरसाऽप्यम्बा चितिमात्रशरीरिणी। अनेकधाऽपि भवति स्वस्वातन्त्र्याऽवभासिनी ॥
यथा सहस्ररश्मीनां पिण्डो हंसो नभोमणिः। एकोप्यनेकधाऽप्यास्ते यथा वा वार्निधिः स्थितः॥
तरङ्गोर्मिफेनमय एकानेकात्मना तथा। दर्पणः प्रतिबिम्बानां सहस्रेण यथा स्थितः ॥ १०॥
तथैषा परमा चाऽपि भेदाभेदमयी स्थिता।

This moving and non-moving universe is the sport of the Supreme Great Devī Tripurā. By partially manifesting in Brahmā, Viṣṇu and Śiva, She is managing the activities of this dynamic world. She, the Mother who is merely Consciousness and the indivisible unique essence of the

universe becomes many by virtue of Her freedom. Just like Sun the jewel of the sky who is a single mass of thousand rays appears variously or just like the single sea appears as waves, tides and foam or just like a single mirror shows thousands of images, She the transcendental One appears differentiated as well as unique. 6 to 10

शक्तयोंशात्मिकास्तस्या अणिमाद्याः प्रकीर्तिताः ॥ ११ ॥

तस्याः स्वातन्त्र्यवशतः स्थूलाकारपरिग्रहः। या शक्तिर्यत्क्रियाहेतुर्नाम तस्यास्तथास्थितम् ॥

Aṇimā and other Śaktis are the partial manifestations of the Devī Tripurā who assumes a gross form by virtue of Her freedom. The names of the different Śaktis are according to their actions. 11, 12

एवं सृष्टाः शक्तयस्ता महामायाविमोहिताः। स्पर्धां चक्रुः संस्थितिषु स्थाननीचोच्चभावतः ॥

The Śaktis thus born deluded by the Great Devī started competing with one another as low and high in their positions. 13

दृष्ट्वा तच्छक्तिचक्रेषु कश्मलं समुपस्थितम्। महादेव्याज्ञया प्राह महात्रिपुरसुन्दरी ॥ १४ ॥
शृणुध्वं शक्तयः सर्वा मम वाक्यं हि सांप्रतम्। स्पर्धाक्रोधात्मनामत्र स्थानं देवीसमीपतः ॥ १५
दुर्लभं तत्तपोयोगात्स्थानं विन्दथ नाऽन्यथा। इत्युक्त्वाऽऽदौ स्वयं चक्रे तपः सुमहदद्भुतम् ॥

Seeing the disgraceful quarrel among the Śaktis, Mahātripurasundarī directed by the Great Devī said thus: "Oh Śaktis! Now all of you listen to me. There is no place in the vicinity of the Devī to those having jealousy and anger. You have to acquire your status through the power of penance. There is no other means." Saying thus, She herself started first doing an astonishing penance. 14 to 16

दृष्ट्वा तपस्यभिरतां महात्रिपुरसुन्दरीम्। अन्याः सर्वा अपि तपश्चक्रुर्नियतमानसाः ॥ १७ ॥

Seeing Mahātripurasundarī engrossed in penance, all the other Śaktis did penance with controlled minds. 17

एवं शक्तिगणे तत्र तपस्यभिरते सति।
अगात्कालो दीर्घतमस्तदा तुष्टाऽवदत् परा ॥ १८ ॥

A long period passed while the Śaktis were engaged in penance. Then the pleased Great Devī addressed them. 18

वत्सास्तुष्टाऽस्मि तपसा स्थानं योग्यं दिशामि वः। इत्युक्त्वा स्थानमदिशन्महात्रिपुरसुन्दरी ॥ १९
या तस्यै सर्वचक्राणामीश्वरत्वं ददौ परा। अथ नित्यात्मशक्तीनां त्र्यस्त्रभूमौ निवेशनम् ॥ २०॥
प्रतिपार्श्वं पञ्चकस्य चाऽथ नित्या तु षोडशी। प्रदिष्टसम्मुखस्थानाऽप्यमन्यत न तद्बहु ॥ २१॥
पुनरातिष्ठदत्यन्तं तपः परमदुष्करम्। एवं कामेश्वरी तद्वद्भगमालिनिकाऽपि च ॥ २२॥
न तत्स्थानमलं मत्वा तपश्चक्रतुरुत्तमम्।

"Oh My Children! I am pleased with your penance. I will allot your deserving place." Saying thus the Great Devī made Mahātripurasundarī in charge of the entire Śrīcakra. Then the Nityās were located in the triangle, five on each side. Though the sixteenth nityā was given a prominent place in the front, she considered that as not befitting and again started a great arduous penance. Similarly Kāmeśvarī and Bhagamālinī also considering their allotment as insufficient, started doing a great penance. 19 to 22

एवं तपस्यभिरते शक्तिमण्डलके शिवा ॥ २३॥
एकाकिनीं स्वामपश्यन् न तत्सम्यगमन्यत। तावद्विज्ञायाभिमतं महात्रिपुरसुन्दरी ॥ २४॥
त्रिपुराङ्गायुधेभ्यश्च दशशक्तीर्विसर्जयत्। ता विसृष्टाः स्थितेः स्थानं महात्रिपुरसुन्दरीम् ॥ २५॥
पप्रच्छुः प्राह ता देवीः तपसा स्थानमीक्षथ। इत्युक्ताः तप एवोच्चैश्चक्रुः प्राक्शक्तिभिः सह ॥

When all the Śaktis were engaged in penance Devī Rājarājeśvarī seeing Herself alone felt it not right. Catching Her intention Mahātripurasundarī dislodged ten Śaktis from Her limbs and weapons. The Śaktis thus produced asked Mahātripurasundarī for a place to stay. She told them to find it through penance. Thus advised the Śaktis did penance along with the previous Śaktis. 23 to 26

पुनर्देवी स्वपरितो मत्वैकामवलोकयत्। अवलोकनतो जाताः शक्तयो वेदसंख्यकाः ॥ २७॥
काञ्चनाभाः पद्मधराः शुभ्रवस्त्रविभूषणाः। दृष्ट्वा शक्तिगणं सर्वं तपस्यभिरतं सदा ॥ २८॥
मनो दधुस्तपस्येव त्वष्टस्ता अपि संयुः।

Again seeing Herself alone, She cast Her glances around by which four śaktis were created. They were golden coloured holding a lotus and dressed and decorated with white jewels. Seeing the entire group of śaktis doing penance they also, Oh Viśvakarma! decided to join them. 27, 28

भूयो ददर्श परितो जातं शक्तिचतुष्टयम् ॥ २९॥
पाशाभयवरसृणिधरा रक्ताङ्गभूषणाः। त्रिनेत्राश्च तपस्येव रता दृष्ट्वा च पूर्वजाः ॥ ३०॥
पुनः सृष्टा तथाऽन्याश्च पाशपुस्तकमालिकाः। दधाना अङ्कुशाञ्चापि रक्तवर्णविभूषणाः ॥ ३१॥
पुनः सृष्टाश्शक्तयश्च तावत्यः स्फटिकप्रभाः। पाशाभयवरसृणिधराश्च तप आस्थिताः ॥ ३२॥
सृष्ट्वा पुनश्च तावत्यो रक्ताकारविभूषणाः। तपस्येव रतास्ताश्च दृष्ट्वा शक्तीः पुरः स्थिताः॥
अथ दृष्ट्वा तपः प्रौढं प्राह तां त्रिपुरेश्वरी। नित्यां षोडशिकां वत्से वरं ब्रूह्यभिवाञ्छितम् ॥
सायुज्यमेव सा वव्रे सर्वां मत्वाल्पिकां स्थितिम्। प्राप्ता च परया तत्र सायुज्यं षोडशी परा ॥

Again by seeing around another four Śaktis came out wielding the noose, sign of protection, sign of boon and the goad, all red in colour and decoration, who seeing their predecessors took to penance. Again were created four Śaktis wielding the noose, the book, the beads and the goad, all red in colour and decoration. Another four were again created, who were crystal clear coloured wielding the noose, sign of protection, sign of boon and the goad, who also started penance. Again another four Śaktis red coloured and decorated were created. The Devī Tripurā saw all of them engaged in penance. Seeing the mature penance of the sixteenth Nityā, Devī Tripureśvarī asked her to seek a boon and she asked for merger with Devī Tripureśvarī since all other states are ephemeral. Thus the sixteenth Nityā got united with the Transcendental Devī. 29 to 35

या जाताः स्वाङ्गतो देव्याश्चतस्रः पञ्चधा च ताः।
स्वयन्तु पञ्चमी भूत्वा तासां तुष्टा समास्थिता ॥ ३६॥
पञ्च पञ्चकतां तेन प्रापुस्ता नामपञ्चकम्। रत्नेश्वरीत्वमाद्यानां कामधुक्त्वं ततः परम् ॥ ३७॥
तथा कल्पलतेशित्वं ततः कोशेश्वरीपदम्। लक्ष्मीश्वरीत्वमन्त्यानां शक्तिवृन्दासने स्थितिम् ॥

Along four Śaktis born in five groups from Her body, She Herself joined each group as the fifth one and stayed happily. Hence they got the name as Pañca-pañcakas. In the first group She is called Ratneśvarī, in the next, Kāmadhuk, then Kalpalateśī, then Kośeśvarī and finally Lakṣmīśvarī. 36 to 38

प्रत्येकं च ददौ शक्तिसहस्रेश्वरतां शिवा। रत्नाः कामदुघाः कल्पलताकोशाऽभिधायुताः ॥
लक्ष्मीसमाख्यास्ताः शक्तीस्त्वष्टृर्जानीहि ताः पृथक्।

For each of the Ratnā, Kāmadughā, Kalpalatā, Kośa and Lakṣmī groups Devī gave thousand subordinate Śaktis. Oh Viśvakarma! Understand this. 39

पञ्चविंशतिसाहस्रसंख्यास्तास्तु पृथक् पृथक् ॥ ४०॥

सेवमानाः स्वस्वनाथं प्रत्येकं तु सहस्रकम्। पञ्चसाहस्रसंख्याका मूलदेव्यास्तु शक्तयः॥ ४१॥

These twenty-five thousand attendants separately serve their lords. Five thousand of them belong to the primordial Devī. 40, 41

सिद्धलक्ष्मीस्तत्र चाद्या राजमातङ्गिनी परा। तृतीया भुवनेशानी तुर्या वाराहिकी मता ॥ ४२॥

रत्नेश्वर्य इमाः प्रोक्तास्ततः कामदुघाः शृणु। सुधापीठेश्वरी चाद्या सुधासूश्च ततः परा ॥ ४३॥

तृतीया चामृतेशानी तुर्या चाऽन्नप्रपूरणी।

Siddhalakṣmī, Rājamātaṅginī, Bhuvaneśānī and Vārāhī are the Ratneśvaris. Sudhāpīṭheśvarī, Sudhāsūḥ, Amṛteśānī and Annaprapūriṇī are the Kāmadughas. 42, 43

अथ कल्पलतास्तत्र पञ्चकामा ततः परा ॥ ४४॥

पारिजातेश्वरी चाऽपि कुमारी च ततः परा। पञ्चबाणेश्वरी चाथ परंज्योतिस्ततः परा ॥ ४५॥

Pañcakāmā, Pārijāteśvarī, Kumārī and Pañcabāṇeśvarī are the Kalpalatas. 44, 45

परा निष्कलशम्भवी चाऽजपा मातृका परा। इति कोशेश्वरीः प्रोक्ताः शृणु लक्ष्मीश्वरीस्ततः ॥

लक्ष्मीश्चाऽथ महालक्ष्मीस्त्रिशक्त्याद्या ततः परा। साम्राज्यलक्ष्मीःपरमा चेति पञ्चकदेवताः ॥

Parañjyotiḥ, Niṣkalaśāmbhavī, Ajapā and Mātṛkā are the Kośeśvaris. Lakṣmī, Mahālakṣmī, Triśakti, Sāmrājyalakṣmī are the Lakṣmīśvaris. These are the pañcaka Goddesses. 46, 47

एवं पञ्चकदेवीनां तपसा परितोषिता। ददौ समीपसंस्थानं बिन्दुचक्रोपरि क्रमात् ॥ ४८॥

Thus the Devī pleased by the penance of the Pañcaka deities gave them in an order, place near the Binducakra. 48

आग्नेयादिषु कोणेषु तपसस्तु प्रकर्षतः। मातङ्गिन्याश्च वाराह्या ददावतुलसंपदम् ॥ ४९॥

To Mātaṅgī and Varāhī who did special penance in the NE direction, the Devī gave immense wealth. 49

मन्त्रिणीत्वं सर्वलोककार्यमन्त्रणहेतुना। वाराह्या दण्डिनीत्वं च दुष्टदण्डनहेतुताम् ॥ ५०॥

Mātaṅgī was made the minister to take care of the administration of the worlds. Vārāhī was made the chief of the army to punish the wicked. 50

ततः कालान्तरे हेमहरिन्मणिसुवप्रयोः। मध्यं स्थानं ददौ देवी प्रसन्ना परिसेवनात् ॥ ५१॥

Then after a lapse of time the Devī Tripurā pleased by the services of these two deities gave them place in the golden fort and the emerald fort respectively. 51

एवं तपो विशेषेण तुष्टा स्थानं पुनर्ददौ। कामेश्वरी च वज्रेशी भगमालिनिका च या ॥ ५२॥
ताभ्यः समयदेवीत्वं दत्त्वा स्वाऽग्रे च पृष्ठतः। वामे च दक्षिणे पार्श्वे स्थानं देव्यभिकल्पयत् ॥

Similarly, specially pleased by the penance of Kāmeśvarī, Vajreśī and Bhagamālinī, the Devī provided them place in the front and on either sides of the back of the triangle and called them Samaya Deities who control the concept of time. 52, 53

उद्भाविता तु या देवी रहस्यतरनामया। सा प्राप तपसोत्कर्षाद्वज्रसालान्तरे भुवि ॥ ५४॥
आधिपत्यं वज्रनदीतीरे मन्दिरसंस्थितिम्। वज्ररत्नेश्वरीत्वञ्च तेन वज्रेश्वरी मता ॥ ५५॥

The Śakti created by the Rahasyatara Yoginī got a place and power by virtue of her great penance in the diamond fort and stayed in the place by the river Vajra and being in charge of the diamonds she got the name as Vajreśvarī. 54, 55

पुनस्त्रिकोणकोणेषु स्थानं कामेश्वरीमुखाः। प्रापुस्तपस आधिक्यात्तथा कामेश्वरी पुनः ॥ ५६॥
अष्टारेषु द्वितीयं च स्थानं प्राप्ता तपोबलात्। तथाऽन्या अपि शक्तीस्तु महात्रिपुरसुन्दरी ॥ ५७॥
देव्या तया च स्थानेषु क्रमेण विनिवेशयत्।

Kāmeśvarī, Vajreśvarī and Bhagamālinī deities because of their great penance obtained positions in the three angles of the triangle. Kāmeśvarī by Her penance secured the second place in the eight triangled enclosure. The other Śaktis were also located in suitable places by Mahātripurasundarī. 56, 57

एवं नवसु चक्रेषु विभज्य विनिवेश्य च ॥ ५८॥
स्वयं तत्तदधिष्ठात्री नवधा समजायत। त्रिपुरा त्रिपुरेशी च तथा त्रिपुरसुन्दरी ॥ ५९॥

ततस्त्रिपुरवासिनी त्रिपुराश्रीस्ततः परा। त्रिपुरमालिनी त्रिपुरासिद्धा त्रिपुराम्बिका ॥ ६० ॥
नवमी च स्वयं तत्र महात्रिपुरसुन्दरी। तत्तदावरणाऽऽद्याऽग्रे स्थिता तत्सदृशाकृतिः ॥ ६१ ॥
मूलदेव्याऽऽभिमुख्येन संस्थिताः सर्वशक्तयः।

After thus dividing and locating the Śaktis in the nine cakras, Mahātripurasundarī assumed nine forms each presiding over one cakra. The nine forms are—Tripurā, Tripureśī, Tripurasundarī, Tripuravāsinī, Tripurāśrīḥ, Tripuramālinī, Tripurāsiddhā, Tripurāmbikā and the ninth Herself Mahātripurasundarī. These nine Śaktis are situated in front of their enclosures all facing the Devī Rājarājeśvarī. 58 to 61

अथ ब्रह्मादिभिर्दृष्ट्वा सर्वशक्तिगणावृतम् ॥ ६२ ॥
मत्वा न तत्सम्यगिति कामेशः प्रार्थितोऽभवत्। कामेश भगवन् देव त्वमपि सृज स्वांशतः ॥
परिवारं शिवाकारं नैतदौपयिकं यतः। मन्यामहे शक्तिगणं केवलं विषमन्त्विति ॥ ६४ ॥

Then Brahmā and others saw the Śrīcakra surrounded by the group of Śaktis and thinking that it was not proper, requested Kāmeśa thus: "Oh Lord Kāmeśa! Please create from your power your retinue, because, only Śaktis will mean an imbalance. 62 to 64

अथ कामेश्वरो देवः स्वांशाच्छक्त्यंशतोऽपि च। उभयांशात्तदन्यस्मादसृजद्वेदसंख्यकान् ॥ ६५
मित्रेशषष्ठीशौड्डीशचर्यानाथाऽभिधास्ततः। पुस्तकाभीतिवरचिद्दधानान् स्फटिकप्रभान् ॥ ६६
श्वेतवस्त्राऽऽकल्पयुतांस्त्रिणेत्रान् रक्तशक्तिकान्। पद्मासनसमासीनान् प्रसन्नवदनेक्षणान् ॥ ६७
तान् गुरून् शक्तिमन्त्राणामकरोच्छान्तविग्रहान्। पृथग्विद्यागुरून् यूयं सृजध्वमिति चाऽब्रवीत् ॥

Then Kāmeśvara from His power and the power of Kāmeśvarī created four forms named Mitreśa, Ṣaṣṭhīśa, Uḍḍīśa and Charyānātha wielding the book, sign of protection, sign of boon and sign of knowledge in their hands; crystal-clear hued; dressed in white garments; with three eyes, seated in a lotus posture along with their consorts red in colour and having a pleasing face and look. Making them as the preachers of the Śakti-Mantras, Kāmeśvara asked them to create other teachers of the Śrīvidyā. 65 to 68

अथाऽऽद्यस्तत्र दिव्याख्यान् सिद्धाख्यानपरस्तथा। तृतीयो मानवाख्यांस्तु गणानसृजत क्रमात् ॥
मुनिवेदनागसंख्यान् सर्वविद्यागुरूनथ। नाथान्नवाऽसृजत्तुर्यः कालमूर्तीन्महाप्रभान् ॥ ७० ॥

Then Mitreśa created the Divyas, Ṣaṣṭhīśa created the Siddhas; Uḍḍīśa created the Mānavas with seven, four and eight members in each group respectively. The fourth one viz., Caryānātha created nine effulgent Nāthas who are the teachers of all knowledge and who are the embodiments of time. 69, 70

गुरुमण्डलमेवं तु सृष्टमुग्रतरं तपः। तप्त्वा प्राप स्थानमपि त्वरिता पृष्ठभागके ॥ ७१॥
तत्र त्रिपङ्क्तिरूपेण मन्दिराणि क्रमेण तु। दिव्यसिद्धमानवौघगुरूणां संस्थितानि हि ॥ ७२॥
तत्र स्थानं प्राप्नुवन्ति त्रिपुरां परमेश्वरीम्। पूर्णोपासनयोगेनोपास्य शास्त्रोक्तमार्गतः ॥ ७३॥
गुरुभिर्बोधिताः पश्चात् प्रयान्ति परमं पदम्। इति ते पृष्टमाख्यातं रहस्यं परमं महत् ॥ ७४॥

The Group of Gurus thus created performed penance and secured places behind the location of Tvaritā Nityā. There in three different rows the abodes of Divya, Siddha and Mānava Gurus were located. A person who propitiates through pūrṇābhiṣeka the Great Devī Tripurā according to the ordained procedure will secure a place in the above abode. Later instructed by the Gurus, he will reach the highest abode of the Devī. Thus I have narrated to you the great and highest secret about which you asked me." 71 to 74

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे सप्तपञ्चाशत्तमोऽध्यायः॥

End of the fifty-seventh chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

अष्टपञ्चाशत्तमोऽध्यायः

Chapter 58

अथ भूयश्चतुर्वक्त्रं त्वष्टा पप्रच्छ सादरम्। जगद्विधे त्वां पृच्छामि गुरवस्त्वौधरूपिणः ॥ १॥
कुतः समानसङ्ख्याका नाऽभवंस्तन्ममेरय। नाम तेषां च सर्वेषां अथाऽग्नेः कुण्डमीरितम् ॥
तत्राग्निश्चिन्मयः केन जातस्तदपि वर्णय। तत्र कुण्डे भवद्भिश्च स्त्रीरूपा केन हेतुना ॥ ३॥
विचिन्तिता पराशक्तिर्वदैतत्कारणं विभो। न तृप्याम्यद्भुतकथां संशृण्वन्नपि भूरिशः ॥ ४॥
को नु तृप्येत्पराशक्तेः स्वात्ममूर्तेः कथाऽमृतम्। पिबन्नपि चिरं दैवहतं स्थाणुमृते क्वचित् ॥
तन्मे प्रब्रूहि भगवन् श्रोतव्यं यदि मे भवेत्।

Then, Viśvakarma with devotion, again inquired Brahmā thus: "Oh Brahmā! I want to ask why the group of the Gurus were not equal in number. What are their names? Tell me about the fire altar. How did the fire of Consciousness appear there? Why did you think of Parāśaktī in the female form in that altar? I am never satisfied even after hearing the wonderful legend repeatedly. Which being other than an unfortunate pillar will be satisfied drinking continuously the nectarian legend of the Devī who is our own Self? Oh Lord! Please tell me if I can listen to it?" 1 to 5

श्रुत्वा विश्वकृतोक्तं तत्प्रसन्नः प्रपितामहः ॥ ६॥
समाहितः शृणु कथां त्वष्टश्चित्रां पुरातनीम्। पावनीं सर्वतो गुप्तां प्रसन्नः प्रब्रुवे तव ॥ ७॥
मित्रेशाद्यास्तु ये सृष्टा राजराजेश्वरेण ते। वाग्विद्यागुरवः सर्वे स्वच्छसंवित्तिरूपिणः ॥ ८॥
पश्यन्ती मध्यमा चेति वैखरी च परा तथा। चतुर्विधा शब्दमयी पराशक्तिर्विजृम्भते ॥ ९॥
तत्क्रमं ते प्रवक्ष्यामि सर्वत्रैव सुगोपितम्।

Hearing Viśvakarma, Brahmā was pleased and said thus: "Oh Viśvakarma! Listen carefully to the ancient purifying legend that has been kept a secret. Pleased with you I will narrate it to you. Mitreśa and other Gurus created by Rājarājeśvara are the teachers of speech and mantra and all of them represent pure knowledge. Devī Parāśaktī appears as four forms of sound—Paśyantī, Madhyamā, Vaikharī and Parā. I will narrate this. 6 to 9

त्रिपुराख्या हि या शक्तिः स्वच्छसंवेदनामयी ॥ १० ॥
न तत्र वागिन्द्रियाणि मनो वाप्यस्ति सर्वथा। सर्वास्तिसारभूतात्मरूपिणी परमेश्वरी ॥ ११ ॥
न धर्मो धर्मवान् वाऽपि सर्वधर्मविवर्जनात्। सर्वाश्रयचितिः स्वच्छा केवला वागगोचरा ॥ १२
तस्य चैतन्यमात्मेति न ततो विद्यतेऽधिकम्। तदेव सर्वस्वातन्त्र्यमतो मायाख्यमीरितम् ॥ १३ ॥
अतर्क्याऽपर्यनुयोज्यमाहात्म्यमखिलाश्रयम्। स्वयं स्वात्मानममलं विकल्पयति भूरिशः ॥ १४ ॥
लीलयैव सर्वजगज्जालमेष समीरितः।

"The Power called Tripurā is Pure Consciousness. It is beyond speech, senses and mind. She, the Parameśvarī exists as Ātma in everything. She is beyond codes of conduct, free from conduct and the conductor. She is merely Pure Consciousness supporting all and beyond speech. She is just the soul and consciousness. By virtue of Her freedom She is termed as Māyā (illusion). Her glory that encompasses all is beyond logic and questioning. The being gets deluded in many ways by Her who is the pure soul. The creation is said to be the sport of the Devī. 12 to 14

विकल्प एव शब्दात्मा स्थूलमध्यविभेदतः ॥ १५ ॥
सूक्ष्मकारणभेदाभ्यां चतुर्विधमिति स्थितम्। तत्र स्थूलन्तु यद्रूपं वैखरीति प्रकीर्तितम् ॥ १६ ॥
तत्र ध्वन्यात्मकोऽव्यक्तो वर्णात्मा व्यक्त ईरितः।
तल्लौकिकाऽलौकिकत्वाद्विधा सर्वत्र संस्थितः ॥ १७ ॥
तत्राऽव्यक्तो सप्तविधो नादब्रह्माङ्कुरात्मकः। षड्जर्षभौ च गान्धारमध्यपञ्चमधैवताः ॥ १८ ॥
निषाद इति सप्तैते तन्त्रीकण्ठादिजाः स्वराः। रागाऽब्धिभूताग्निदस्रनागसंख्याविभेदिनः ॥ १९ ॥
भूयो विभेदेन न संख्येया भवन्ति ते।

This modification or uncertainty is the sound form manifesting in four ways as the gross, the middle, the subtle and the causal. Here the gross sound (audible) is termed as Vaikharī. In these the implied state preceding the articulate sound is indistinct and the distinct one are the alphabets. Even the articulate sound that exists everywhere is of two types namely common and supernatural. The supernatural sounds are the seven subtle states of the Nādabrahmā. They are Ṣaḍja, Ṛṣabha, Gāndhāra, Madhyama, Pañcama, Dhaivata and Niṣāda notes that are generated in the strings and throat. The tunes are counted as four, five, three and sixteen. Further they are countless because of different ramifications. 15 to 19

तदेतद्देवसंस्थानं गुरवः सप्तसंख्यकाः ॥ २० ॥
दिव्यौघास्तेन संप्रोक्ता मित्रीशेन प्रभाविताः।

All these are the divine states with seven Divyaugha Gurus created by Mitreśa. 20

व्यक्तस्त्वलौकिको विद्यामयः कूटचतुष्टयम् ॥ २१ ॥
तदाश्रयाः सिद्धगणास्तेनैते वेदसंख्यकाः। सिद्धौघगुरवः प्रोक्ताः षष्ठीशप्रतिभाविताः ॥ २२ ॥

The four groups of uncommon knowledge supported by the group of four siddhas are created by Ṣaṣṭīśa. 21, 22

लौकिको मातृकाऽत्मा स्यादष्टकूटेश्वरीमयः। तत्संश्रया मानवाः स्युरतस्ता वसुसंख्यकाः ॥

The common sounds in the form of alphabets are in eight groups on which depend the Mānavaughas who are eight in number. 23

एकोनविंशतिमिता एवमोघत्रयस्थिताः। औड्डीशप्रभवा एते वसुसंख्यास्तु मानवाः ॥ २४ ॥

The three groups total to nineteen. The eight Mānavaughas are created by Uḍīśa. 24

शब्दः कालमयः सर्वो मात्रात्रयपरावधिः। ध्वनिराशिः समायुक्तो वर्णराश्यष्टकेन च ॥ २५ ॥
तेन स्युर्नवनाथा वै चर्यानाथसमुद्भवाः। कालस्याऽवच्छेदकास्ते तुरीयपदसंश्रयाः ॥ २६ ॥
प्रकाशोऽथ विमर्शाख्योऽथानन्दो ज्ञानसंज्ञकः।
सत्यः पूर्णः स्वभावाख्यः प्रतिभः सुभगाऽभिधः ॥ २७ ॥
इतीमे नवनाथस्तु ओघानामधिनायकाः।

The sound is of the form of time limited to three syllabic instants. It consists of a group of inarticulates and eight articulate groups. The Navanāthas created by Caryānāthā determine the time frames and occupy the fourth state. They are named as Prakāśa, Vimarśa, Ānanda, Jñāna, Satya, Pūrṇa, Svabhāva, Pratibha and Subhaga. These nine are the lords of the Oghās. 25 to 27

ओघश्चतुर्विधो विद्याविभेदाद्युगभेदतः ॥ २८ ॥
मिश्रितत्वाच्छक्तिमिश्रा गुरवः संव्यवस्थिताः। ओघस्तु पञ्चमोऽपि स्याद्गुरुविद्याप्रवर्तकः ॥ २९
द्वादशैकादशरसमितास्ते चक्रबाह्यगाः। वयं दिव्यभावाः सिद्धाः कुमाराद्याश्च मानवाः ॥ ३० ॥

नृसिंहाद्या इति प्रोक्ता गुरवःस्त्वोघसंभवाः।

Because of the varieties of knowledge (Mantra) the Oghas are of four types. Because of mixture (overlap) these Gurus are known as Miśras. There is a fifth Ogha (group) that preaches the knowledge about the Gurus. They are twelve, eleven and nine in number situated outside the cakra. They are Divyas, Kumāra and others as Siddhas. Nṛsimha and others are Mānavas. 28 to 30

अथाऽग्नेश्चिन्मयत्वं ते वर्णयामि क्रमाच्छृणु ॥ ३१॥

गुणमूर्तौ तृतीयो यो महादेवो महेश्वरः। तमः क्रियः सत्त्वमूर्तिर्विकसच्चिन्मयाऽन्तरः ॥ ३२॥

I will now tell you in order how Agni is Consciousness. Mahādeva Maheśvara the third among the gods with tendencies whose actions are destructive is the embodiment of goodness and enlightenment within. 31, 32

देहिनां देहमध्यस्थं मार्गत्रयमनामयम्। दक्षवाममध्यसंस्थं पिङ्गलेडासुषुम्नकम् ॥ ३३॥

इच्छाक्रियाज्ञानमयं तत्र भिन्नं द्वयं स्थितम्। बद्धं मध्यं ज्ञानमार्गं विद्वांसः प्राहुरार्यकाः ॥ ३४॥

In the centre of the human body there are three pure paths. They are Piṅgaḷā, Iḍā and Suṣumnā to the right, left and centre respectively. Among them the paths of desire and action are on either sides and the path of knowledge is in the centre as said by the learned and the cultured. 33, 34

चित्स्पन्दरूपिणी रुद्धा पार्श्वाभ्यामूर्ध्वनिर्गता। क्रियामिच्छां चेतयति मर्त्यास्तेन हि चेतनाः ॥

The vibrating Consciousness whose upward movement is obstructed on either side creates forces of desire and action and human beings are termed as conscious by this. 35

क्रियेच्छामात्रसंयुक्ता ज्ञानमार्गस्य रोधतः। आश्रयीभूतचिन्मात्रस्योर्ध्ववाहाच्च चेतनाः ॥ ३६॥

Because of the obstruction (to the upward flow of Consciousness) human beings are engaged in action and desire. They are said to be conscious because the Consciousness that supports their action flows upwards. 36

तिरश्चामूर्ध्वमार्गाणां संरोधात्तिर्यगा स्थितेः। न चेतयन्ति ते भूतं भव्यञ्च क्वचिदात्मनि ॥ ३७॥

तेनाऽचेतनतुल्यास्ते तिर्यञ्चः सर्व एव हि।

In animals since the path of consciousness is prevented by lateral growth, they are unaware of the past and future events. Hence all animals are equal to inert things. 37

एवं स्थिते महादेवो यस्त्रिनेत्रस्ततोऽधिकः ॥ ३८॥

As such the three-eyed God Mahādeva excels all intellectuals. 38

अस्माकमन्तः संभिन्ना मध्यनाडी चिदास्पदा। तेनान्तरस्मद्विज्ञानं पूर्णं समुपलक्षते ॥ ३९॥

Within the human body the central nerve (Suṣumnā) which is split supports the intellect. Hence there is the possibility of complete knowledge within us. 39

महादेवस्यान्तरे तु ज्ञानोद्रेकात्तदूर्ध्वतः। फालदेशे विनिर्भिन्ना मध्यनाडी चिदात्मिका ॥ ४०॥
अन्तस्तमोद्रेकभावाच्चिदेवाग्नितया स्थिता। तस्मात्तन्नेत्रसंभूतश्चिदग्निरिति विश्रुतः ॥ ४१॥

But within lord Mahādeva because of the excessive Consciousness the central nerve is unbroken in the region of the forehead. Since there is no ignorance within Mahādeva, the consciousness which is situated in His third eye is known as Cidagni (fire of consciousness). 40, 41

अथ तत्तेऽभिधास्यामि स्त्रीरूपा चिन्तिता यतः।
शृणु लोके विश्वकर्मन् यत्सुखं तच्चिदात्मकम् ॥ ४२॥
अतः सुखे पशूनां च प्रीतिः सर्वात्मना स्थिता। सुखावहं सुन्दरं च लोके प्रत्यक्षभावनात् ॥
योषिद्रूपं सुन्दरं च तस्माल्लोके जनैः सदा। प्रेक्ष्यते योषितां रूपं सुखसाधनभावतः ॥ ४४॥

"Oh Viśvakarma! Listen. Now I will tell you why Brahmā meditated on a feminine form. Happiness in this world is nothing but the consciousness of being. Therefore even among animals love for happiness is common. It is quite clear that beauty is the cause for happiness. Because a woman is beautiful everyone in this world looks at woman as the source of happiness. 42 to 44

अन्यच्च तेऽभिधास्यामि सा या चिद्रूपिणी परा।
स्ववैभवात्मकं विश्वं स्वातन्त्र्येण प्रकाशितम् ॥ ४५॥
नियत्या स्वात्मनः शक्त्या नियतं सर्वमेव हि।

"I will tell you another point. She who is the Transcendental Supreme Consciousness has by Her independence brought out this Universe of Her Self-glory and everything is going on systematically by Her Self-power and regulation. 45

अभिमानो वृथा मोहादहं कर्तेति संस्थितः ॥ ४६ ॥
यदि कर्ता स्वयं स्याच्चेत् कुतोऽन्यत् प्रसमीक्ष्यते। तथाऽप्यसम्मतप्राप्तिर्भवेद्वा कथमीरय ॥
तस्मात् सृष्ट्यादिकं किञ्चित्सर्वं तस्या विजृम्भितम्। तस्माद्योषिन्मयध्यानं तयैव प्रविभावितम् ॥

"A human being vainly thinks out of ego that he is the doer. If this is so, tell me, why should he expect anything from others. Also why should he face contrary results? Therefore the entire creation is Her glory and meditating on Her in the feminine form has been prompted by Her will alone. 46 to 48

सर्वं विश्वस्य वैचित्र्यं तत्स्वातन्त्र्यनिबन्धनम्। एवं स्थिता महाराज्ञी चिन्तामणिगृहे तदा ॥ ४९ ॥
महापद्मवनान्तःस्थं वीक्ष्य तद्गृहराजकम्। मत्वा तदपि नो सम्यङ्महादेवः सदाशिवः ॥ ५० ॥
श्रीदेव्याज्ञां समादाय निर्ममे प्रोक्तवत्पुरम्।

"The entire variegated universe is bound by Her will. Such a Great Empress was seated in the house of Cintāmaṇī within the great lotus forest. Thinking that this was unsuitable for Her, Sadāśiva with Her permission created the Śrīpura (Śrīcakra) as described earlier. 49, 50

ब्रह्माण्डेषु स्थिता देवा दैत्या मर्त्यादयोपि ये ॥ ५१ ॥
उपास्य त्रिपुरेशानीं सालोक्यं मुक्तिमाययुः। ते तत्र तत्तत्स्थानेषु निवसन्ति पृथक् पृथक् ॥
इन्द्रब्रह्मादयोऽप्येवं निवसन्ति चिरं पुरे। तत्तद्बह्यान्तरभुवि स्वाम्यं प्राप्य सुनिर्मलम् ॥ ५३ ॥
तत्तत्कालप्रमाणस्य नियतं प्रोष्य वै ततः। विशन्ति परमं भावमवाङ्मानसगोचरम् ॥ ५४ ॥
तदन्तरे तु संप्राप्ता विधीन्द्रेन्दुमुखादयाः। पूर्वं संस्थितसायुज्यं लब्ध्वा तिष्ठन्ति सर्वतः ॥ ५५ ॥

"The gods, demons and human beings in the universe who worshipped Devī Tripurā attained residence in the Śrīcakra and are there separately in their respective places. Indra, Brahmā and others are also staying in respective forts of Śrīcakra. After completing their stipulated stay, they will merge with the Absolute which is not comprehensible either by words or by mind. Brahmā, Indra, Moon and others who come into existence in between will obtain merger and exist always. 51 to 55

सांप्रतं यो विधिस्तत्र विद्यते तेन संयुताः। ब्रह्माण्डान्तरसंप्राप्ताः षष्टिसाहस्रसंख्यकाः ॥ ५६ ॥
षट्शतं च त्रिषष्टिश्च सायुज्यं ब्रह्मणा गताः। इति ते सर्वमाख्यातं मानं श्रीपुरसंस्थितम्॥ ५७ ॥
अत्र मेरौ प्रोक्तरीत्या पुरं रचय सुन्दरम्। यत्र श्रीपुरसाम्राज्ञी त्रिपुराम्बा भविष्यति ॥ ५८ ॥
वयं यत्र स्थितां नित्यं पश्यामो नेत्रसुन्दरीम्।

"Presently, there Brahmā along sixty-thousand others from different universes is staying. Also six-hundred and sixty three thousand others merged are staying there. Thus I have narrated completely the size of the Śrīpura. Now on the Meru you construct a similar Śrīpura where the Empress Tripurāmbā will stay and we can daily see Her who is a source of joy to the eyes." 56 to 58

इति धातृवचः श्रुत्वा विश्वकर्माऽतिविस्मितः ॥ ५९ ॥
निर्मातुं श्रीपुरं देव्या मेरुशृङ्गे मनो दधे। विभावयन् विधिप्रोक्तं हर्षनिर्भरितान्तरः ॥ ६० ॥

Hearing the narration from Brahmā, Viśvakarma who was filled with joy and wonder decided to construct the Śrīpura of Devī on the peak of Meru keeping in mind the description by Brahmā. 59, 60

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे अष्टपञ्चाशत्तमोऽध्यायः॥

End of the fifty-eighth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकोनषष्टितमोऽध्यायः

Chapter 59

एवं श्रुत्वा हयग्रीववाक्यमत्यन्तसुन्दरम्। कुम्भोद्भवः प्राह भूयस्तत्कथाश्रवणोत्सुकः ॥ १॥
भगवन्नश्ववदन भण्डदैत्यः समागतः। तपो विघ्नं निर्जराणां चिकीर्षन् वह्निनावृतान् ॥ २॥
देवान्निशम्य विमुखः प्रयातः शून्यपत्तनम्। ततः किमकरोत्तत्र तन्मे वद सुविस्तरम् ॥ ३॥
संशृण्वन् ललितेशान्याः कथां कथयतस्तव। पुनः श्रोतुं समीहा मे वर्धतेऽतितरां ननु ॥ ४॥

Hearing the pleasing narration from Hayagrīva, sage Agastya keen on listening to the story of Devī inquired again thus: "Oh Lord Hayagrīva! What did Bhaṇḍāsura, who came to spoil the penance of the gods, do after he went back disappointed to Śūnyanagara seeing the gods surrounded by fire? Please tell me about this in detail. Hearing your narration about Devī Lalitā, my desire to listen is really increasing very much." 1 to 4

एवं पृष्टः कुम्भजेन मुनिः प्राह हयाननः। शृणु कुम्भोद्भव कथां विचित्रां परमाद्भुताम् ॥ ५॥
अपयाते भण्डदैत्ये देवर्षिरथ नारदः। शून्यकं प्रत्याजगाम शरदभ्रमिवाम्बरात् ॥ ६॥
तमायान्तं देवमुनिं भण्डदैत्यो विहायसि। ददर्श वृष्टमेघाभं वादयन् वल्लकीं शुभाम् ॥ ७॥
समुद्गम्य समानीय मुनिं दैत्यः प्रपूजयत्। संपूज्य विधिना प्राह कृताञ्जलिरिदं वचः ॥ ८॥

Thus inquired by Agastya, the sage Hayagrīva said thus: "Oh Agastya! Listen to the most wonderful and lovely story. After Bhaṇḍāsura returned to Śūnyakapura, the divine sage Nārada landed there from the sky like the autumnal cloud. Bhaṇḍāsura saw the divine sage who was playing his sacred Vallakī and descending from the sky like a white cloud. Immediately Bhaṇḍāsura rose and brought the sage and suitably worshipped him and with folded hands said thus: 5 to 8

देवर्षे स्वागतं नूनं चिरात्तेऽहं समीप्सितः। कृपया पश्य शिष्यं ते दुर्लभं ते कृपेक्षणम् ॥ ९॥

"Oh Divine Sage! Welcome to you. Really you are visiting me after a long time. It is difficult to receive your grace. Hence have mercy on me who is your disciple. 9

ब्रूहि कच्चिन्निर्जराणां प्रक्षीणानां स्थितिं स्थिराम्। प्रायो विप्रा भीरवो हि गुरुर्मे भयमोहितः ॥
मद्बाहुवीर्यमविदन् देवाऽसुरभयावहम्। देवाः शक्तिमुपासीनाः प्रसन्ना यदि सा भवेत् ॥ ११॥
पराजयस्ते ध्रुवं स्यात्तस्माद्विघ्नं समाचर। इत्युक्तोऽहं दैत्यगणैस्तत्रायातो जिघांसया ॥ १२॥
वह्निज्वालावलीढांस्तान् दृष्ट्वा देवान् सवासवान्।
हृष्टः प्रत्यागतः स्थानं तत्र पृच्छामि प्रस्तुतम् ॥ १३॥
कथं दावाग्निना ग्रस्ता देवा भस्मत्वमाययुः। कश्चित्तत्र विमुक्तो वा तन्मे शंस मुनीश्वर ॥

"Tell me about the gods, who I hope are dwindling day by day. Generally brahmins are cowards. Even my guru having no idea about my strength that frightens gods and demons is caught by fear. Informed that the gods are propitiating Parāśaktī who if pleased will definitely vanquish me, and that I should spoil their worship, I went there to destroy them. Seeing the gods along with Indra surrounded by fire, I happily returned to my abode. I want to inquire about this. How were the gods caught by the conflagration and burnt? Has any one among them escaped? Oh Best among sages! Please tell me about this." 10 to 14

पृष्ट एवं देवमुनिः प्रहस्य प्राह दैत्यपम्। दैत्येश्वरेभ्योऽसूया मे न कर्तव्या कदाचन ॥ १५॥
नाऽनृतं कुत्रचिद्ब्रूमो वयं सत्यैकसंश्रयाः। प्रभाषसे कथं मुग्ध इव त्वं पण्डितोऽपि सन् ॥
विपरीतो ननु विधिर्यस्मात्ते बुद्धिरीदृशी। शोकस्थाने हर्षयुतो यतस्त्वं वीक्षितो मया ॥ १७॥

The divine sage who was thus inquired, said with a laugh to the lord of the demons thus: "Oh Lord of the demons! I am never jealous about you people. We, who are wedded to truth never utter a lie. Though you are learned, you are talking like an ignorant one. Seeing you happy when you should be sorrowful, I feel that such a state of your mind is really because of bad luck. 15 to 17

सुसमृद्धाः शत्रवस्ते महादेवीसमाश्रयात्। आविर्भूता त्वद्वधाय तोषिता शक्रमुख्यकैः ॥ १८॥
चिदग्निकुण्डान्निर्याता ललिता परमेश्वरी। सर्वलोकेश्वरी दिव्यरूपाऽद्भुतमहाबला ॥ १९॥
सर्वायुधसमेता सा शक्तिसंघैः परीवृता। समेष्यति त्वां निहन्तुं किं तुष्यसि विमूढवत् ॥ २०॥

"Your enemies are prospering under the protection of the Great Devī. Propitiated by Indra and others, She has manifested as Lalitāparameśvarī from the altar of Consciousness to kill you. She is the controller of the universe. Her form is effulgent and Her prowess is

astonishing. Accompanied by a host of śaktis, She is wielding all types of weapons. She will arrive here to kill you. Why are you rejoicing like a fool?" 18 to 20

श्रुत्वा नारदसंप्रोक्तं प्रहस्य प्राह दैत्यराट्। नूनं मया पुरैवोक्तं विप्राः प्रकृतिभीरवः ॥ २१ ॥
मुने जानासि नो मां त्वं साक्षान्मृत्योर्भयङ्करम्। विष्णुः सुरेष्वतिबली स युद्धे मे पराजितः ॥
पञ्चोत्तरशताण्डानामधिपोऽहं पराक्रमी। देवाऽसुरादिस्रष्टाऽहं लोकशस्त्रास्त्रसंततेः ॥ २३ ॥
ममवशे स्थिता ब्रह्मविष्णुमुख्यपरम्पराः। कथं भीतोऽसि स्त्रीहेतोर्निसर्गादबलाः स्त्रियः ॥ २४ ॥

Hearing Nārada, the lord of the demons laughed satirically and said thus: "Oh Sage! I had already told you that brahmins are by nature cowards. You are unaware that I frighten even death. Viṣṇu who is the strongest among gods, was defeated in war by me. I am the lord of hundred and five universes. I am the creator of a host of gods, demons, universes, missiles and weapons. Brahmā, Viṣṇu and so on are under my control. Why are you afraid of a woman? Women are by nature weak." 21 to 24

तदन्तरे भण्डदैत्यपत्न्यः सम्मोहिनीमुखाः। देवर्षिमानयामासुरवरोधे सखीगणैः ॥ २५ ॥
आगतं मुनिशार्दूलं संपूज्यासनमुख्यकैः। पादार्घ्यैः सुबलिद्रव्यैः प्रणम्य प्राहुरादरात् ॥ २६ ॥

At that time the wives of Bhaṇḍāsura, Sammohinī and others brought the divine sage to their inner apartment through attendants. After worshipping the lion among the sages with services like offering a seat, washing the feet and hands and offering eatables, they said with devotion to him thus: 25, 26

देवर्षे त्वत्प्रसादेन धन्यास्त्वद्दर्शनेन च। वयमस्मान्निरीक्षस्व दृष्ट्या करुणया भृशम् ॥ २७ ॥
वयन्तु गुरुपत्नीभ्यः शुश्रुमाऽत्यन्तसाध्वसम्। उत्पन्ना ललिता देवी देवैः समभिपूजिता ॥ २८ ॥
भर्तुर्वधाय नो देवसौख्याय परमेश्वरी। तद्बोधयाऽसुरपतिं यथा नाशं न चैष्यति ॥ २९ ॥
शरणं त्वां प्रपन्नाः स्मो निमग्ना दुःखसागरे।
उद्धराऽस्मान् दुःखसिन्धोः पाहि नः परिचारिकाः ॥ ३० ॥
इत्युक्त्वा चरणौ स्पृष्ट्वा रुरुदुर्दैत्ययोषितः।

"Oh Divine Sage! We are fortunate seeing you and blessed by you. Please look at us with great compassion. We hear from the wives of our

gurus some terrifying news. We understand that Devī Lalitāparameśvarī worshipped by the gods, has manifested to protect them and kill our husband. Hence, please advice the demon king so that he escapes from the peril. Drowned in the sea of sorrow we have surrendered to you. Please save us who are your servants, from the ocean of distress." Saying thus the wives of the demon Bhaṇḍāsura touched the feet of the sage and wept. 27 to 30

वीक्ष्य तासां प्ररुदितं करुणाक्रान्तमानसः ॥ ३१॥
आनाय्य दैत्यराजं तं तत्र प्रोवाच नारदः। दैत्येश्वर मदुक्तं त्वं शृणु वाक्यं सुधासमम् ॥ ३२॥
मा शोचयाऽबलाश्चेमा मा नाशय च बान्धवान्। हितवक्ता हि लोकेषु जनः परमदुर्लभः ॥
अविचार्याऽऽगमाऽपायं मधुरं यः समक्षतः। वदेत्तमभिजानीयाच्छत्रुं मित्रस्वरूपिणम् ॥ ३४॥
यो ब्रूयादागमापायं विमृष्य परया धिया। कटुकं ह्यौषधसमं जानीयान्मित्रमेव तम् ॥ ३५॥

Seeing their tears, Nārada overcome with compassion got the demon king there and spoke thus:"Oh Lord of the Demons! Listen to my ambrosial words. Do not put your wives into grief and destroy your relatives. In this world it is extremely rare to find a person who gives an affectionate advice. A person who talks sweetly without considering the prognostic danger is an enemy in the form of a friend. He who intelligently analyses the impending danger and talks bitter like a medicine is to be taken as a friend. 31 to 35

गुरुः काव्योऽत्यन्तधीरदीर्घामर्शी प्रिये हितः। तदुक्तमत्यन्तपथ्यं रोगिणो भेषजं यथा ॥ ३६॥
गुरूक्तमपरित्यज्य सौभाग्यं परमाप्नुयात्। तदहं प्रब्रवीमि त्वां यत्तद्दैत्यपते शृणु ॥ ३७॥

"The advice of Śukrācārya, your guru, who very boldly analyses at length, the welfare of his disciple, is like an unsalutary medicine to the sick person. By not discarding the words of the guru you should enjoy utmost prosperity. For that, Oh Lord of Demons! Listen to my advice to you. 36, 37

मन्यसे यत्स्वमात्मानं सर्वेभ्यो बलवत्तरम्। तत्राऽपि शृणु वक्ष्यामि कैटभो दैत्यशेखरः ॥ ३८॥
यस्याभून्मेदसश्चेयं मेदिनी लोकधारिणी। विष्णुना निहतो युद्धेऽप्रतिमो बलपौरुषे ॥ ३९॥
स्त्रियं तामबलां यत्त्वं मन्यसे तत् पुरा श्रुतम्। शुम्भासुरनिशुम्भौ च महिषश्च बलोद्धतः।
हतोऽनयैव परया महाऽसुरबलैर्वृतः ॥ ४०॥

"You are thinking that you are the most powerful among others. Even then listen. Kaiṭabha, the crown among demons by whose fat has this earth the bearer of the world been formed, and whose valour was outstanding was killed in the war by Viṣṇu. By the Supreme woman, whom you are assuming as powerless, great powerful demons like Śumbha, Niśumbha and Mahiśā who were having a mighty battalion were killed. 38 to 40

अलं ते बलदर्पेण रिपुणा स्वात्मघातिना। न किं स्मरसि गौर्या ते युद्धे पूर्वपराभवम् ॥ ४१॥
गौर्यादिभिर्विशिष्टेयं ललिता परमेश्वरी। सेव्यते याऽनेककोटिगौरीप्रमुखशक्तिभिः ॥ ४२॥
नाऽस्याः शक्तेः पादनखसमं ब्रह्माण्डमण्डलम्। यस्य प्रसादादेव त्वं मन्यसे बलिनां वरः ॥
सोऽपि तस्या महादेवः पीठपादांशसंभवः। तदलं स्वात्मसर्वार्थनाशनाऽभिनिवेशतः ॥ ४४॥

"Enough of your arrogant strength which is an enemy that kills your own self. Are you not recalling your defeat in the past from Gaurī? Devī Lalitāparameśvarī excels Gaurī and others. She is served by myriad Gaurīs and other śaktis. The Universal galaxies are equal not even to the nail on Her foot. Even Lord Mahādeva, by whose blessings you consider yourself as supremely powerful, is born from a portion of the leg of Her throne. Hence discard your resoluteness which destroys your self and pelf. 41 to 44

प्रपश्येमाः प्रियाः साध्वीः शोचन्तीर्दैन्यमागताः। अहं त्वां तत्र नेष्यामि पराशक्तेः पदान्तिकम्॥
क्षामयामि च तां देवीं त्वदर्थं सर्वयत्नतः। राज्यं प्रशाधि पाताले दिवं शासतु वासवः॥ ४६॥
रक्ष दैत्यपरीवारान् मा विनङ्क्षीः प्रियैः सह। न करिष्यसि मत्प्रोक्तं तदा तर्हि विनङ्क्ष्यसि ॥
दैत्येश कच्चिन्मत्प्रोक्तं श्रुतं मनसि रोचते। धिया सात्त्विकया चैतद्विमृश स्वात्मरक्षणम् ॥

"Look at your dear devoted wives who are helplessly wailing. Therefore, I will take you to the abode of Parāśaktī and for your sake put every effort and make the Devī excuse you. You rule the Netheren region and let Indra rule the Heaven. Protect your demon clan. Do not get wiped off along with your dear ones. If you do not act according to my advice you are bound to perish. Oh Lord of Demons! I hope, my advice is liked by you. Analyse this with a pious mind for self-protection." 45 to 48

श्रुत्वेत्थं नारदवचो भण्डदैत्यः प्रहस्य च। हस्तेनादाय देवर्षिं प्रारोहत् सौधशेखरम् ॥ ४९॥
मेरुशृङ्गप्रतीकाशं काञ्चनं सौधशेखरे। वातायने मणिमये विवेश मृदुविष्टरे ॥ ५०॥
सन्निवेश्यासने तत्र देवर्षिं मृदुतूलजे। देवर्षे मयि रोषं त्वं न शिष्ये कर्तुमर्हसि ॥ ५१॥
जानामि त्वां महाभक्तं पराशक्तेः पदाश्रयम्। यद्ब्रवीष्यखिलं तत्ते नान्यथा विदितं मया ॥
जानासि सर्वं मे वृत्तं लीलयैव ब्रवीषि माम् ॥ ५३॥

Hearing Nārada, Bhaṇḍāsura laughed jokingly and holding the divine sage by hand, climbed to the top of the palace. On the top floor, which had a golden dome resembling the peak of the Meru-mountain, he sat on a gem-studded soft seat by the side of a window. He seated the divine sage on a soft cotton seat. Then he said thus: "Oh Divine Sage! You should not become angry on me who is your disciple. I know that you are a great devotee of the feet of Parāśaktī. I also know that whatever you utter will come true. Though you know all my accounts, you are telling me for amusement. 49 to 53

अहं ननु रमादेव्या दूतो माणिक्यशेखरः। कदाचित् सा तोषणाय त्रिपुराया महत्तपः ॥ ५४॥
चक्रेऽब्दानां त्रिनियुतं जाह्नवीतटसंश्रया। कदाचित् किन्नरी काचित्तारुण्यामृतपूरिता ॥ ५५॥
उन्मज्जन्ती निमज्जन्ती पतिता जाह्नवीजले। स्रोतोऽभिरुह्यमाना सा त्रातारं नाऽधिगच्छत ॥

"I am really the messenger of Lakṣmī by name Māṇikyaśekhara. Once Devī Lakṣmī was doing penance on the banks of the river Gaṅgā for three hundred million years to propitiate Devī Tripurasundarī. Once I saw a young Kinnara woman who was brimming with ambrosial beauty. She was drowning in the Gaṅgā river and was dragged by the current and could not find a saviour. 54 to 56

दृष्ट्वा करुणयाविष्ट आप्लुतः स्वर्धुनीजले। तां पृष्ठतः समारोप्य तटमारुह्य सत्वरम् ॥ ५७॥
तां समावेशयं तत्र विज्वरा सा क्षणाद्बभौ। तदङ्गस्पर्शनाच्चाऽहं लावण्यस्य समीक्षणात्॥ ५८॥
कामेन मोहितो जातस्तामवोचमिमां गिरम्। कल्याणि त्वं रक्षिताऽसि मया मृत्योर्मुखादिव ॥
त्वदङ्गसङ्गात् कामार्तो जातोऽहं रक्ष मामिह। कृते प्रतिकृतिं कुर्याच्छक्तः सर्वात्मना स्वयम् ॥
अकुर्वन् प्रत्युपकृतिं निहन्त्यात्मानमात्मना। तन्मां कामाग्निनाविष्टमार्तं ते शरणागतम् ॥ ६१॥
रक्षाऽधुना स्वात्मदानान्नो चेत्प्राणान् जहाम्यहम्।

"Seeing her, overcome with mercy, I jumped into the Gaṅgā waters

and quickly put her to the banks by carrying her on my back. Very soon she gained consciousness. I, deluded with passion by touching her and seeing her charm addressed her thus: 'Oh Auspicious Lady! You have been saved by me as if from the grip of death. Having touched you, I am in love with you. Save me. A helped person, if possible, should by all means return the help. If not it would be like killing himself. Therefore, save me who is overpowered by violent passion, who is seeking your protection, by giving yourself to me. Otherwise I will end my life.' 57 to 61

श्रुत्वा मद्विपरीतोक्तं साध्वी सा किन्नरी वचः ॥ ६२॥
अब्रवीदमृतस्यन्दि मधुरं गुणवत्तरम्। मा बुद्धिभ्रंशमागच्छ किन्नरीपतिदेवता ॥ ६३॥
तपस्यभिरतो भर्ता इतो मे क्रोशपञ्चके। आस्ते तस्य प्रिया चाऽस्मि तरुच्छायेव सङ्गता ॥ ६४॥
नाऽतिवर्ते पतिं क्वापि शृण्वन् यदपि कारणम्। य आपद्भ्यः समुद्धर्ता यश्च बाल्ये प्रपोषकः ॥
स पिता धर्मतः शास्त्रे प्रोक्तस्तस्मात् पिता मम। त्वं ते सुता धर्मतोऽहं नैवं मां वक्तुमर्हसि ॥
पुरुषः स्वात्मनः शत्रुं मनो यच्छेदपस्थलात्। नाशयेत्तं मनः शीघ्रं मनो यस्य वशे न हि ॥
विमृश्य स्वच्छया बुद्ध्या धीरया लोकचेष्टितम्। स्त्रीसुखं सर्वतो ह्येकं न विशेषः पशुष्वपि ॥
तत्स्वकान्तास्वेव रतिं मनसा भर नाऽन्यतः। पतिव्रतानां क्रोधाग्निं प्राप्य मा भस्मतां व्रज ॥

"Hearing my adverse talk that loyal Kinnarī addressed me with sweet ambrosial good words thus. 'Do not go mad. I am a devoted Kinnarī. My husband is engaged in penance nearby. I am his dear wife attached to him like a shadow to a tree. On no account I will disobey him. It is said in the Dharmaśāstrā (religious codes) that a person, who saves from danger or takes care during childhood, is like a father. Hence I am your daughter according to dharma and you should not talk to me badly. A person treading a wrong path should take his mind as his enemy. If the mind is not controlled it will destroy him. Analyse the worldly activities with a bold and pure mind. The pleasure derived from a woman is universal with no difference even among animals. Therefore have love only towards your own wives and not others. Do not get reduced to ashes by the fire of anger of loyal wives.' 62 to 69

इत्यादिहितवाक्यानि वदन्ती बहुधाऽप्यहम्। काममोहपरीतात्मा परामर्ष्टुमुपद्रुतः ॥ ७०॥
सा क्रोशन्ती रमादेव्याश्चरणान्तिकमागता। वदन्ती रक्ष रक्षेति ततस्तस्यास्तु संमुखे ॥ ७१॥

परामृष्टोत्तरीये सा मया कामान्धचक्षुषा। अथ दृष्ट्वाऽनयं देवी रमा क्रुद्धा शशाप माम्॥ ७२॥
नैषा देवतनुर्मूढ दुर्विनीत तवोचिता। कृत्यं तवाऽसुरं ह्येतत्ततस्त्वमसुरो भव ॥ ७३॥

"Even though she was repeatedly giving good advice, I who was enveloped in lust was in a hurry to touch her. Then crying for help she reached Lakṣmī in whose presence blinded with lust I held her garment. Seeing my bad behavior the angry Devī Lakṣmī cursed me thus. 'You wicked fool! She is a godly woman. It is improper that you touched her. Your behaviour is demonical. Hence you shall become a demon.'
70 to 73

तं शापं घोररूपं तु श्रुत्वा कामस्य वेगतः। प्रतिबुद्धः शोकसिन्धुनिमग्नोऽभवमञ्जसा ॥ ७४॥
समाश्वस्ता किन्नरी सा नत्वा स्वभवनं ययौ।

"Hearing that terrific curse, I woke up from my impetuous lust and was soon drowned in the ocean of sorrow. The Kinnarī, who was consoled, bowed and returned to her home. 74

पुनः प्राह रमादेवी मां मग्नं शोकसागरे ॥ ७५॥
धिगनार्य मत्समीपं न वस्तुं त्वमिहाऽर्हसि। शरीरं ते घोररूपं परदाराभिमर्शनम् ॥ ७६॥
गच्छत्वदृश्यतां सद्यो भव वायुशरीरकः।

"Śrī Lakṣmī again spoke to me, who was immersed in the sea of sorrow, thus: 'Shame upon you who are uncultured. You do not deserve to stay near me. Having touched another's wife let your body which is fearsome vanish immediately and become ether.' 75, 76

एवं तया प्रशप्तोऽहं भीतो देवीं श्रियं तदा ॥ ७७॥
प्रसादयं बहुविधैः प्रार्थनैः सन्नतैरपि। एवं चिरेण भूयोऽपि प्रसन्नाऽभवदम्बिका ॥ ७८॥
मया शापविमोक्षाय प्रार्थिता साऽऽह मां तदा। माणिक्यशेखर कृतं त्वयाऽत्यन्तविनिन्दितम् ॥
नैतस्याऽपचितिं चाऽन्यां पश्यामि स्वल्पमप्युत। नाऽन्यथा मे भवेच्छापः कृतं भोक्तव्यमेव ते ॥
नष्टदेहो वायुभूतश्चिरं स्थित्वाऽसुरो भव। किन्तु तां पतितां तोये दययोद्धृतवानसि ॥ ८१॥
तेन पुण्यप्रपाकेन विभवं सर्वतोधिकम्। प्राप्यानेकाण्डनाथत्वं भुक्त्वा भोगान् यथेप्सितान् ॥
महादेव्या हतः संख्ये प्राप्य तल्लोकसंस्थितिम्। प्राप्य तत्र चिरं कालमसुरैः प्रतिपूजितः॥ ८३॥
अन्ते तत्पदमासाद्य न भूयः संभविष्यसि।

"Afraid of her curse I sought the blessings of Devī Lakṣmī by praying and bowing to her. After a long time she was pleased with me. When I requested for the release of the curse she said thus—"Oh Maṇiśekhara! Your deed is very much despicable. I do not see anything that can nullify my curse which is irretrievable. You have to suffer for your action. Losing your body, you stay as air for a long time and then become a demon. But because you showed compassion and saved the woman drowning in water you have earned a merit by which you will become prosperous and the lord of many universes and enjoy desired comforts. You will get killed by Mahādevī and reach Her abode. You will stay there for a long period being worshipped by demons and finally you will unite with Her and become free from rebirth.' 77 to 83

श्रुत्वैतद्वचनं भूयो ह्यपृच्छं लोकमातरम् ॥ ८४ ॥
देवि का सा महादेवी निहतः स्यां यया मृधे।
सा किं त्वत्तोऽधिका देवी नाऽहं जाने तवाधिकम् ॥ ८५ ॥
ब्रूहि सा कतमा का च तस्याः किं वा महित्वकम्।

Hearing her, I again inquired the universal mother thus: "Oh Devī! Who is this Great Devī by whom I will get killed in war? Is She greater than you? I do not know any one superior to you. Tell me Her rank and form. What is Her glory? 84, 85

इत्यापृष्टा रमादेवी प्राह श्रीलोकमातृका ॥ ८६ ॥
माणिक्यशेखर शृणु सा देवी सर्वतः परा। महाचितिस्वरूपा सा यस्याः प्रकृतिधर्मतः ॥ ८७ ॥
ब्रह्माविष्णुर्हरश्चैव प्रत्यण्डं गुणमूर्तयः। ईश्वरोऽपि तिरोधानकरस्त्रिगुणजेश्वरः ॥ ८८ ॥
तत्राऽप्यनुग्रहकरः सदाशिव इतीरितः। यस्या ईक्षणलेशेनानुग्रहादखिलं सृजेत् ॥ ८९ ॥
अनादिकालतो मायापाशितानणुसंघकान्। अनुग्रहान्मोचयितुं सृजत्येष महेश्वरः ॥ ९० ॥
न मुक्तिः प्रलयस्थानामणूनां शून्यभावतः। देहभावं समापन्ना सृष्टौ ज्ञातुं प्रभाविताः ॥ ९१ ॥

Thus inquired, Devī Ramā the universal mother said thus: "Oh Maṇiśekhara! Listen. That Devī is the Supreme and the Great Universal Consciousness. From Her own attributes, are born Brahmā, Viṣṇu and Hara possessing attributes like Satva, Rajas and Tamas in each of the universes. Īśvara who is born of all the three attributes does the work of concealing the destroyed universe. Sadāśiva obliges new

creation. The entire creation is from Her glances and blessings. Sadāśiva creates newly to help liberate those souls that are bound to illusion from time immemorial. The souls existing in the dissolved state are not liberated because of their void non-recognisable nature. When they are created again with a body they acquire consciousness. 86 to 91

सोऽपि तस्या अंशभूत इति सा साररूपिणी। सर्वात्मरूपा परमा चितिशक्तिरुदीरिता ॥ ९२॥
सैवास्त्यत्र जगच्चित्रभित्तिदर्पणसंमिता। सर्वात्मना बृंहणेन ब्रह्मशब्देन शब्दिता ॥ ९३॥
न स्त्री न षण्डो न पुमांस्त्रिपुरा चिच्छरीरिणी। अवाङ्मनसगम्या सा चेत्यनिर्मुक्तचिन्मयी ॥
सा तु सप्तदशी नित्या परमेश्वरसंश्रया। द्वे कले तस्य नाथस्य कार्यता कर्तृतेति च ॥ ९५॥
कार्यात् स्यात् षोडशधा कर्तृता चैकरूपिणी।

"Even Maheśvara is born from Her small portion. Therefore She is the essence. She who is termed as Supreme Consciousness is the soul of everyone. Like the wall to a painting and a mirror to an image She is predominantly present in this creation. Because of Her all pervasiveness, She is called 'Brahmā'. That Tripurā is not feminine, not eunuch and not a man. She is the embodiment of Consciousness not realisable through words and mind. Free from inertness She is just Consciousness. She is the seventeenth Nityā inseparable from Parameśvara. Parameśvara has two aspects like action and the actor. The action is of sixteen types but the actor is only one. 92 to 95

इन्द्रियाणां तु दशकं भूतानां पञ्चकं तथा ॥ ९६॥
अन्तःकरणमित्येवं कार्यता षोडशात्मिका। कर्तृता स्यात् सप्तदशी कला नित्या महेशितुः ॥
सा षोडशाश्रयीभूता संवित् सर्वस्य कारणम्।
तां हित्वा न शिवः कश्चिद् ब्रह्मा वाऽपि सदाशिवः ॥ ९८॥
ईश्वरः शिवविष्णू वा ब्रह्मा वा देवतागणाः। नरा नार्यः प्राणिजातं जङ्गमं स्थावरं तथा॥ ९९॥
प्राणवच्चाऽप्राणकं वा न किञ्चिदवशिष्यते।

"The ten senses, the five elements and the mind are the sixteen aspects of action. The seventeenth permanent aspect of Maheśvara is the actor (motivation). Supporting the sixteen aspects of action, She is the causal consciousness. Bereft of Her there can be no Śiva, Brahmā, Sadāśiva, Īśvara, Viṣṇu, group of gods, men, women, moving and non-moving objects, breathing and non-breathing creation. 96 to 99

भूषणेषु स्वर्णमिव जलवत्सागरादिषु ॥ १००
शून्यत्वमिव चाकाशे स्पर्शवत् स्यन्दवत्परे। तेजस्युष्णं यथा रूपं जलेस्पन्दो रसो यथा ॥ १०१
पृथिव्यां गन्धकाठिन्ये इव सा सर्वतः स्थिता। सा स्वाऽऽभासितलीलात्मलोकोद्धरणहेतुना ॥
परश्रीचक्रनगरसाम्राज्ञीत्वमधिष्ठिता।

"She is Omnipresent just like gold in an ornament, water in the ocean, void in the sky, sense of touch and movement in air, heat in fire, form, vibration and essence in water and like smell and hardness in the earth. To protect the universe which is a sport of Her Self Splendour, She is presiding over the great Śrīcakra city as its Empress. 100 to 102

जाता वयं तदङ्गेभ्यो वाक्श्रीगौरीसमाह्वयाः ॥ १०३ ॥
काली क्रोधात्समुत्पन्ना महाकालेन संयुता। वचनात्तु तथा जाता तारा भैरवसंयुता ॥ १०४ ॥
पराक्रमात् समुद्भूता दुर्गा दुर्गतिनाशिनी। क्रौर्यात् प्रत्यङ्गिरोद्भूता महाशरभसंयुता ॥ १०५ ॥
शौर्याज्जाता शूलिनी च मालिनी वाक्समुद्भवा। चण्डिका चण्डशब्देन धूम्रा क्रूरेक्षणेन च ॥
एवं सर्वास्तदङ्गोत्था न हि काचित्ततः परा। तस्या लीलावतारेण ललिताख्येन सङ्गरे ॥ १०७ ॥
हतः तल्लोकवसतिं चिरं प्राप्य विमोक्ष्यसे।

All of us have manifested from Her body. We are known as Vāk, Śrī, and Gaurī. Kālī born out of Her anger is associated with Mahākāla. Tārā born out of Her speech is associated with Bhairava. Durgā, the dispeller of distress, is born out of Her valour. Pratyaṅgira born out of Her cruelty is coupled with Mahāśarabha. Śūlinī is from Her might, Mālinī is from Her words, Caṇḍikā is from Her terrific voice and Dhūmrā is from Her fierce look. Thus all are born out of Her body and there is nothing superior to Her. By Her sportive manifestation as Devī Lalitā You will be killed in the war and after staying in Her abode for a long period you will attain liberation." 103 to 107

इत्युक्तस्तु तया पश्चात् प्रार्थनं कृतवान् पुनः ॥ १०८ ॥
एवं चेदम्ब भवतु किञ्चित् त्वां प्रार्थये पुनः। आसुरत्वं भवेद्योनिसम्बन्धेन विना मम ॥ १०९ ॥
पराशक्तेर्मुख्यभक्तशरीरान्मे जनिर्भवेत्। न जातु मामियं प्रज्ञा जहातु जगदम्बिके ॥ ११० ॥

Thus informed by Lakṣmī, Maṇiśekhara requested again thus: "Oh Mother! Let it be so. I request you again for something. Let me be born as a demon without contact with a womb. Let me be born from

the body of a prominent devotee of Parāśaktī and let me not ever lose memory of this." 108 to 110

प्रार्थितैवं तथैवास्तु तवेत्युक्तवती रमा। तदहं भक्तमूर्धन्यात्कामाङ्गाज्जनिमाप्तवान् ॥ १११॥
पञ्चोत्तरशताण्डानामाधिपत्यं चिरं कृतम्। विषयानुत्तमान् भुक्त्वा नित्यं च चिरकालतः॥ ११२
निर्विण्णो विषयेभ्योऽहं कांक्षे तस्या वधं स्वकम्।
वस्तुं तस्याः समीपेऽहं तल्लोके कृतनिश्चयः ॥ ११३॥
तस्याः पादाम्बुजं ध्यायन्नजस्रं परमेश्वरीम्। प्रतीक्षामि कदाऽऽगत्य वधिष्यति च मामिति ॥
पुत्रपौत्रकलत्राद्यैर्निहतस्तु तया रणे। तल्लोके निवसाम्याशु इति मे त्वरते मनः ॥ ११५॥
तद्गत्वाऽऽश्वास्य मे भार्यां बोधयाऽऽश्वविवेकतः।

"Thus beseeched by me, Lakṣmī said—'Let it be so'. Hence I was born from the body of Manmatha who is the crown among the devotees of Devī Lalitā and I have ruled for a very long period hundred and five universes and daily enjoyed all pleasures. Now I am despondent and desire to be killed by Her. I have decided to reside near Her in Her abode always meditating on Her lotus feet. I am waiting for the day when She will come and kill me in war along with my children, grand-children and wives. I am in a hurry to dwell in Her abode. Therefore please go and immediately awaken my wife from ignorance." 111 to 115

इति श्रुत्वा भण्डवचो नारदो हृष्टमानसः ॥ ११६॥
संश्लाघ्य भण्डदैत्येशं समाश्वास्य च तत्प्रियाम्। जगामाऽभिमतं स्थानं नारदो मुनिसत्तमः ॥

Hearing Bhaṇḍāsura, Nārada was filled with joy. After commending Bhaṇḍāsura and consoling his wife, the great sage Nārada proceeded to his desired destination. 116, 117

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकोनषष्टितमोऽध्यायः॥

End of the fifty-ninth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

षष्टितमोऽध्यायः

Chapter 60

इत्युदीरितमाकर्ण्य नारदो हारितायनम्। प्रसन्नः प्राह संहृष्टः स्वानुभूतनिरूपणात् ॥ १ ॥
हारितायन साधूक्तं त्वयैतच्चिरकालजम्। मानसं बाह्यमपि च ममासीद्यत्पुरातनम् ॥ २ ॥
तद्यथातथनिर्देशात् स्मृतं मे प्रोक्तवत्क्रमात्। चिरकालेनान्तरितमप्यद्येव तवोक्तितः ॥ ३ ॥
भात्यन्तःकरणे सर्वं धन्यस्त्वमसि भूतले। यत्पराकृपया सर्वं विदितं बाह्यमान्तरम् ॥ ४ ॥
तत्त्वां पृच्छामि मे ब्रूहि संशयोन्तश्चिरात्स्थितः। अतीतमान्तरं बाह्यं कथं ते विदितं ह्यभूत् ॥ ५ ॥
अदृष्टमश्रुतं वाऽपि कथं जानासि सुव्रत।

Hearing the narration by Hāritāyana which was a demonstration of his self-experience, the extremely pleased Nārada said thus: "Oh Hāritāyana! You have very well narrated the ancient glory of the Devī which was lingering within and without my mind. Though the legend is ancient, your verbatim methodic exposition has envisaged an internal experience in me. You are really blessed on this earth because by the grace of the Supreme Devī you have known the ins and outs of Her glory. Therefore I will seek an answer from you about a doubt that is hidden in me over the years. How did you get to know about the ancient facts both open and hidden. Oh Disciplined One! How are you aware of the unseen and unheard incidents?" 1 to 5

श्रुत्वेत्थं नारदवचः प्रहस्य हारितायनः ॥ ६ ॥
देवर्षे शृणु वक्ष्यामि बह्वल्पमिदमीरितम्। अत्रोपपत्तिपरे खण्डे सम्यग्भविष्यति ॥ ७ ॥
यथाऽनुभूतं स्मरति जन एवमहं ननु। वरेण ब्रह्मणः सर्वं बाह्यं वाऽप्यन्तरं तथा ॥ ८ ॥
त्वत्प्रसादेन ज्ञाता सा मात्रेणैवानुभूतवत्। संस्मराम्यविदग्धं श्रीदेव्याः सुप्रसादतः ॥ ९ ॥

Hearing Nārada, Hāritāyana smiled and said thus: "Oh Divine Seer! Listen. What has been narrated is very scanty. You will know the reason for this later. Just like people remember their experiences, I too recollect the past. By the grace of Brahmā I can see the ins and outs. By your grace and the blessings of the Devī I can recollect without distortion the past as if it is present experience." 6 to 9

ततो दत्तगुरुः प्राह रामायैकाग्रचेतसे। शृणु भार्गव तत्पश्चाद्धयास्यः कुम्भजन्मने ॥ १० ॥
प्राह युद्धकथां भण्डाऽसुरदेव्योर्महाद्भुतम्।

Then Guru Dattātreya said to Paraśurāma who was hearing with concentration thus: "Oh Paraśurāma! Listen. Subsequently Hayagrīva narrated the incident of the wonderful war between Bhaṇḍāsura and the Devī to Agastya". 10

शृणुकुम्भोद्भवमुने होमाग्निजनितां शिवाम् ॥ ११ ॥
ललितां सर्वलोकैककसुन्दरीं परमेश्वरीम्। दृष्ट्वा शक्रमुखा देवाश्चिन्तयामासुरान्तरे ॥ १२ ॥
नन्वियं तरुणी सर्वलोकसौन्दर्यमन्दिरा। लतेवालम्बरहिता भर्तृहीना न शोभते ॥ १३ ॥

"Oh Sage Agastya! Listen. Seeing the uniquely beautiful Lalitāparameśvarī, Indra and other gods thought within themselves that this young girl who is the abode of universal beauty lacks grandeur without a consort just like a creeper without a support. 11 to 13

देवचिन्तां विदित्वैवं ब्रह्माद्या गुणमूर्तयः। दध्युः कामेश्वरं यावत् तावत्सोऽपि विनिर्गतः ॥ १४ ॥
तनोस्तस्या महादेव्याः समानाकारभूषणः। दृष्ट्वाऽनुरूपं देव्यास्ते पतिरस्या वरो मतः ॥ १५ ॥
भूयाद्विवाहः अनयोरित्याशंसनतत्पराः।

"Knowing the thoughts of the gods, Brahmā and others born out of the three tendencies meditated upon Kāmeśvara who manifested then and there from Her with a form and ornaments matching with the Devī Mahādevī. Considering Him as the suitable husband to the Devī, the gods wished a wedding of those two. 14, 15

तद्विज्ञाय विधिमुखाः प्रार्थ्य देवीं परात्पराम् ॥ १६ ॥
महोत्सवविधानेन विवाहं समकल्पयन्। अथ देवैः प्रार्थिता सा ललिता परमेश्वरी ॥ १७ ॥
वधाय भण्डदैत्यस्य परिवारानकल्पयत्। समस्तावरणौघांश्च स्मरणात्समवासृजत् ॥ १८ ॥

"Learning about this, Brahmā and others after requesting the Supreme Devī, performed their wedding in a grand manner. Then requested by the gods, Lalitā Parameśvarī created by Her mental wish a retinue and the group of deities connected with the enclosures of Śrīcakra, to kill Bhaṇḍāsura. 16 to 18

तदन्तरे तु देवर्षिः प्राप्तो देव्याः पदान्तिकम्। प्रणम्य दण्डवद्देवीं स्तुत्वा विविधसंस्तवैः॥ १९॥
कृताञ्जलिर्बभाषे तां विनीतो नतकन्धरः। देव्यहं समनुप्राप्तो भण्डदैत्यस्य सन्निधेः ॥ २०॥
आगच्छति महासेनां विकर्षन् बलवत्तरः। तदहं प्रेषितस्तेन त्वामाहाऽसुरभूपतिः ॥ २१॥
अबला त्वं कस्य बलान्मया योद्धुं हि वाञ्छसि। अज्ञात्वा मद्बलं मुग्धा विनाशं मा व्रजाधुना॥
भव मत्पार्श्वगा शीघ्रं त्यज ब्रह्ममुखान् सुरान्। भूयः पराजितान्मत्तो मायामात्रसमाश्रितान्॥ २३॥
मया विरुध्य कोऽप्यत्र योषिद्वा पुरुषोऽपि वा। क्वेयात् सुखं मृत्युमुखप्रविष्टमिव सर्वथा ॥
इत्युक्त्वा युद्धसन्नाहं परमं सम्यगादिशत्। मन्येऽहं त्वं जितप्राया तेन धीरेण साम्प्रतम् ॥ २५॥

"At that time the divine sage Nārada arrived at the feet of the Devī. After prostrating before Her and praising Her with many hymns, he spoke to Her humbly with folded hands and bent head.—'Oh Devī! I have come from the residence of Bhaṇḍāsura. He is arriving here with a huge mighty army. I am sent here by the great lord of the demons to convey this message to you—"You weak woman! With whose support are you wanting to fight with me? Without knowing about my strength do not get foolishly destroyed. Discarding Brahmā and other gods who are cheats and who have been vanquished by me several times, join me. Opposing me, no man or woman can ever be happy even as in the jaws of death."—Saying thus, Nārada expressed to the Devī the need for the highest preparation for war and also said thus "Oh Devī! I think you are as if defeated by the bold demon." 19 to 25

पृच्छामि देवि त्वां किञ्चिद्रहस्याज्ञापयाऽऽशु माम्। निशम्य नारदोक्तिं तां मन्त्रिणीं समवेक्षत॥
विदित्वा देव्यभिप्रायमिङ्गितज्ञाऽथ मन्त्रिणी। करेणादाय देवर्षिं रहसि प्राविशत् परा ॥ २७॥
अथ तत्र समासीना प्राह तं मन्त्रनायिका। पृच्छ नारद प्रष्टव्यं यत्ते मनसि विद्यते ॥ २८॥
जानामि त्वां परादेव्याः पादभक्तिपरायणम्। नूनं नाऽविदितं तेऽस्ति लोके श्रीपादसंश्रयात् ॥
तथापि पृच्छ तेऽभीष्टं छेद्मि संशयमाहितम्।

"Oh Devī! Permit me quickly to ask You about a secret." Hearing Nārada, the Supreme Devī looked at Mantriṇī. The clever Mantriṇī grasping the mind of the Devī took Nārada by holding his hand to a lonely place. There taking her seat, Mantriṇī said thus: "Oh Nārada! Ask about the point in your mind. I know that you are a great devotee of the feet of the Supreme Devī. In fact, there is nothing unknown to

you in this world because of your devotion to Her. Even then, ask what you want. I will clear your doubt." 26 to 29

आज्ञप्त एवं मन्त्रिण्या प्रणम्य सुरतापसः ॥ ३० ॥
प्राह बद्धाञ्जलिपुटः प्रश्नशब्दान् सुपेशलान्। देवि भाण्डाऽसुरो दृष्टो मया सम्यक् परीक्षितः ॥
नूनं स सर्वभक्तानामस्माकं शेखरायितः। कथं युद्धे पराभूयात् परापादैकसंश्रयः ॥ ३२ ॥
अथाऽपि तेन सम्प्रोक्तमहं देव्या हतो युधि। चिरं निवस्य श्रीलोके ततो गच्छामि तत्पदम् ॥
तल्लोकबाधकः कस्माद्धीनाचारोपि मुच्यते। वयं कस्माल्लोकगतिं विन्दामस्तद्ब्रवीहि मे ॥

Ordered thus by Mantriṇī, the Divine sage Nārada with folded palms sweetly put his questions to her. "Oh Devī! Bhaṇḍāsura who was examined by me really looks like a paramount devotee among us. How will that devotee of the Supreme Devī be defeated? Even then, he has himself told me that he would, after getting killed by the Devī in the war, will stay in Her sacred abode for a long period and finally merge in Her feet. How is it that such a wicked torturer of the world gets liberated? How can we obtain that state? Please answer me. 30 to 34

पृष्टैनं श्यामला राज्ञी नारदं प्रत्युवाच ह। शृणु मे नारद वचो रहस्यमपि साम्प्रतम् ॥ ३५ ॥
श्रीपादसंश्रयः क्वाऽपि हीयते न कदाचन। तस्योत्तमपदप्राप्तिः सर्वथा स्यान्न चान्यथा ॥ ३६ ॥
यथा बालस्याऽऽमयिनो माता पथ्यमपीच्छितम्। न यच्छति तथा पथ्यमौषधं ह्यनपेक्षितम् ॥
ददाति बलतस्त्वेवं तत्प्रपोषणतत्परा। तं भक्तशेखरं हत्वा दुष्कृतं विततं कृतम् ॥ ३८ ॥
दर्शनाऽऽलापशस्त्राद्यैर्विनाऽस्य बलवत्तरम्। स्वपदं प्रापयत्याशु तथा शृणु ब्रवीम्यहम् ॥ ३९ ॥

Thus questioned, Devī Śyāmalā replied to Nārada thus: "Oh Nārada! Listen to this, though it is a secret. The devotee of Devī Lalitā will never perish. He gets the highest place and nothing else. Just like a mother intent on protecting does not give her sick child what it likes, but forcibly feeds the disliked medicine, the Devī by killing Her great mighty devotee who has sinned heavily will grant him a place at Her feet even without employing methods like granting vision, speaking and using weapons. Let me tell you about this. Listen." 35 to 39

यस्तु यं प्रार्थयत्यर्थमेकान्तेन स्वचेतसा। तस्मै तत्त्रिपुरा शीघ्रं प्रयच्छति न संशयः ॥ ४० ॥
प्रतिकूलमभीष्टस्य यावन्नो नाशमृच्छति। तावदेव तस्य चिरं ततः स्वेष्टमवाप्नुयात् ॥ ४१ ॥

"To one who secretly requests the Devī for anything, She will soon grant it undoubtedly. When once the obstacle for getting a desired object is removed, one will soon secure the desired object. 40, 41

श्रृणु त्वं नित्यमुक्तोऽसि न ते मुक्तिः समीहिता।
अज्ञस्य तत्समीहा स्यात् ज्ञस्य वै तत्कुतो भवेत् ॥ ४२ ॥
बद्धो हि मुक्तिं वाञ्छेत यथा भुक्तिं बुभुक्षितः।
तृप्तः कथं भुक्तिमिच्छेत्तवाऽन्यो भोजयेत् कथम् ॥ ४३ ॥
अप्राप्तस्य प्राप्तिरिष्टा का या प्राप्तस्य सम्भवेत्।
आकाशस्येव पूर्णस्य किं प्राप्तिः स्यात्कथं वद ॥ ४४ ॥
तस्मादज्ञस्य प्राप्तव्यो मुक्तिस्ते ज्ञस्य सा कथम्।

"Listen. You are ever liberated and so liberation is not your desire. Only an ignorant person will have that desire. How does an enlightened one have such desire? Only the imprisoned one aspires for release just like a hungry person seeks food. How does a contented person desire food or how can any one feed him? Can a fulfilled one have the same longing as a wanting person? Tell me what a person who is complete like the sky can aspire for? Therefore only the ignorant should desire liberation and not an omniscient like you." 42 to 44

श्रुत्वेत्थं नारदो मन्त्रिणीप्रोक्तं हृष्टमानसः ॥ ४५ ॥
प्रणम्य तां च त्रिपुरां जीवन्मुक्तो जगाम ह।

Hearing Mantriṇī, the happy ever-liberated Nārada bowed to her and to Devī Tripurā and went away. 45

अथ सा त्रिपुरा देवी भण्डाऽसुरवधं प्रति ॥ ४६ ॥
प्रार्थिता विधिविष्ण्वाद्यैर्निर्ययौ शक्तिसेनया। चक्रराजसमाकाररथे पर्वनवात्मके ॥ ४७ ॥
ऊर्ध्वोर्ध्वभूमिकाऽऽकारसदृशे समलङ्कृते। ऊर्ध्वभूमौ स्थिता युद्धसम्भारौघसुसम्भृता ॥ ४८ ॥
अभेद्यकवचदंशितातिविभीषणी। शस्त्रास्त्रनिचयोपेता रोषारुणितलोचना ॥ ४९ ॥
धनुर्वेदो मूर्तिधरः स्थितः पार्श्वे कृताञ्जलिः। शस्त्राण्यस्त्राणि च तथा मूर्तिमन्ति स्थितानि वै ॥

Then Devī Tripurā requested by Brahmā, Viṣṇu and others proceeded along with Her army to kill Bhaṇḍāsura in Her chariot having nine levels like the Śrīcakra, piled one above the other and well decorated.

On the top platform are placed war equipments, impenetrable shields, sharp and fierce missiles and weapons. By Her side were standing with folded hands the embodiments of Dhanurveda, the missiles and the weapons. 46 to 50

अधोऽधः क्रमतः सर्वास्तथाऽऽवरणशक्तयः। देशिकाश्चित्रकवचैः शस्त्रास्त्रैः सुपरिष्कृताः ॥
गुर्वौघा अपि सन्नद्धाः संस्थिता युद्धकाङ्क्षिणः। तद्दक्षिणे तु मन्त्रेशी सप्तपर्वविराजिते ॥ ५२ ॥
संस्थिता सपरीवारा सन्नद्धा युद्धकर्मणि। शुकादिश्यामलावर्गैः सेव्यमाना विनिर्ययौ ॥ ५३ ॥
दिव्यपानाऽऽमोदमदघूर्णनेत्राम्बुजद्वयी। तथाविधासङ्ख्यकोटिमातङ्गतनयावृता ॥ ५४ ॥
गानैर्वाद्यैर्नर्तनैश्च सोपहासपटूक्तिभिः। मन्त्रिणीं तोषयन्त्यस्ता विलासैर्हास्यमिश्रितैः ॥ ५५ ॥
साऽपि श्रीललिताराज्ञी मन्त्रिणी मन्त्रकोविदा। तस्या मनोऽनुकूलेषु मन्त्रेषु नियतं स्थिता ॥
विशेषतो गीतवाद्यनर्मक्रीडासमुत्सुका।

"Then one below the other in an order were standing the śaktis of the enclosures. Even the gurus desiring to fight were equipped with wonderful shields and missiles. On the right side of the Śrīcakra chariot, Mantriṇī was seated in a chariot with seven levels along with her battalion ready to fight. With revolving eyes caused by the pleasure of drinking liquor and served by Śukaśyāmalā and her group, Mantriṇī set out accompanied by myriads of Mātaṅgakanyas who were also intoxicated. Her army was keeping her in good humour by singing, dancing, joking, and enacting comedies. Mantriṇī the expert in counselling, and minister to Devī Lalitā was engaged in suitable advice to the Devī. She was particularly interested in music, instruments and love sports. 51 to 56

अथ तद्वामतो दण्डसाम्राज्ञी सूकराऽऽनना ॥ ५७ ॥
किरिचक्रे पञ्चपर्वयुते सर्वोर्ध्वतः स्थिता। परीवृता ह्यनेकाभिर्जृम्भिन्यादिस्वशक्तिभिः ॥ ५८ ॥
क्रोधमूर्तिः क्रूरतरा क्षमापनपरप्रिया। अपराधपरान् सर्वान् दण्डयन्ती सदा स्थिता ॥ ५९ ॥
महामहिषसिंहाभ्यां वाहनाभ्यां स्वपार्श्वयोः। स्थिताभ्यां सीरमुसलमुखशस्त्रैश्च शोभिनीम् ॥ ६० ॥
वटुकैर्योगिनीभिश्च कोटिभिः सा परीवृता।

On the left side of the Śrīcakra chariot was seated Vārāhī (Sūkarānanā) in the topmost level of Kiricakra chariot having five levels. She was surrounded by many śaktis like Jṛmbhinī. She was the embodiment of anger and very ferocious and liked those who beg her

pardon. She always punishes all those engaged in misdeeds. On either sides of her chariot are huge bisons and lions. She was gracefully wielding weapons like plough and pounding rod. She was accompanied by myriad Vaṭukas and Yoginis. 57 to 60

तथा श्रीललितादेव्या बाला त्रिपुरसुन्दरी ॥ ६१ ॥
कुमारी लघुचक्राख्यस्यन्दने समवस्थिता। निजावृत्तिमहाशक्तिगणैः परिसमावृता ॥ ६२ ॥

Similarly the young Bālā Tripurasundarī the daughter of Devī Lalitā was seated in the Laghucakra chariot accompanied by a group of powerful śaktis equal to her. 61, 62

तस्या दक्षिणपार्श्वे तु प्राप्ता सम्पदधीश्वरी। रणकोलाहलाख्याने त्रिधा भिन्नेऽतिभीषणे ॥ ६३ ॥
वारणेन्द्रे विन्ध्यगिरिमहाशिखरसन्निभे। निसर्गमत्ते संरूढा महाङ्कुशविधारिणी ॥ ६४ ॥
तामन्वसङ्ख्या मत्तेभाः कोटिकोट्यतिसङ्ख्यकाः।
विन्ध्योद्भवा मलयजाः प्राग्ज्योतिषसमुद्भवाः ॥ ६५ ॥
सुशिक्षिता युद्धगतिपरिज्ञाः षष्टिहायनाः। प्रचेलुः सम्पदीशित्रीपरीवारसुशक्तिभिः ॥ ६६ ॥
शस्त्रास्त्रसमरज्ञाभिरधिरूढाः सुवेगिनः।

To the right of Bālā Tripurasundarī joined Sampatkarī seated on a great elephant named Raṇakōlāhala which was resembling the huge peak of the Vindhya mountain, and which was creating three types of terrifying onomatopoeic sounds and which was naturally inebriated. She was wielding the great goad. Following her were myriads of intoxicated elephants hailing from Vindhya mountain, Malaya mountain and Prāgjyotiṣa country. They were all well-trained in the ways of war and were sixty years of age. Mounted by persons wielding weapons and missiles and experts in warfare these elephants moved briskly along with the group of śaktis of Sampatkarī. 63 to 66

तस्याः श्रिता वामभागमश्वारूढा महेश्वरी ॥ ६७ ॥
अपराजितसंज्ञानमश्वरत्नं महोन्नतम्। गन्धर्वजातिजं वायुजवनं समधिष्ठिता ॥ ६८ ॥
उच्चैःश्रवपरीभाविसर्वलक्षणमण्डितः। शुक्त्यर्धशुक्तिमणिभिर्देवस्वस्तिकपद्मकैः ॥ ६९ ॥
गण्डिकादिशुभैश्चिह्नैश्चिह्नितो हेमभासुरः। सूक्ष्मावधानतोऽप्यस्य न विदुः खुरसङ्गतिम् ॥ ७० ॥
अभिज्ञः स्वामिचित्तस्य परागमविधानवित्। तामन्वश्वा असंख्येयाः सिन्धुटङ्कणसम्भवाः ॥ ७१ ॥

आरदाः पार्वतीयाश्च वार्वराश्च सुतेजनाः।
शोणाः श्यामाः सिताः पीताः कपिलाः पाटलास्तथा ॥ ७२॥
हरिता धूम्रवर्णाश्च कल्माषा नीललोहिताः। विचित्राश्चारुसर्वाङ्गा घनकेसरमण्डनाः ॥ ७३॥
विचित्रशिक्षागतयो नृत्यज्ञा लयसङ्गताः। विचित्रशस्त्रास्त्रधरशक्तिभिः समधिष्ठिताः ॥ ७४॥
पुरः पतन्तः परितस्तरङ्गा इव वारिधेः। दारयन्तोऽवनिमिव खुरक्षेपैर्विनिर्ययुः ॥ ७५॥

On the left side of Bālā, the great Devī Aśvārūḍhā was sitting on a tall excellent golden-hued horse named Aparājitā which was born in the Gandharva breed and which sped like wind and with auspicious signs like Śukti, Ardhaśuktimaṇi, svastik, lotus and pebbles it outweighed with its characteristics Ucchaiśravas the horse of Indra. Its fine hoof was invisible even to a crafty careful eye. It had understood the mind of the Devī Aśvārūḍhā and also the movements of the enemy. Following Her were innumerable horses from Sindhu, Ṭaṅkaṇa, Āradā, Pārvatī, Vārvarā, and Sutejanā with various hues like red, black, white, yellow, brown, pink, green, grey, spotted and bluish red and with dense hair. They were well trained to move in various ways, to dance to tunes. They were mounted by śaktis wielding varieties of missiles and weapons. They moved forward like the waves of the sea and appeared like splitting the earth by beating with their hoofs. 67 to 75

खुरविक्षेपसम्भूतैश्चटच्चटरवैर्युतैः। ह्रेषितस्वनसङ्घातैर्गजचीत्कारमिश्रितैः ॥ ७६॥
शक्तीनां सिंहनादैश्च वीरास्फोटमहास्वनैः। जयभेरीरवैर्मृण्डुमृदङ्गझल्लरीरवैः ॥ ७७॥
गोमुखानकनिःसाणतालकाहलनिःस्वनैः। मिश्रितः श्रीचक्रराजरथनेमिगणोद्भवः ॥ ७८॥
महाध्वनिः सर्वदिशं पूरयन्निव सम्बभौ।

The loud sound generated by beating of the hoofs and neighing of the horses, the loud sound from elephants, the roaring of the lions, the clapping on the shoulders, the sound from instruments like drums, cymbals, cow-faced trumpets and huge trumpets mixed with the sound from the wheels of the Śrīcakra chariot filled all the directions. 76 to 78

श्रुत्वा श्रीललितादेव्या जैत्रयात्रामहास्वनम् ॥ ७९॥
दैत्याः साध्वसमत्यन्तं मृत्योरिव समाययुः। भण्डदैत्यः स्वात्मवधं चिराभिलषितं तया ॥ ८०॥

श्रुत्वा तं निनदं ह्यारादध्यवस्यत सर्वथा। अथ दैत्यान् समालोक्य त्रस्तान् शुष्यन्मुखाम्बुजान् ॥
कृपया परयाऽऽविष्ट इदं स्वान्तरचिन्तयत्।

Hearing the big sound of the procession leading to victory of Śrī Lalitādevī, the demons were frightened as if from the god of death. Hearing that sound, Bhaṇḍāsura expecting his long-desired death from Her, quickly got ready to fight. Seeing the demons with faces like dried lotuses and terrified, Bhaṇḍāsura filled with compassion thought within himself thus: 79 to 81

नूनं हीमे मम कृते विनश्यन्ति सबान्धवाः ॥ ८२
लोके मृत्योर्नातिरिक्तं भयमस्ति कदाचन। मत्कृते निहतानेतान् शोचिष्यन्ति प्रियात्मजाः ॥
भगिन्यो मातृमुख्याश्च हन्त वैशसमीदृशम्। तदहं पुरतो गत्वा युद्ध्वा श्रीललिताम्बया ॥ ८४
तच्छस्त्रानलपूतात्मा प्रपद्येऽभिमतां गतिम्। शोचयामि कुतस्त्वेता वियोज्य स्वस्वबान्धवैः ॥ ८५

"These persons (demons) for my sake will die along with their relatives. In this world there is no greater fear than death at any time. With their death for my sake their dear children, sisters and mothers will grieve. Alas! This would be painful. Therefore, I will go first and fight with Śrī Lalitāmbika and get purified by the fire of Her weapon and attain my desired end. Why should I cause agony to these demons by separating them from their relatives? 82 to 85

तदलं घोरनिधनारोदनेन कृतेन मे। शक्तोऽरक्षन् स्वीयजनं शोकस्थानात् कथञ्चन ॥ ८६॥
बन्धुघ्नः स तु विज्ञेयः पुरुषादसमो जनैः। अथैवं मयि निर्गत्य प्राप्ते देव्या निजाऽत्ययम् ॥
बन्धूनां शोक एवास्यान्मया विरहितात्मनाम्। कथं मयि हते देवत्रासना मम बान्धवाः ॥ ८८॥
महर्द्धिशोभना देवैः परीभूता ह्रतर्द्धयः। भविष्यन्ति शुचा हीना न चैतदपि सम्मतम् ॥ ८९॥

"Therefore I should not become the cause of such horrendous death. If a strong person does not protect his subordinates somehow from distress, he will become a sinner. Thus, if I go first and get killed by the Devī, my relatives will suffer the same agony of being bereaved from me. After my death my relatives will face harassment and shame from the gods and lose their wealth and will be miserable. Hence this is also not correct. 86 to 89

प्राप्य सर्वोच्छ्रयं कश्चिदभिभूतः कथं भवेत्। नूनं मयि हते देव्या भ्रातृपुत्रादिबान्धवाः ॥ ९०॥

शूरास्तु तत्क्षणेनैव वीर्यक्रोधसमुच्छ्रिताः। युद्धाग्नौ स्वात्मशलभान् भस्मीकुर्युर्न संशयः॥ ९१॥
अथ ये कातराः स्वल्पवीर्यास्तेऽवनिरन्ध्रगाः। देवा इव दैन्यभाजो वियुक्ताः स्त्रीसुतादिभिः॥
शोचयन्तस्तथाऽन्योन्यं भवेयुर्वै मृताधिकाः। आरोदनन्तु बन्धूनां नास्तीति न कथञ्चन॥ ९३॥
तद्वृथा किं चिन्तनेन मन्ये नान्यदितो वरम्। आदौ देव्या हतेष्वेषु ततोऽहमभवं हतः॥ ९४॥
अयं श्रेयान् हि मे भाति सन्त्यत्र बहुशो गुणाः। पावनं देवताशस्त्रैः प्राप्तिर्लोकोत्तमस्य च॥
परीभवाद्यसंभावः कीर्तिर्लोके महत्तरा। अत्रापि मन्ये स्त्रीबालमुख्यानां न हि सम्भवम्॥ ९६॥
अप्रतीकार्यमेतत्तु दैवमत्र परायणम्।

"How can a person at the helm of affairs face defeat? After my death my brothers, children and other mighty relatives overcome by valour and anger would undoubtedly get themselves burnt like moths in the fire of war. Then the remaining cowards with less strength would helplessly like gods get separated from their wives and children and hide beneath the earth. Mutually grieving they would be worse than the dead. In any case it is impossible that the relatives will not suffer. Hence what is the use of my worrying? The best thing would be this—I will get killed by the Devī after all the demons are killed. I think this is auspicious because of many advantages. Getting killed by the weapons of the gods is purifying and confers stay in heaven. Women and children cannot have this chance. There is no way out. God only should help. 90 to 96

अथ वैतन्मया पूर्वं श्रुतमब्जासनात् किल॥ ९७॥
सा परा त्रिपुरा देवी भक्तवाञ्छाप्रपूरणी। इति तन्मे परीवारं न शोषयतु सा परा॥ ९८॥
न मे चैते नाऽहमेषां परमार्थस्वभावतः। जानानस्यापि मे देवी मोहमुत्पादयत्यलम्॥ ९९॥
तन्मे विचिन्तनं व्यर्थं स्वप्नसारे जगत्स्थितौ। तत्तां सर्वेन भावेन शरणं प्राप्तवानहम्॥ १००॥
तन्मां नियोजयेद्यद्वन्नियुक्तोऽस्मि न चान्यथा।

"Or else I had heard in the past from Brahmā that the Supreme Tripurā Devī will really fulfil the wants of Her devotees. Hence let Her not trouble my group of people. In reality they do not belong to me and I do not belong to them. Though I know about this, the Devī is deluding me. Therefore my worrying is a waste about this world which is like a dream. Hence I will completely surrender to Her. I will act only according to Her command and in no other way. 97 to 100

पाहि मां परमेशानि शरण्ये शरणागतम् ॥ १०१ ॥
मोहजालप्रबन्धान्मामभ्युद्धर्तुमिहार्हसि। इति प्रार्थ्य महादेवीं त्रिपुरां भण्डदानवः ॥ १०२ ॥
निशाम्य दैन्यमापन्नान् बन्धून् स्वपरितःस्थितान्। हर्षयन्नितिहोवाच पराक्रमयुतं वचः ॥ १०३ ॥
हे दानवाः मम वचः शृणुध्वं श्रद्धया परम्। न मे मृत्युः कुतोऽप्यस्ति मृत्योर्मृत्युरहं यतः ॥
शस्त्राणां च तथास्त्राणां महामायाविनामपि। सचराचरलोकानां स्रष्टाऽहं वः समक्षतः ॥ १०५ ॥
पञ्चोत्तरशताण्डानामीश्वरोऽहं महाबलः। तत्रेमामबलां ज्ञात्वा न शीघ्रं हन्तुमुत्सहे ॥ १०६ ॥
युद्धनिर्भरतामस्या दृष्ट्वा निर्जित्य लीलया। स्वान्तःपुरं समानीय महानन्दमुपैम्यहम् ॥ १०७ ॥

"Oh Great Devī! Oh Refuge! Protect me who has surrendered to You and save me from the shackles of delusion". Praying thus to Devī Tripurā, Bhaṇḍāsura seeing the pitiable relatives around him, boldly spoke pleasing words. "Oh Demons! Listen carefully to my important words. I have no death from anything. I am death unto death. I have created before you, weapons, missiles, magical experts and many worlds having moving and non-moving objects. I am the powerful lord of hundred and five universes. I did not hurry to kill the Devī thinking that She was a woman. Now seeing Her vehement desire to fight I will easily vanquish Her and bring Her to my harem and rejoice very much." 101 to 107

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे षष्टितमोऽध्यायः॥

End of the sixtieth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकषष्टितमोऽध्यायः

Chapter 61

इत्युक्त्वा पार्श्वगं सूतं दीर्घग्रीवं महासुरः। बभाषे क्रोधताम्राक्षो रथः संयुज्यतामिति ॥ १॥
अथ सूतो निमेषेण सन्नद्धं स्यन्दनोत्तमम्। न्यवेदयद्दैत्यनाथे प्रणम्यातिविनीतवत् ॥ २॥
आरुरोह रथश्रेष्ठं भण्डदैत्यः प्रतापनः। गृहीत्वा सशरं चापं प्रचचालातिरोषितः ॥ ३॥

Saying thus, the great demon with eyes reddened by fury instructed his charioteer Dīrghagrīva who was near-by to make ready his chariot. Then the charioteer within no time presented with humility the well-equipped excellent chariot to the lord of the demons. The mighty Bhaṇḍāsura holding the bow and the arrow boarded the superb chariot and furiously proceeded to fight. 1 to 3

दृष्ट्वा श्रुत्वा च दैत्येशं व्रजन्तं युद्धकारणात्। दैत्या विनिर्ययुः शीघ्रं सन्नद्धाः क्रोधमूर्च्छिताः॥
पुरतः पार्श्वयोः पृष्ठे सर्वतः परिवार्य तम्। निर्ययुर्दैत्यसुभटाः सङ्गशो धृतहेतयः ॥ ५॥

Hearing about and seeing the departure of the lord of the demons to the war, the angry demons got ready quickly and proceeded. The soldiers holding weapons set out in groups surrounding Bhaṇḍāsura on all sides. 4, 5

भण्डदैत्यसुताः सर्वे भण्डतुल्यपराक्रमाः। कुटिलाक्षोऽग्रजस्तेषाममेयबलविक्रमः ॥ ६॥
स्यन्दनस्थाः सुसन्नद्धाः समरेष्वनिवर्तिनः। अक्षौहिणीशतयुताः भण्डदैत्याग्रतो ययुः ॥ ७॥
अहम्पूर्विकया युद्धे ये संस्पर्धन्ति नित्यशः। पार्श्वयोर्दैत्यराजस्य विषङ्गश्च विशुक्रकः ॥ ८॥
चेलतुर्भ्रातरौ तस्य विष्णुतुल्यपराक्रमौ। रथस्थौ तौ महाचापौ क्रुधाऽरुणितलोचनौ ॥ ९॥
ग्रसन्ताविव सैन्यानि परेषां ययतुर्द्रुतम्। प्रत्येकमक्षौहिणीनां शतेन परिवारितौ ॥ १०॥

The sons of Bhaṇḍāsura, all were equal in might to him. The valour of Kuṭilākṣa, the eldest among them was immeasurable. All of them who never failed in war preceded Bhaṇḍāsura well equipped in their chariots accompanied by hundred Akṣauhiṇī army. His two brothers Viṣaṅga and Viśukra with a valour matching that of Viṣṇu, and who always compete to fight first, moved in their chariots on either sides of Bhaṇḍāsura. Their eyes were red with anger. Holding a great bow, they looked as if

they would swallow the enemies. Each of them had an army of one hundred Akṣauhiṇī. 6 to 10

उग्रकर्ममुखास्तस्य मन्त्रिणो भीमविक्रमाः। अनुजग्मुर्दैत्यपतिं शताऽक्षौहिणीसंयुताः ॥ ११ ॥

His powerful ministers, Ugrakarma and others followed him with a hundred Akṣauhiṇī army. 11

एवं प्रचलिते दैत्यनाथे समरकारणात्। रराज राजपथ्या तु प्रावृट्कालनदी यथा ॥ १२ ॥
कूलङ्कषा दैत्यजला रथावर्तसमाकुला। तुरङ्गभङ्गा द्विरदग्राहा खेटककच्छपी ॥ १३ ॥
उन्मीषत्फेनपिण्डाढ्या पताकालहरीयुता। खड्गदीर्घमहासर्पा तूणीमत्स्यविचित्रिता ॥ १४ ॥
दानवास्याम्भोजततिस्तन्नेत्रशफरीगणा। विचित्रच्छत्रहंसादिपतत्रिततिमालिनी ॥ १५ ॥
उच्चलत्तुरङ्गोत्तुङ्गशिशुमारकुलाविला। रथघोषमहाघोषा वाहिनी जलवाहिनी ॥ १६ ॥
निर्गमत्तत्पुरद्वारान्महतो रत्नगोपुरात्। कुल्यामुखाज्जलं ह्याशु केदारे प्रसृतं यथा ॥ १७ ॥
पुरद्वाराद्वाहिनी सा प्रसृताऽभूद्बहिः क्षणात्।

When the lord of the demons thus set out for war the royal roads appeared like a river during rainy season eroding the banks, with vortices of chariots, with obstacles of horses, with crocodiles of elephants, with tortoises of shields, with waves ejecting frothy balls of flags, with serpents of long swords, with fishes of quivers, with lotuses of the faces of demons, with small fishes of their eyes, with swans and other birds of the variegated umbrellas, with many sea-horses of high raised billows, and with the gushing noise of the chariot wheels which flowed out of the gem-set city gate like the water diffusing into a field from the canal. The army came out of the gate very quickly. 12 to 17

तदन्तरे तु विजयः प्राप्य दैत्येश्वरं द्रुतम् ॥ १८ ॥
मन्त्री प्रणम्य विन्यस्य मूर्ध्न्यञ्जलिपुटं स्थितः। प्राप्याज्ञामवदत्तं स वचस्तत्कालसम्मतम् ॥ १९ ॥
दैत्येश्वर महाराज कीर्तिस्ते सर्वतस्तता। प्रतापतपनश्चोर्ध्वे ब्रह्माण्डानि तपत्यसौ ॥ २० ॥
बलवत्तर एषोऽत्र हरिरेको विभावितः। सोऽपि त्वत्सम्मुखं प्राप्य युद्धे भूयः पराजितः ॥ २१ ॥
तत्त्वां युद्धे जयेत्कश्चिदिति मोघो हि निश्चयः। तथाऽपि मन्त्रिणा काले चार्थशास्त्रप्रमाणतः ॥
विमृश्य राज्ञे वक्तव्यं हितमागमसम्मितम्। काले युक्तमनुक्त्वा तु न सुमन्त्रित्वमर्हति ॥ २३ ॥
चत्वार एव सम्प्रोक्ता उपाया दण्डशासने। तत्रैकैकोऽपि स्वे काले सम्मतो बलवत्तरः॥ २४ ॥
अन्यकालेऽन्यमातिष्ठन्मूढदुर्मन्त्रिमन्त्रितः। नश्येदसदृशं भुक्त्वा ह्यामयीवाऽगदं नृपः ॥ २५ ॥

तत्राऽध्यवसितं प्राज्ञैर्दूतचारदृशाऽखिलम्। दृष्ट्वा युद्धं प्रकुर्वीत तेन श्रेयः समाप्नुयात् ॥ २६॥
तत्सम्मतौ दूतचारौ परेषु प्रेषय द्रुतम्। तावत्सेनाऽपि सन्नद्धा भविष्यत्यविशङ्किता ॥ २७॥
रक्षणं नगरस्यापि विहितं स्याद्यथाविधि। विज्ञप्तव्यमिदं काले मया ते स्वामिनः पुरः ॥ २८॥
विज्ञापितं तद्भवता कर्तव्यं कालसम्मितम्।

Meanwhile, Vijaya, the minister quickly went near the demon-lord and seeking his permission, bowed and with folded hands said what was appropriate at that time. "Oh king of the demons! Your fame has spread everywhere. The Sun of your valour is scorching the universes up above. Viṣṇu who is considered as the mightiest was defeated facing you in war. Therefore it is certain that no one can conquer you in war. Notwithstanding this it is the duty of a minister to analyse and give timely advice to the king in accordance with the codes of administration. If he does not express what has to be said on time then he is unfit to be a minister. Four methods have been said in political science. Each one of them will be suitable under proper circumstance. By listening to the advice of a foolish minister, if the king adopts an unsuitable method, he will be ruined like a patient consuming unwholesome item. It is better to fight after diligent discussion with the intellectuals the information gathered by messengers and spies about the opponent. Therefore send dependable messengers and spies to the enemy. By the time they return our army will get ready and we can suitably safeguard the city. I have submitted before my lord what was to be said. It is for you now to act suitably."
18 to 28

निशम्य मन्त्रिवाक्यं तद्युक्तं कुशलसम्मतम् ॥ २९॥
समाधानाय बन्धूनामभिमन्यत मन्त्रणम्। निवेश्य सेनापतिभिः सेनां तत्र विभागशः ॥ ३०॥
पुररक्षाविधानाय कुटिलाक्षमवासृजत्। अमित्रघ्नं मन्त्रिवर्यं प्राह भण्डमहासुरः ॥ ३१॥
गच्छाऽमित्रघ्न मच्छास्त्या तां ब्रूहि ललिताऽभिधाम्।
नाऽहं त्वां सुन्दरीं देवीं सर्वथा संश्रयोचिताम् ॥ ३२॥
वाञ्छामि योद्धुं तत्कस्मान्मां योद्धुं त्वमिहागता। युद्धश्रद्धा तवेयं वै सम्मतं मम सर्वथा॥ ३३॥
न बिभेमि महायुद्धे तत्त्वद्युद्धे भयं कुतः। किंत्वहं त्वां प्रियाकारां दृष्ट्वा द्रुतं मनोभवाम् ॥
तत्सुराणां परित्यज्य पक्षं मत्संश्रया भव। साम्ना युद्धेन वाऽपि त्वां करोम्यात्मसमाश्रयाम् ॥
मद्विरोधेन ते लोके हानिरेव न संशयः। विमृश्यैतद्द्रुततरं पक्षमेकतरं भज ॥ ३६॥

इति तां ब्रूहि साम्ना च ज्ञात्वा तस्याः समीहितम्।
बलं च सर्वं तत्कृत्यं ज्ञात्वाऽऽयाहि द्रुतं पुनः ॥ ३७॥

Hearing the minister, Bhaṇḍāsura to satisfy his relatives accepted his advice as good for the kingdom and divided his army among the army chiefs. He deputed Kuṭilākṣa to guard the city. Bhaṇḍāsura addressed his able minister Amitraghna thus: "Oh Amitraghna! Go with my permission and convey my mind to that Lalitā.—'Oh Beautiful Devī! I would never fight with you who deserve to be protected. Then why have you come to fight with me? Your interest in war is acceptable to me. When I am not afraid of a great war, where is the fear to fight with you. But I am enticed by your charm. Hence discard the gods and join my group. Either by peaceful method or by war, I will bring you under my control. By opposing me you will definitely suffer. Think about this and quickly decide to join one of the sides.'—Convey this peacefully to her and return soon after finding out her intention, her strength and her further course of action. 29 to 37

अथ मायाविनां श्रेष्ठं विद्युन्मालिनमाह सः। विद्युन्मालिन्महाप्राज्ञ मायाविकुलनायक ॥ ३८॥
परैरविदितो गत्वा देव्याः सेनामशेषतः। बलं च व्यवसायं च भेदच्छिद्राणि युक्तितः ॥ ३९॥
विचार्य शीघ्रमायाहि त्वमत्र कुशलो ह्यसि।

Then Bhaṇḍāsura said to Vidyunmāli, the expert magician thus: "Oh Learned Vidyunmāli! Oh Leader of the magicians! Go unnoticed and cleverly find out the strength and plans of her army, their weakness and rifts and return quickly. I know you are competent to do this." 38, 39

आज्ञप्तावितरौ दैत्यौ ययतुः शक्तिवाहिनीम् ॥ ४०॥
अनन्तामम्बुधिप्रख्यामविगाह्य कथञ्चन। अमित्रघ्नो महासेनां विवेशाब्धिं यथा प्लवः ॥ ४१॥
उत्खातकरवालाभिः शक्तिभिः परिरक्षिताम्। प्रविष्टमात्रं शक्त्या स गृहीतो बलवत्तरः॥ ४२॥
परिचारिकया दण्डनाथायाः काञ्चनाभया। चपेटया निहत्याशु गृहीत्वा तं गलेऽसुरम् ॥ ४३॥
तर्जयामास वचनैः क्रोधयुक्तैर्भयङ्करैः। कस्त्वं सेनामिमां देव्या दण्डराज्ञीसुरक्षिताम् ॥ ४४॥
अविज्ञाप्य प्रविष्टोऽसि चाऽस्मत्प्रमुखवीक्षिताम्।
आज्ञां विना दण्डराज्ञ्याः प्रविष्टो वाहिनीमिमाम् ॥ ४५॥

जीवन्नो यास्यसि पुनः साक्षान्मृत्युरिव स्वयम्।

Thus ordered, the two demons proceeded to the army of the Devī. Amitraghna somehow entered as if by a boat the ocean-like endless army which was guarded by śaktis wielding swords. As soon as he entered, the mighty demon was captured by Kāñcanābhā a servant-maid of Daṇḍanāthā. Slapping him and holding his neck she angrily scolded him with terrific words. "You fellow! Who are you who have entered stealthily our army protected by Daṇḍanāthā? Having entered the army without the permission of Daṇḍanāthā you will not return alive, just like yourself entering the jaws of death." 40 to 45

तदन्तरे तु सम्प्राप्ताः सैन्यरक्षानियोजिताः ॥ ४६॥
दण्डिन्याज्ञाप्रतीक्षिण्यः शक्तयः शतशः क्षणात्।
प्रबलाभिः समाकृष्टो निहतो मूर्च्छितोऽभवत् ॥ ४७॥

Meanwhile hundreds of śaktis, who guard the army as ordered by Daṇḍinī, arrived there. Dragged and beaten by them Amitraghna became unconscious. 46, 47

श्रुत्वा तदन्तरे दण्डनाथा दैत्यस्य सङ्गतिम्। समक्षं ह्यानयामास स्वपरीचारशक्तिभिः ॥ ४८॥
पृष्ट्वा तं ह्यागतं दूतं ज्ञात्वा भण्डाऽसुरस्य हि। विज्ञाप्य मन्त्रिणी देव्याः समीपमानयत्ततः ॥
साऽपि विज्ञाप्य तं प्राप्तं ललितायाः समीपतः। नीत्वा पप्रच्छ दूतं तं कृत्यं तत्रागमस्य हि ॥

Meanwhile Daṇḍanāthā hearing about the demon got him to her presence through her maids. Understanding that he was the messenger of Bhaṇḍāsura, he was taken to Mantriṇī Devī who in turn took him and reported about him to Goddess Lalitā and questioned the purpose of his visit. 48 to 50

प्राह प्रणम्याऽमित्रघ्नः प्राप्तो भण्डनिदेशतः। दूतोऽहं तस्य दैत्यस्य तदुक्तं संब्रवीम्यहम्॥ ५१॥
आवयोर्न विरोधोऽस्ति कुतो योद्धुं समागता।
युद्ध्वाऽप्ययुद्ध्वा वा देवि भूयास्त्वं मत्समाश्रया ॥ ५२॥
तत्त्वामात्मप्रियां ह्यां योधयामि कथं वद। तद्देवान् संपरित्यज्य भव त्वं मत्समाश्रया ॥ ५३॥
वक्तव्येति त्वया गत्वा ज्ञेयं सेनाबलाऽबलम्। इत्यहं प्रेषितस्तेन दूतवधा विनिन्दिता ॥ ५४॥
शास्त्रेषु दूतस्य वधं न वदन्ति विचक्षणाः। इति मत्वा प्रविष्टोऽहं लक्षितः सर्वशक्तिभिः ॥

प्रविष्टमात्रोऽभिमतो गृहीतस्तव शक्तिभिः। आनीतस्ते समक्षं चेत्येतत्सर्वं निरूपितम् ॥ ५६ ॥
अग्रे देव्येव शरणमयोग्यो मे वधो भवेत्।

Amitraghna bowed and said thus: "I came here as ordered by Bhaṇḍāsura and I am his messenger. I will speak out his message—'Oh Devī! There is no enmity between us. Why have you come to fight? Whether you fight or not you will become my captive. Tell me, how I can battle with you who are pleasing and dear to my heart? Therefore abandon the gods and take shelter under me.'—After giving this message I was asked to find out the strength and weakness of your army. Killing of a messenger is defaming. The learned say that the scriptures forbid killing of a messenger. Thinking thus I entered. Seen by the śaktis, I was captured by them as soon as I entered and I am brought before you. Now you are my refuge. Killing me is unethical. 51 to 56

निशम्य दूतवचनं ललिताया मतं ततः ॥ ५७ ॥
विदित्वा मन्त्रिणी प्राह स्मेरमञ्जुलभाषिणी। माभैर्दैत्य व्रज सुखं हन्यसे न कदाचन ॥ ५८ ॥
ब्रूयास्तं भण्डदैत्येशं मयोक्तमवधार्य च। यदि ते जीवने श्रद्धा द्रुतमागत्य निर्भयः ॥ ५९ ॥
शरणीकुरु देवेशीं त्रिलोकीं सम्परित्यज। त्रिलोकेशो भवेदिन्द्रः त्वं पाताले निवत्स्यसि ॥
कुरु सख्यं गोत्रभिधा सपुत्रबलवाहनः। अन्यथा न विमोक्षस्ते जीवन् क्वाऽपि भविष्यसि ॥

Hearing the messenger and understanding the views of Devī Lalitā, Mantriṇī smilingly spoke sweetly thus: "Oh Demon! Have no fear. Be happy. You will never be killed. Remember my words and convey them to Bhaṇḍāsura thus: "If you desire to live, leave away your empire and without fear come and surrender to Devī Lalitā. Let Indra rule the three worlds and you dwell in the nether region. Along with your children and army make friends with Indra. Otherwise you will not find relief and you will not live." 57 to 61

नयैनं दण्डसाम्राज्ञि सेनां दर्शय सर्वतः। दर्शयित्वा ततः सेनाबहिरेनं विसर्जय ॥ ६२ ॥

"Oh Daṇḍanāthā! Take him away and show him our entire army and then leave him beyond our army camp." 62

इत्याज्ञप्ता कोलमुखी प्रदर्श्य स्वामनीकिनीम्। व्यसर्जयत्तं दैतेयं बहिः सेनानिवेशनात् ॥ ६३ ॥
अथ मुक्तः पुनर्जातमात्मानं सममंसत। जगाम राजसविधं भयविह्वलितान्तरः ॥ ६४ ॥

Instructed thus, Vārāhī after showing to the demon her army, released him at the outskirts of the army. Then considering himself as reborn, the demon with fear and confusion went to the king. 63, 64

विद्युन्माली निशाम्यैनममित्रघ्नं विहिंसितम्। भीतो रात्रौ महामायः कौशिकीं तनुमाश्रितः॥ ६५
विचरन्नाकाशमार्गे सेनां सर्वां निशामयत्। गणयित्वा सर्वसेनां व्रजन्तं गगनाध्वनः ॥ ६६
जग्राह काचिच्छक्तिस्तं खेचरी निशिरक्षिणी। गृहीतमात्रो मायावी प्रोड्डीय गगनोर्ध्वतः ॥ ६७
पञ्चाशद्योजनादूर्ध्वं युयोध स तया भृशम्। चिरं युद्ध्वा शूलहतस्तया मुक्तः कथञ्चन ॥ ६८
जगाम दैत्यनृपतिमीषत्प्राणाऽवशेषितः। पपात पुरतस्तस्य सूर्यस्योदयनं प्रति ॥ ६९

Seeing the tortured Amitraghna, Vidyunmālī the great magician out of fear transformed himself into an owl and flying in the sky surveyed and counted the entire army of śaktis. While doing so he was caught by a śakti who was guarding the sky during night. Immediately he flew fifty yojanas upward and fought with her fiercely. After a long combat hit by her spear, he somehow escaped and in the early morning dropped himself almost dead in front of the lord of the demons. 65 to 69

दृष्ट्वाग्रे पतितं दैत्यं म्रियमाणं भृशं हतम्। भण्डासुरो जपन्मन्त्रं पस्पर्शाङ्गेषु पाणिना ॥ ७०॥
मन्त्रस्पर्शनमात्रेण जीवितश्च गतव्यथः। उत्थाय प्रणनामाऽऽशु दैत्यराजं पुरः स्थितम् ॥ ७१॥
अथ पृष्टः प्राह विद्युन्माली वृत्तं स्वकं क्रमात्। महाराज त्वत्समक्षं गतोऽमित्रघ्नसंयुतम्॥ ७२॥
दृष्टवानस्मि तां सेनां प्रलयाम्बुधिसन्निभाम्। अथाऽमित्रघ्न एवादौ प्रविवेश महाचमूम् ॥ ७३॥

Seeing the demon before him, who was heavily injured and about to die, Bhaṇḍāsura chanted mantras and touched his body by which he was restored to life and was free from agony. Then he rose and saluted the king of demons who was in front of him. Questioned by the king, Vidyunmālī reported the incidents thus: "Oh King! I went from your place along with Amitraghna and saw the army of the goddess which was like an ocean at the time of dissolution. Then Amitraghna first entered that army. 70 to 73

पश्यतो मे क्षणेनैव गृहीतः शक्तिभिर्बलात्। मधुवन्मक्षिकाभिः स समाक्रान्तोऽथ शक्तिभिः॥
क्षणेन विगतप्रज्ञः समभूद्बलवानपि। अशक्तः स्पन्दितुमपि क्व युद्धं क्व पलायनम् ॥ ७५॥
कथञ्चिदपि नो जीवेत् स इत्थं मम निश्चयः। तावद्भीतोऽप्यहं दूरात् पलायनपरोऽभवम् ॥

भवदाज्ञागौरवेण न निवृत्तोऽस्मि ते भयात्।

"As I was observing he was forcibly caught by the śaktis and surrounded by them like honey by the bees. Immediately the strong Amitraghna lost consciousness and was unable to move even, let alone fighting and escaping. I thought that there is no way for his survival. I also, out of fear started fleeing. But I did not return out of fear and respect to your command. 74 to 76

ततो दिनावसानेऽहं मायाघूकत्वमास्थितः ॥ ७७॥
उपर्युपरि सेनायाः सञ्चरंस्तां निशामयम्। सा सेना महती दृष्टा भीमा भीषणनादिनी ॥ ७८॥
संवर्तकालसंक्षुब्धमहोर्मिजलधिर्यथा। दर्शनादेव सेनायाः यास्यन्ति मृतिमासुराः ॥ ७९॥

"After sun-set I assumed the form of a magical owl and flying above the army had a look at it. That huge frightening army making terrible sounds looked like an agitated ocean on tides at the time of dissolution. The demons would die just by seeing that army. 77 to 79

तत्र सर्वा महाभीमाः शक्तयो भीमविक्रमाः। अहम्पूर्विकया युद्धं कर्तुमादौ समुत्सुकाः ॥ ८०

"In that army all the śaktis are frightening and highly powerful. Each one of them is inclined to fight first. 80

तत्र बाला कुमारी या ललिताया: प्रियाऽऽत्मजा।
कुमारीभिः कोटिशतसंख्याभिः परिवारिता ॥ ८१॥
शस्त्रास्त्रकौशलाभिज्ञा युद्धसन्नाहसम्भ्रमा। भण्डपुत्रान् निहन्मीति सा ब्रवीति पुनः पुनः॥ ८२॥

"There the young Bālā, the dear daughter of Lalitāmbikā, accompanied by myriads of Kumāris (virgins) well-equipped and skilled in the art of missiles and weapons was repeatedly announcing that she will kill the children of Bhaṇḍāsura. 81, 82

कुमार्योऽपि च ता ब्रूयुर्भण्डपुत्रसुवाहिनीम्। नाशयामः क्षणेनाऽतिगर्जन्त्यः समरोत्सुकाः ॥ ८३

"Even the young girls who are anxious to fight were loudly shouting that they will soon destroy the army of the sons of Bhaṇḍāsura. 83

अथ संपत्करी चाश्वारूढाख्या शक्तिनायिका। गजानश्वानसंख्यातान् महाशक्तिभिरास्थितान्॥
कर्षन्त्यौ ते बलोदग्रे बालापार्श्वद्वयाश्रिते। अथ बाला पृष्ठतस्तु महारथनिवासिनी ॥ ८५॥

ललिता श्रीमहादेवी नवावरणशक्तिभिः। अप्रमेयबलक्रौर्यशौर्ययुक्ताभिरावृता ॥ ८६॥

"Next Sampatkarī and Aśvārūḍhā the leaders of the śaktis taking their position on either sides of Bālā were controlling innumerable elephants and horses carrying great śaktis. Then behind Bālā, Devī Lalitā was seated in the great chariot accompanied by the śaktis of the nine enclosures whose might, ferocity and valour are immeasurable. 84 to 86

तस्याः पार्श्वद्वये मन्त्रनाथा दण्डधराऽऽस्थिता। प्रत्येकं रथमारूढा महाद्भुतपराक्रमा ॥ ८७॥
अनेककोटिमातङ्गकन्याभिः स्वसमात्मभिः। चित्रवीर्याभिरभितः संवृता मन्त्रिणी स्थिता ॥
वाराह्यपि महाभीमविकाराकृतिनामभिः। शक्तिभिर्वटुकाद्यैश्च संयुताऽतिरुषान्विता ॥ ८९॥

"On either sides of Devī Lalitā, Mantriṇī and Daṇḍinī who are extremely powerful are positioned in their individual chariots. Mantriṇī is accompanied by myriad Mātaṅgakanyakas equalling her valour. The extremely angry Vārāhī is accompanied by śaktis and Vaṭukas who are fierce looking and have frightening names. 87 to 89

सर्वत्र शक्तिसेनासु न मया क्वाऽपि लक्षितम्। यत्र ते वधवृत्तान्तसङ्कीर्तिर्न हि संस्तुता ॥ ९०॥
तत्रैकाऽप्यवरा शक्तिः सर्वमस्मद्बलं क्षणात्। नाशयेदिति मे बुद्धिर्व्यवसायं समास्थिता॥ ९१॥
शतकोटिपरार्धानां कोट्यर्बुदशतात्मिका। सेनैवं शक्तिनिचिता दैत्यराज वदामि ते ॥ ९२॥
शक्तिरन्यतमा तेषु बले वीर्ये च विक्रमे। सर्वान् दैत्यगणानस्मान् अतितिष्ठति सर्वथा ॥ ९३॥
इत्युक्त्वा दैत्यराजं तं प्रणिपत्य कृताञ्जलिः। विद्युन्माली समभवत्तूष्णीं दैत्यसभागतः ॥ ९४॥

"In the entire army of the śaktis I never found a place where they were not discussing about your death. I am certain that even the insignificant śakti among them can in no time devastate our entire army. Oh Demon King! Let me report that the army of the śakti is hundreds hundreds myriads huge. Among them every śakti excels in strength, valour and prowess all of us." Saying thus Vidyunmālī bowed with folded hands to the demon-king and remained silent in the assembly of demons. 90 to 94

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकषष्टितमोऽध्यायः॥

End of the sixty-first chapter of the Māhātmyakhaṇḍam of Śrī Śrī Tripurārahasyam.

द्विषष्टितमोऽध्यायः

Chapter 62

अथ क्षणादमित्रघ्नः प्राप्तो दैत्यसभान्तरम्। भण्डासुरांघ्र्योरपतत् भयविह्वलितान्तरः ॥ १॥
आश्वस्तः प्राह सचिवैः पृष्टो वृत्तं प्रवेपितः। महाराज त्वदाज्ञप्तो गतः शक्तिमहाचमूम् ॥ २॥
प्रविश्य शक्तिभिस्ताभिर्गृहीतो बलवत्क्षणात्।
न मे वीर्यं बलं वाऽपि बभौ शक्त्यग्रतः क्वचित् ॥ ३॥
रविप्रभानिमग्नस्य खद्योतस्येव सुप्रभा। क्षणेन तासां ग्रहणाद्विसंज्ञोऽभवमञ्जसा ॥ ४॥

Then soon Amitraghna perturbed with fear arrived at the demon's assembly and fell at the feet of Bhaṇḍāsura. Consoled by the ministers and questioned he trembled and narrated the incident thus: "Oh King! Ordered by you I went to the great army of śaktis. As soon as I entered I was with great force caught by them. My strength and valour were useless before them just like light from a fire-fly during the day. Caught by them, I was immediately unconscious. 1 to 4

अथ नीतो दण्डनाथासविधं मृतवत् स्थितः। सा कुलाद्रिरिवोन्नम्रा क्रोडास्या काञ्चनप्रभा ॥ ५॥
क्रोधाग्निमुद्गिरन्तीव सुनेत्रैर्घर्घरारवा। तादृग्विधं शक्तिगणं तस्याः क्रोधप्रदीपितम् ॥ ६॥
दृष्ट्वाऽहमभवं भूयः श्वसितुं चापि नो प्रभुः। तस्या नियोगान्नीतोऽहं शक्तिभिर्मन्त्रिणीपुरः ॥

"Then led to Daṇḍanāthā I stood as if dead. She was huge like a great mountain with golden lustre and swine faced vomitting fire of anger from her eyes and making 'gharghar' sound. Her battalion of śaktis were similar to her and lit with anger. Seeing them I was unable to breath even. Ordered by her I was taken by the śaktis to Mantriṇī. 5 to 7

सा दृष्टा मन्त्रिणी देवी तापिञ्छदलसन्निभा। सौन्दर्यकुलसाराङ्गी पूर्णतारुण्यगर्विता ॥ ८॥
मन्दस्मितमुखी पानमदमाद्यद्विलासिनी। गीतहास्यपरा नित्यं वीणावादननिष्ठिता ॥ ९॥
तस्याः प्रसन्ननेत्राब्जामृतवर्षाऽभिजीवितः। अन्ववेक्षमहं सर्वसौभाग्यैकसमाश्रयाम् ॥ १०॥
तयाऽनुयुक्तो निखिलमवदं तव भाषितम्। तया नीतो महाराज्ञ्याः समक्षमहमाश्वथ ॥ ११॥

"I saw Devī Mantriṇī who is green like the leaves of the Tamāla tree, who is proud of her youth, whose body is the essence of the hoard

of beauty, who has a gentle smile, who sports in her intoxicated pride, who is fond of music and comedy and who is always playing on her Vīṇā. I was restored to life by the graceful ambrosial showers from her lotus-like eyes. Questioned by her, I told her what you had said. I was soon led by her to the Great Empress Lalitā. 8 to 11

सा दृष्टा ललिता राज्ञी महाविभवसंश्रया। सन्देशं वाचयन्मह्यं यत्तत्ते मन्त्रिणीमुखात् ॥ १२॥
वक्ष्यामि शृणु दैत्येश सावधानेन चेतसा। ब्रूयास्तं भण्डदैत्येशं जीवने यदि ते मतिः ॥ १३॥
त्रिलोकीं विसृजेन्द्राय शरणं कुरु मातरम्। निवस त्वं परीवारयुतः पातालसद्मनि ॥ १४॥
इन्द्रेण सङ्गतो भूयाः पुत्रामात्यादिसंयुतः। अकृत्वैवं न ते मोक्षो लोकान्तरगतस्य च ॥ १५॥
इन्द्रशत्रुमहं त्वां तु विनेष्याम्यात्मसंश्रयम्। इति त्वया तत्र गत्वा वक्तव्यो भण्डदानवः ॥ १६॥

There I saw the extremely glorious Empress Lalitā. She gave me a message through Mantriṇī, which I will convey to you. Oh Lord of demons! Please listen with patience.—"Inform the lord of the demons thus: 'If you wish to live, give away the three worlds to Indra and surrender to the Devī. You can live in the nether region along with your relatives. Befriend Indra along with your children and ministers. If you fail to do this, you cannot be free in any world. I will bring you, the enemy of Indra, under my control.'—Return and pass on this message to Bhaṇḍāsura." 12 to 16

तदन्तरे शक्तिरेका श्यामा तुरगसंश्रया। करालकरवालोद्यत्करा तत्र समाययौ ॥ १७॥
अवरुह्य स्ववाहनात्सा प्रणम्य ललिताम्बिकाम्। मन्त्रनाथाञ्च वृत्तान्तं बभाषे साऽनुयोजिता ॥

Then one greenish śakti riding a horse and holding a fierce sword came there. Alighting from the horse and bowing to Śrī Lalitāmbikā and Mantriṇī, she being questioned narrated thus: 17, 18

प्रेषिता भण्डदैत्यस्य वाहिन्यां नगरेऽपि च। मद्भृत्याः शक्तयो गत्वा दृष्ट्वा सर्वं समागताः ॥
ताभिर्विभावितं सर्वं सैन्यं नगरमेव च। इति वृत्तं तया प्रोक्तं सर्वमस्मत्समाश्रयम् ॥ २०॥
दैत्यानां सैनिकानां च मन्त्रिणामायुधस्य च। संख्यानं वाहनानाञ्च कोशानां दुर्गरक्षिणाम् ॥
पुत्राणां ते तत्सुतानां तत्सुतानाञ्च सर्वशः। न तयाऽविदितं किञ्चिन्नास्ति बाह्यान्तरेषु च॥ २२॥

"My subordinate śaktis who were sent to the army and the city of Bhaṇḍāsura, have returned after seeing everything. They have closely observed his entire army and the city." Thus she reported everything

about us such as the number of the demons, the soldiers, the ministers, the weapons, the vehicles, the treasury, the fort security, your sons, grandsons and great-grand-children. There was nothing in and out unknown to her. 19 to 22

स्त्रियस्सर्वाः सुविदितास्तासां चापि प्रभाषितम्। मन्त्रस्ते मन्त्रितोप्यत्र नास्माभिर्विदितोऽपि यः॥
तया प्रोक्तोऽथ वचनं वृत्तञ्चापि पृथक् पृथक्। चित्रं मन्ये चिरादत्र वसन्नविदितञ्च यत्॥ २४
तत् सर्वञ्च तया प्रोक्तं यद्यथा समवस्थितम्। यत्त्वयाऽप्यत्र नो ज्ञातं तत्तया कथितं ननु ॥ २५
मन्येऽहं तद्बलं देव्या अजेयं दैत्यपुङ्गवैः। एकाऽपि शक्तिरवरा सर्वान्नो नाशयेत् क्षणात् ॥ २६

She disclosed, about our women and their conversation, about your secret plans which are not known even to us, all with individual details. It is really astonishing that the facts and figures told by her are the actuals unknown to us who are living here for ages. She also reported facts that are unknown to you. I feel that the army of the śaktis is indomitable. The weakest śakti among them will quickly destroy all of us. 23 to 26

दैत्येश्वराहं ते सैन्ये बलिष्वनवरो ननु। इन्द्रादयोऽपि विजिता मया भूयः समागमे ॥ २७॥
सोऽहं प्रविष्टमात्रोऽपि शक्त्या सामान्यया ननु। गृहीतो लीलयैवाशु हरिणा मृगशाबवत्॥ २८॥
यथा बालाः क्रीडनकमाच्छिद्यान्यकरस्थितम्। गृह्णन्त्यहं तथा ताभिर्गृहीतो बलवानपि॥ २९॥
न मेऽभूत् स्पन्दितुमपि शक्तिः क्व नु विमोक्षणे। अशक्यं सर्वथा दैत्यैर्जेतुं नास्त्यत्र संशयः॥
इत्युक्त्वा विररामाथ दैत्यो दैत्येश्वराग्रतः।

"Oh Lord of demons! I, who am the foremost in strength in your army and who have conquered Indra many times in battle, was easily caught by an ordinary śakti as soon as I entered just like a lion catches a young deer. Just like young boys snatch a doll from another's hand they caught me who am mighty. I was unable to even shake, then where was the scope for escape. Certainly the demons cannot conquer the śaktis." Saying thus the demon remained silent before his lord. 27 to 30

श्रुत्वेत्थं दैत्यवचनं भण्डः स्वान्तरचिन्तयत् ॥ ३१॥
नूनं सा त्रिपुरेशानी कृपया मयि संश्रिते। प्रसादमकरोदद्य चिरकालाभिकाङ्क्षितम् ॥ ३२॥
यत्तया लोकमात्रोक्तं तदद्याऽवितथायितम्। धन्योऽहं त्रिपुरेशानीं दृष्ट्वा युद्धेऽनुभाष्य च ॥

तच्छस्त्राग्निमहाज्वालानिर्दग्धकलुषाङ्गकः। व्रजामि तल्लोकममुं महासुखसमाश्रयम् ॥ ३४॥

After hearing the demon, Bhaṇḍāsura thought within himself thus: "Devī Tripurasundarī has today compassionately blessed me, who is Her devotee, by fulfilling my age-old desire. The words of Mother Mahālakṣmī have come true. I am fortunate to see and talk to Devī Tripurā in the war and get my defiled body burnt by the great flame of Her weapon and reach Her abode of great bliss. 31 to 34

महापापसमुद्भूतो देहोऽयं पापसंश्रयः। दैत्यस्वभावविहितश्चिरभारायितो ननु ॥ ३५॥
यथाऽऽविष्टिगृहीतो हि भारं त्यक्त्वा पलायति। तथाऽहं दुःखदं देहममुं भारं विसृज्य तु॥ ३६॥
पलायिष्ये सुखस्थानं न मे खेदोऽत्र विद्यते। नूनं वर्षसहस्राणां नियुतैर्देह एष मे ॥ ३७॥
सम्प्राप्तोऽत्यन्तसुखितामपि मे न हि रोचते। त एव भोगास्तद्राज्यं ताः स्त्रियः तच्च सङ्गतम् ॥
अन्वहं सेवमानस्य सर्वं वैरस्यमागतम्। निर्विण्णोऽहं दृढतरमस्मात्पर्युषितात्मनः ॥ ३९॥
वाञ्छामि नाशं देहस्यामयं दीर्घामयी यथा। परन्तु मे विरहिताः शोचिष्यन्ति प्रिया इमे॥ ४०॥
तथा तैरप्यहं हीनो न विन्दामि क्षणं सुखम्। आदौ वाऽनन्तरं वापि दुःखदैव मृतिर्भवेत् ॥ ४१॥
तदेतद्विषमं भाति कथं नार्तिर्भवेन्मम। एवं मे त्रिपुरा देवी कृपां कुर्यादभीप्सिताम् ॥ ४२॥
युगपद्यदि नो हन्यात् क्षेमं मे प्रतिभाति तत्। भक्तवाञ्छासमधिकफलदा सा निसर्गतः॥ ४३॥
कुतो न पूरयेदिष्टं सा निजांघ्र्याश्रयस्य मे। इत्थं विचिन्त्य मनसा नमस्कृत्य पराम्बिकाम् ॥
नाट्ये नट इव स्वैरं क्रोधमाहारयत् परम्।

"Born because of great sins, this body is the shelter for sins and with demonic nature it has become unbearable. Just like a person carrying a load runs away discarding it, I will abandon this body of mine which is the cause for misery and run to a place of peace. I have no grief in this matter. Though I have had happiness from this body for myriads of years, I am not interested in this. The same pleasures, women and contacts that were continuously enjoyed by me are disliked by me. I am distressed. I desire the destruction of this insipid body just like a man who is diseased for a long period. But my loved ones will grieve without me. In the same manner I will also be unhappy without them. Death brings sorrow before and after. The situation is painful. Devī Tripurā should show Her grace so that there will be no agony for me. I feel it would be good if She can kill all of us simultaneously. How She, who by nature grants more than the wants of a devotee, will not fulfil the

desire of mine who is devoted to Her feet."—Thinking thus and bowing to the Great Devī, Bhaṇḍāsura exhibited his extreme outward anger just like a performer in dance. 35 to 44

धिगस्त्वधम दैतेय कथं मम समक्षतः ॥ ४५॥
अप्रियां परसंश्लाघां कुर्वन्नपि न लज्जसे। परसंश्लाघनं यत्तल्लोके कापुरुषव्रतम् ॥ ४६॥
परन्तु बलिनं ज्ञात्वा न शूरः श्लाघ्यते क्वचित्। बली वाप्यबलो वापि शूरास्तत्र न बिभ्यति॥
इत्युक्त्वा खड्गमुद्यम्य क्रुद्धः कालमहाऽहिवत्। वमन्निव नेत्रमुखात् क्रोधकाकोलपावकम् ॥
निर्ययौ नगरद्वारान्महाविलमुखादिव। पश्यन्तु दैत्या ये भीताः तस्या मेऽतिपराक्रमम् ॥ ४९॥
अद्य मां समरे प्राप्य पुनः सा न भविष्यति।

"Oh useless demon! Fie upon you. How are you shamelessly uttering displeasing praises about our enemy in front of me. Praising the opponent is resorted to by a coward. Even though the enemy is stronger, a brave person will not praise him. Whether the enemy is strong or weak, the bold soldiers will not be frightened". Saying thus, the angry Bhaṇḍāsura vomitting the poison of anger from his eyes like a black cobra, set out from the main gate of the city as if out of a hole holding high his sword and shouting thus: "Let all those demons who are afraid of Her see my might. Facing me today in the war She will not survive any more." 45 to 49

वदन्तमेवं दैत्येशं सूतः सरथमग्रतः ॥ ५०॥
अभ्याजगामाथ सोऽपि रथमारुह्य संययौ। तं मेनिरे जनाः कालं जगत्संहरणोद्यतम् ॥ ५१॥
नाऽस्य क्रोधाग्निमासाद्य जगद्भूयो भविष्यति। इत्यूचुः सहसा सर्वे भीताश्चाऽसुरपुङ्गवाः॥ ५२॥
निर्ययुः स्वस्वसेनाभिः सेनाध्यक्षाश्च मन्त्रिणः। पुत्राः पौत्राः प्रपौत्राश्च भ्रातरः सर्व एव ते॥ ५३॥
भीता निश्शेषतः सेनां समादाय विनिर्ययुः।

As the lord of the demons was saying thus, the charioteer brought the chariot and the demon alighted on it and proceeded. Then the people took him to be the personification of death determined to devastate the world. They said that the world caught in the fire of his anger cannot exist. All the frightened demons, the chief of armies, ministers, sons, grandsons, great-grandsons and brothers and everyone without exception jointly followed Bhaṇḍāsura. 50 to 53

अथाऽज्ञप्तो विशुक्रेण कुटिलाक्षश्च भूपतिः ॥ ५४॥
अक्षौहिणीपञ्चकेन चक्रे नगररक्षणम्। तन्निवेद्य विशुक्राय विकर्षन्महतीं चमूम् ॥ ५५॥
ययौ भण्डासुरस्याग्रे ग्रसन्निव ककुप्तटम्।

Ordered by Viśukra, the king Kuṭilākṣa deputed five Akṣohiṇī army to take care of the city and reporting the same to Viśukra, he gathering a huge army marched in front of Bhaṇḍāsura as if he would swallow all the directions. 54 to 55

एवं प्रचलिते दैत्यराजे निखिलसेनया ॥ ५६॥
अवादयंस्तु दैतेया रणभेरीः समन्ततः। पटहानकभेरीणां वाद्यैर्दैत्यविगर्जनैः ॥ ५७॥
आस्फोटनैर्नेमिघोषैः गजचीत्कारमिश्रितैः। वन्दिमागधसन्नादैर्हयह्रेषितबृंहितैः ॥ ५८॥
तुरङ्गखुरविक्षेपोन्मिषच्चटचटारवैः। हुङ्कृताह्वानसंरावैः संहतो हि महास्वनः ॥ ५९॥
बभौ जगत्पटीभेदप्रगल्भ इव पूरितः।

As the entire army of Bhaṇḍāsura was thus moving, the demons all over sounded the kettle-drums. The combined sound from the war drums, instruments, slogans, clapping, chariots, elephants, hoofs of the horses, neighing, chants of panegyrists and sounds of war-call was heard everywhere as if tearing the world like a piece of cloth. 56 to 59

सेनास्वनं समाकर्ण्य भण्डदैत्यसमागमम् ॥ ६०॥
विदित्वा चारमुखतो निश्चित्य महदुद्यमम्। दण्डिनी त्वरिता मन्त्रनाथां प्राप्य व्यजिज्ञपत्॥ ६१॥
सचिवेश्येष संप्राप्तो भण्डः सेनासमन्वितः। महासन्नाहसम्भारो युद्धं महदुपस्थितम् ॥ ६२॥
विज्ञाप्य ललितां देवीं समेताशक्तिभिर्वृता। संरक्षन्ती शक्तिगणैर्महाराज्ञीमनुव्रज ॥ ६३॥
अहं यास्ये तन्निरोद्धुं पुरतः सेनयाऽऽवृता। एष शब्दः श्रूयते वै गजवाजिसमाकुलः ॥ ६४॥
मन्ये बाला सम्प्रवृत्ता युद्धे युद्धसमुत्सुका। सम्पन्नाथाऽश्वनाथाभ्यां युता चित्रपराक्रमा ॥ ६५॥

Hearing the sound of the army and learning through a messenger the arrival of Bhaṇḍāsura, Daṇḍinī who was certain about the war rushed to Mantriṇī and requested thus: "Oh Mantriṇī, Bhaṇḍāsura has arrived with his army completely equipped and a war is ahead. Report this to Devī Lalitā and along with the śaktis follow Her and guard Her. I will go in advance with my army to obstruct him. The sound of elephants and horses which we are hearing now, I think, is from the battle in

which the anxious Bālā of astonishing valour is fighting accompanied by Sampatkarī and Aśvārūḍhā." 60 to 65

एवं वदन्त्यां तस्यान्तु प्राप्ता सन्देशहारिणी। वर्धयित्वा दण्डनाथां मन्त्रिणीं चाऽप्यभाषत ॥ ६६
देवि प्रवृत्तं सुमहद्युद्धं बालाम्बया सह। दैत्यराजस्य सन्नाहो महान् युद्धसमुद्यमः ॥ ६७॥
भ्रातृपुत्रादिसहितसर्वसेनासमावृतः। समागतः क्रूरतरो युध्यति क्रूरविक्रमः ॥ ६८॥
इति विज्ञापनायाऽहं सम्पत्कर्या निरूपिता। किं वदामि पुनर्गत्वा तां देवीं गजवाहिनीम् ॥ ६९॥

As Daṇḍinī was saying thus a messenger arrived there. After praising Daṇḍinī and Mantriṇī she spoke thus: "Oh Devī! A battle has begun between Bālāmbikā and the demons. The arrangements and equipments of the demon-king are stupendous. Helped by his brothers, and children and accompanied by the entire army that extremely cruel demon is fighting with wicked valour. I was sent by Sampatkarī to inform this to you. After getting back, what should I tell to Devī Sampatkarī." 66 to 69

श्रुत्वा सन्देशहारिण्या वाक्यं श्रीदण्डनायिका। प्राह तत्कालसदृशं वाक्यं विक्रमबृंहितम् ॥
गच्छेभसेनानेत्रीं तां ब्रूहि श्रुत्वा मदीरितम्। अप्रमत्ततया नूनं योद्धव्यं दैत्यपुङ्गवैः ॥ ७१॥
बाला कुमारिका नित्यं युद्धगोष्ठीसमुत्सुका। सर्वतः सा रक्षितव्या प्राप्ताऽस्म्यहमपि द्रुतम् ॥
यथा पलाय्य नो गच्छेन्मायया दैत्यपुङ्गवः। तथा संरुध्य योद्धव्यं यावन्मम समागमः ॥ ७३॥
ततोऽहं तस्य न चिरं युद्धश्रद्धां चिरन्तनीम्। नाशयामि क्षणेनैव तमः सूर्योदये यथा ॥ ७४॥
गच्छ शीघ्रं समादाय सन्देशं गजवाहिनीम्। आज्ञप्तैवं निर्गता सा शक्तिः सन्देशहारिणी ॥

Hearing the messenger, Śrī Daṇḍinī spoke words filled with valour relevant to the occasion thus: "Listen to me and convey that to Sampatkarī the leader of the elephant army.—"You should fight diligently with the strong demons. The young Bālāmbikā who is eager to fight should be guarded by all. I will reach there very soon. You should be fighting till I reach there in such a manner that the demon will not deceptively run away. Then I will very quickly destroy his age-old zeal for fighting just like the Sun dispels darkness. Go quickly with this message to Sampatkarī". Ordered thus, the messenger went back. 70 to 75

ततः किरिरथारूढा दण्डिनी निर्ययौ द्रुतम्। असङ्ख्यशक्तिसेनाभिर्युता क्रोधसमाकुला ॥ ७६
निसर्गक्रोधना भूयः युद्धोपक्रमरोषिता। दिधक्षन्तीव लोकांश्च सर्वान् रोषाग्निना क्षणात् ॥ ७७

रथनेमिमहास्वनयुतः सेनामहारवः। परेषां हृदयं भिन्दन् श्रोत्रमार्गेण संविशन् ॥ ७८ ॥
प्रतिस्वनमहाघोषः प्रोच्चलद्भीषणाकृतिः। एवं श्रीदण्डसाम्राज्ञी जैत्रयात्रामुपाक्रमत् ॥ ७९ ॥

The naturally angry Daṇḍinī with swollen anger because of the war was looking as though she would quickly burn the worlds with the fire of anger. Then accompanied by innumerable śaktis, Daṇḍinī overpowered by anger proceeded soon in her Kiri-cakra chariot. The sound from the wheels of the chariots and the army was breaking the hearts of the enemies as they heard it. The echo assumed frightening levels. Thus Śrī Daṇḍanāthā set out to triumph. 76 to 79

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे द्विषष्टितमोऽध्यायः॥

End of the sixty-second chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

त्रिषष्टितमोऽध्यायः

Chapter 63

भण्डासुरमहासेनाकोलाहलमहाध्वनिम्। निशम्य प्रैक्षदत्यन्तयुद्धोत्सुकतया दिशम् ॥ १॥
प्रागुदीचीं कुमारी सा ललिताया मनःप्रिया। ददर्श दैत्यसेनायाः सम्मर्दजनितं रजः ॥ २॥
प्रतिसञ्चरसम्भूतसांवर्तकसमूहवत्। ज्ञात्वा प्राप्तं दैत्यराजं सर्वसेनासमावृतम् ॥ ३॥
समरोत्सुकचित्ता सा बाला त्रिपुरसुन्दरी। लघुचक्ररथारूढा रथनेत्रीमचोदयत् ॥ ४॥

Hearing the tumultous sound from the army of Bhaṇḍāsura, the young beloved daughter of Śrī Lalitāmbikā very much anxious to fight looked at the northern direction and saw the rising dust caused by the movement of the army of the demons as if it was the wind of dissolution. Realizing the arrival of Bhaṇḍāsura along with his army, the jubilant Bālā Tripurasundarī mounted the Laghu-cakra chariot and directed the charioteer. 1 to 4

श्रीमातुः प्रतिरोधं सा तर्कयन्त्यथ संयुगे। अदृष्ट्वैव महादेवीं मन्त्रिणीमभिसंययौ ॥ ५॥
सेनानेत्रीञ्च सेनां चाप्याकांक्षंत्यतिसत्वरम्। दैत्यसेनाऽभिमुखतो वायुवेगेन संययौ ॥ ६॥
शरदीव महामेघ आकाशे वायुनेरितः। यथा पुरो निपतति तथा वेगाद्रथो ययौ ॥ ७॥
बालाया युद्धयात्रां तां विषमां वीक्ष्य सत्वरम्। अश्वारूढा द्रुततरं तामनु प्रतिसंययौ ॥ ८॥
तुरङ्गैस्तुङ्गभङ्गाभैः पयोधिरिव तच्चमूः। उपाद्रवज्जगज्ज्वालाप्लावनायेव सर्वतः ॥ ९॥

Anticipating the obstruction from Devī Lalitā, Bālā Tripurasundarī proceeded with great speed towards the army of the demons, without taking leave of the Devī Lalitā, Mantriṇī and Daṇḍinī. Her chariot was speeding ahead like the autumnal clouds dragged by the wind. Observing the journey of Bālā as dangerous, Aśvārūḍhā followed her very quickly along with her army of horses as tall as the tides of an ocean that would quench the flame of trouble from the enemies. 5 to 9

सम्पत्करी च तत्पश्चाद्रणकोलाहलस्थिता। अनेककोटिमातङ्गसेनासंवलिता द्रुतम् ॥ १०॥
वेगादनुससारोच्चैर्बालारक्षणहेतवे। चोदिता शीघ्रसंयाने रथविद्याविशारदा ॥ ११॥
बालायाः सदृशाकारा वाहयत्स्यन्दनं जवात्। प्रावृण्नदीव जलधिं दैत्यसेनां व्यगाहत ॥ १२॥
सज्यं धनुर्विकर्षन्ती वर्षन्ती शरवर्षणम्। नदीवेगविभिन्नेऽब्धौ नौरिव स्यन्दनं तु तत् ॥ १३॥

विवेश दैत्यराजस्य शरौघदलितां चमूम्।

Then Sampatkarī riding the elephant Raṇakōlāhala and accompanied by myriads of elephant forces, speeded behind Bālā to protect her. But inspired by Bālā to speed up, her charioteer an expert in that art and who resembled Bālā drove the chariot with great speed and entered the army of the demons like a river in spate that enters the ocean. Twanging her bow and raining arrows on the army of the demons she entered the army with her chariot cutting into it like a boat in an ocean which is being split by the force of a river. 10 to 13

कुटिलाक्षो दैत्यसेनामुखे कुञ्जरसंस्थितः ॥ १४॥
महत्या सेनया बालां संरुरोध महाबली। दैत्यसेनापतिः सोऽपि दृष्ट्वा बालां कुमारिकाम् ॥
सृजन्तीं शरवर्षाणि मेनेऽद्भुतपराक्रमम्। एकाकिनीं रथारूढां मृद्वङ्गीमष्टहायनाम् ॥ १६॥
अहो चित्रतमं ह्येतत् केयमेका कुमारिका। निर्भया योधयत्यस्मानिन्द्रादीनां च त्रासनान्॥ १७॥
मन्येऽहं ललितामेनां निमित्तैश्चारसंस्तुतैः। लक्षये सर्वचिह्नानि किन्त्वेषा तरुणी न च ॥ १८॥
अप्येषा तस्य तनया भवेत् पूर्वं हि या श्रुता। कथं तत्तनया बाला सेनाविरहिता पुनः ॥ १९॥
एकला युद्धसन्नद्धा समागच्छेन्मृधे क्वचित्। नूनमेषैव सर्वान्नो जेष्यतीव विभाति मे ॥ २०॥
लक्षये न युधि स्थातुं सम्मुखेऽस्या भवेत्प्रभुः। विशुक्रो वा विषङ्गो वा राजा वाऽप्यहमेव वा ॥
कुतो राजकुमाराद्याः प्रत्येकं मिलिताश्च वा।

The chief of the army of demons, the mighty Kuṭilākṣa riding an elephant and accompanied by a huge army opposed Bālā Tripurasundarī. The chief of the army seeing the soft eight-year-young Bālā who was sitting alone in the chariot and showering arrows, thought her to be of great prowess. He wondered who that young girl was who was battling single handed without fear with the demons who have tormented Indra and other gods. He took her to be Devī Lalitā by the features reported by the messengers. But he had a doubt because she was not grown up. "If she is the daughter of Lalitā, how could she come alone ready to fight without an army? It looks as though she will conquer all of us. I think no one can face her in war, be it Viśukra or Viṣaṅga or the king or myself. Then how can the princes either individually or jointly fight her? 14 to 21

अस्मत्सेनां यत्र यत्र निरीक्षति ततस्ततः ॥ २२॥
शरजालेन शिथिलां करोति निमिषार्धतः। कोटिशो निहता दैत्यास्त्रासिताऽस्मन्महाचमूः॥ २३॥
एते विभिन्नबाह्वङ्घ्रिहृदयक्रोडमस्तकाः। पतिताश्च मृताश्चान्ये धावन्त्यन्ये महाभयात् ॥ २४॥
शोणितप्रवहां तर्तुमशक्ता भयकम्पिताः। पतितास्तत्र शतशो निमग्ना रक्तसिन्धुषु ॥ २५॥

Wherever she sees our army, she is quickly dwindling it then and there by the bunch of her arrows. Myriads of demons of our army have been killed and our huge army is frightened. With their hands, legs, chest, arm-pits and heads cut-off some have fallen, some are dead and some others are running away with great fear. Being unable to cross the river of blood hundreds shivering with fear are drowned in the pool of blood. 22 to 25

प्राप्तैषाऽस्मच्चमूं भित्त्वा प्रविशेत् क्षणमात्रतः। रोद्धव्येयं मया यत्नाद्धिङ्मामेवंविधं स्थितम् ॥
योषिद्बाला मत्समक्षं भित्त्वा सेनां प्रवेक्ष्यति। नैतदिन्द्रेण मरुता वायुनाऽपि कृतं पुरा ॥ २७॥
विषमं भाति मे ह्येतदेषा जेयेति सर्वथा। इति निश्चित्य तां रोद्धुं महागजसमास्थितः ॥ २८॥
ससार पुरतस्तस्याः शरजालान्यवाकिरत्। युयोधाऽतिबलो दैत्यः कुटिलाक्षस्तया सह ॥ २९॥
बालया युद्धकुशलो मायाशस्त्रास्त्रकोविदः। ववर्ष शरवर्षेण बालां युद्धेऽग्रतः स्थिताम् ॥ ३०॥
उद्यन्तं भास्करमिव हिमसंहतिवर्षवत्।

This girl will in no time break into our army. She should be obstructed by me with effort. Fie upon me who is staying without action. This young girl is entering into our army in my very presence, an act which neither Indra nor Maruts nor the Wind could do in the past. Conquering her, looks impossible." Thinking thus, the powerful demon Kuṭilākṣa riding his huge elephant, faced her and fought with her by despatching a bunch of arrows. While fighting with Bālā, Kuṭilākṣa an expert in warfare and use of magical missiles and weapons showered arrows and covered her as if a rising Sun by snowfall. 26 to 30

साऽपि बालारुणाभाङ्गी शरतीक्ष्णतरांशुभिः ॥ ३१॥
अनयन्नाशमत्यन्तं तं वर्षं निमिषार्धतः। अर्दयामास दैत्यस्य सेनां निशितसायकैः ॥ ३२॥
अतिलाघवतस्तस्याः शरसन्धानमोक्षणम्। न वेद कश्चित्कुशलोऽप्यतिसूक्ष्मदृशाऽपि च ॥ ३३॥
अपश्यन् शरसङ्घातधारां चापविनिर्गताम्। प्रावृड्गिरिमुखात्तोयधारामिव निरन्तराम् ॥ ३४॥

विधूय तां महासेनां मुहूर्ताष्टमभागतः। कुटिलाक्षं समासाद्य जघान निशितैः शरैः ॥ ३५॥

Then, even Bālā Tripurasundarī who was red like a rising Sun, very quickly destroyed that shower by the sharp ray-like arrows and tormented the demons by sharp arrows. The quickness of her shooting the arrows could not be seen even by a skilled observer. It was like a continuous flood of water flowing from the mountain peak during rainy season. Within no time she destroyed the huge army and going near Kuṭilākṣa, injured him with sharp arrows. 31 to 35

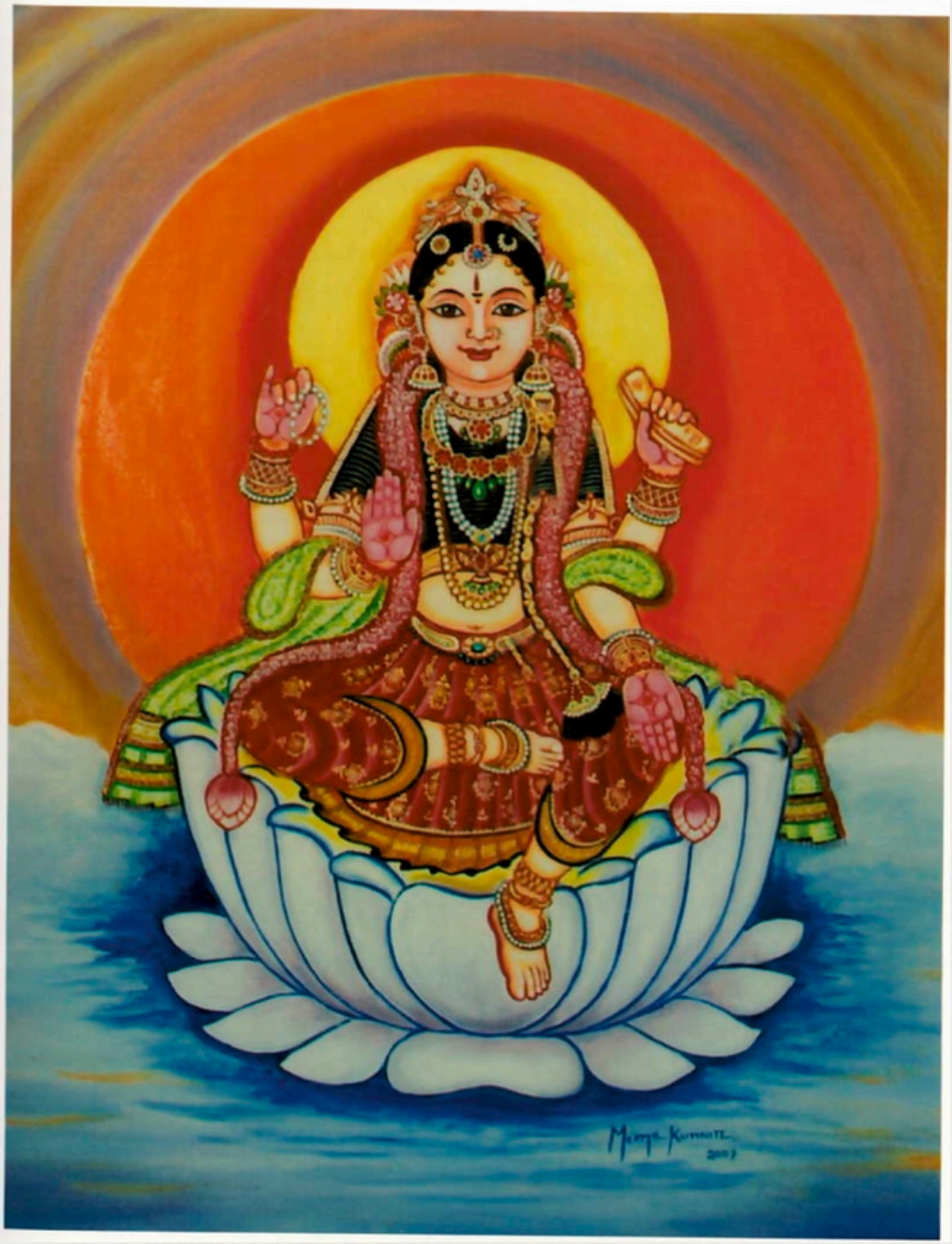
युयोध सोऽपि बलवान् सर्वप्राणेन संयुगे। तस्य शस्त्रास्त्रजालानि प्रतिशस्त्रास्त्रवर्षतः ॥ ३६॥
मोघं कृत्वा शरैस्तीक्ष्णैः प्राहरत् दैत्यनायकम्। एकेन तीक्ष्णभल्लेन चापं तस्याच्छिनज्जवात् ॥
ततश्चैकेन वाहस्य गजस्य प्राहरन्मुखे। इषुणा ताडितो वक्त्रे गिरिराजसमो गजः ॥ ३८॥
चीत्कुर्वन् विभ्रमन् भूमौ गतासुरपतत् क्षणात्। मरिष्यन्तमिभं ज्ञात्वा कुटिलाक्षो गदाधरः ॥
क्रोधेनाभ्यद्रवद्धन्तुं बालां रथसमाश्रयाम्। ग्रसन्तमरुणं बालं राहुर्द्रुतगतिर्यथा ॥ ४०॥

The mighty Kuṭilākṣa also fought with all his energy. By rendering all his missiles and weapons futile by counter weapons and hitting him with sharp arrows, Bālā with one sharp arrow broke his bow and struck the face of his elephant by another arrow. Hit on the face, the mountainous elephant yelled and revolved and fell dead on the ground. Seeing the dead elephant, Kuṭilākṣa holding a mace angrily rushed towards Bālā, who was sitting in her chariot, to kill her just like the quick Rāhu chases to swallow the young red Sun. 36 to 40

अपश्यन् विबुधाः सिद्धा नभोमण्डलसंश्रयाः। आयान्तमतिवेगेन गदाहस्तं निशाम्य सा ॥ ४१॥
शरेणाकर्णपूर्णेन विव्याध हृदयान्तरे। स विद्धस्तीक्ष्णबाणेन बहुशोणितमुद्गिरन् ॥ ४२॥
पपात मूर्च्छितो भूमौ वज्राऽऽहतमहीध्रवत्।

The gods and the siddhas watched this from the sky. Observing Kuṭilākṣa who was holding his mace and speeding towards her, Bālā struck his heart with a deep-drawn arrow. Pierced by the arrow, Kuṭilākṣa heavily vomitted blood and dropped unconscious on the ground just like a mountain hit by the thunderbolt. 41, 42

अथ बाला प्राह सखीं रथनेत्रीं स्मिताननाम् ॥ ४३॥
सखि शीघ्रं नय रथं भण्डदैत्यसमीपतः। आयात्येषा पृष्ठतो मे दण्डिनी शूकरध्वजा ॥ ४४॥



बालात्रिपुरसुन्दरी

Bālātripurasundarī

उत्कण्ठितास्मि दैत्येन योद्धुं भण्डेन सङ्गरे। मामासाद्य दण्डनाथा प्रतिरोत्स्यति वै ध्रुवम् ॥ ४५॥
यथा नाऽऽसादयेन्मां सा तथा वाहय सत्वरम्।

Then Bālā smiling, addressed her charioteer thus: "Oh Friend! Quickly take our chariot near Bhaṇḍāsura. Daṇḍinī with a swine-symbol flag is coming behind me. I am longing to fight with Bhaṇḍāsura. I am sure, if Daṇḍanāthā reaches me, she will prevent me. Therefore take me in such a way that she will not catch up with me." 43 to 45

इत्युक्ता रथनेत्री सा बालां प्रोचे सखी तदा ॥ ४६॥
दैत्यसेनामध्यतस्तु ध्वजो योऽयं महोन्नतः। दृश्यते काञ्चनमयो रथस्तस्यैष एव हि ॥ ४७॥
इतो दूरतरे स स्यान्महद्भिर्दैत्यपुङ्गवैः। महारथिभिरत्युग्रः संवृतो ननु दृश्यते ॥ ४८॥
विवरन्तु न पश्यामि रथं येन नयामि तत्। शस्त्रेण सृज मार्गं त्वं वाहयामि ततो रथम्॥ ४९॥

Thus instructed, the friendly charioteer said thus to Bālā: "The golden high-flying flag which is seen in the centre of the army must be of the chariot of Bhaṇḍāsura. It looks he is surrounded by great fierce demons with huge chariots. I am not finding a way to take the chariot there. Hence with your weapon create a path by which I can drive my chariot." 46 to 49

इत्युक्ता लघुहस्ता सा बाला मार्गमकल्पयत्। शरवृष्ट्या निमेषेण दैत्यसेनासु मध्यतः ॥ ५०॥
सायकौघप्रवाहेण भग्नसेतुरिवाऽऽबभौ। सेनामुखं महाशूरैर्दैत्यै रुद्धमपि क्षणात् ॥ ५१॥

Thus requested, the swift-skilled Bālā created immediately a path in the middle of the army of demons by showering arrows. By that flood of arrows the frontage of their army was cloven like a broken bridge inspite of being opposed by very strong demons. 50, 51

केचिद्भग्नरथाश्चान्ये नष्टाश्वगजवाहनाः। असह्यां शरधारां तां प्राप्य दैत्याः प्रदुद्रुवुः ॥ ५२॥
अपरे छिन्नबाह्वक्षिचरणोदरमस्तकाः। तथान्ये शस्त्रसङ्घातपातेन तिलशः कृताः ॥ ५३॥
ववुः शोणितवाहिन्यो भीरूणां सागरोपमाः। सुफेनिलास्तरङ्गाढ्या उष्णोदकवहा इव ॥ ५४॥
शरजालमहामेघच्छन्नसूर्यकरा दिशः। अन्धीभूता न विदिता दैत्यैर्विद्रावतत्परैः ॥ ५५॥
मेनिरे ते महामृत्युं प्राप्तं बालास्वरूपतः। पतन्ति सङ्घशस्तत्र दैत्यानां मस्तकान्यलम् ॥ ५६॥
तृणराजफलानीव पक्वानि प्रौढवायुना। हा तात पुत्र सुसखे भ्रातर्मित्र हतोऽस्म्यहम् ॥ ५७॥
इति घोषो महानासीत् दैत्यानां रणसङ्कटे।

The chariots of some were broken; some lost their horses and elephants. Unable to bear the shower of arrows the demons ran helter-skelter. Some lost their arms, eyes, legs, stomach and head. Some were pulverised by the force of her weapons. There was a frightening ocean-like river of blood containing foaming hot currents and waves. The rays from the Sun were masked by the cloud of arrows and the fleeing demons could not see the directions. They thought that it was the great god of death who had appeared in the form of Bālā Tripurasundarī. The heads of the demons were dropping in bunches like the ripe palm-fruits by a strong wind. There was a loud cry of the distressed demons such as 'Oh father, Oh Son, Oh Friend, Oh Brother, I am doomed.' 52 to 57

तदन्तरे मुखे भग्ने सेनायास्तस्य वेगतः ॥ ५८ ॥
प्रवेशयद्रथवरं रथनेत्री निमेषतः।

Then, as the frontage of the army was split the charioteer of Bālā with great speed drove the chariot quickly into it. 58

विशुक्रदैत्योऽवरजो भण्डदैत्यस्य संयुगे ॥ ५९ ॥
दृष्ट्वा भित्त्वा स्वसेनायाः मुखं बालां समागताम्।गच्छन्तीं दैत्यराजेन योद्धुमुत्सुकितां तदा ॥
ज्ञात्वा विचारयन्नूनमेषा बालाऽष्टहायना। निस्सीमबलवीर्याऽऽढ्या युध्यत्यतिविचित्रितम्॥ ६१ ॥
नैषा जेयाऽसुरैः कैश्चिद्बलवद्भिरपि क्वचित्। तथाऽपि समरे शूरैर्योद्धव्यं सर्वथा ननु ॥ ६२ ॥
एषैव नाशयेत् सर्वान् दैत्यानस्मान्न संशयः। किं करिष्यति सा देवी ललिता समरे पुनः ॥
सर्वप्राणेन योद्धव्यं दैवमत्र परायणम्।

Seeing Bālā forcing herself into his army and eager to fight with Bhaṇḍāsura, Viśukra the younger brother of Bhaṇḍāsura thought that the eight-year young girl with unlimited strength and valour would fight in an astonishing way and she cannot be conquered even by the strongest of the demons. But strong persons should fight in the war. There is no doubt that this girl will destroy all the demons. Later what will Devī Lalitā do in the war? We should fight with all our energy. God should protect us. 59 to 63

इति निश्चित्य नागेन्द्रमैरावतकुलोद्भवम् ॥ ६४ ॥
श्वेतं चतुर्दन्तयुतं रजताद्रिसमप्रभम्। विशुक्र आरुह्य जवात् शरान् धाराधरो यथा ॥ ६५ ॥

वर्षन् विरेजे कैलासारूढनीलाम्बुदोपमः। रुरोध बालां रथगां प्रविश्य दैत्यवाहिनीम् ॥ ६६॥
समायान्तीं जवेनाजौ चिन्वतीं दैत्यजीवितम्। संरुध्य शरवर्षेण सिंहनादमथाऽकरोत् ॥ ६७॥

Deciding thus, the brilliant Viśukra riding his elephant, that hailed from the clan of Irāvata, which was white like the snow-covered mountain and which had four tusks, showered arrows as if from the dark rain-bearing clouds on the top of Kailāsa Mountain. He obstructed by a shower of arrows, Bālā who was speedily moving into the army of the demons and taking away their lives. Then he roared like a lion.

64 to 67

आह्वानेन दैत्यसेनां विद्रुतां स न्यवर्तत। दैत्या नैतत्समं युद्धे कुलजानां पलायनम् ॥ ६८॥
भीत्या युद्धे विद्रुतं तु धर्मश्चार्थः प्रहास्यति। आहार्य वीर्यं क्रोधं च निवर्तध्वं समन्ततः ॥ ६९॥
विनिर्जिताः स्त्रिया युद्धे पलाय्य सदनं गताः। किं वक्ष्यथ गृहे स्त्रीभिः पृष्टा युद्धान्निवर्तने ॥
मृतिरेव ततः श्रेयः स्त्रीकृतादपमानतः।

He by inviting his army which was fleeing, made them return to the war-field. He said thus: "Oh Demons! It is improper for the high born to run away from war. If you do so with fear, you will lose righteousness and wealth. Hence imbibe anger and prowess and get back from all over. Defeated by a woman in war, if you go to your houses, how will you answer your wives who will ask about your return? Death is better than the insult from a woman." 68 to 70

विशुक्रवचनं श्रुत्वा परावृतास्ततस्तु ते ॥ ७१॥
आगत्य बालां त्रिपुरां परिवव्रुः समन्ततः। दैत्यसेनाभिराक्रान्ता सा बाला रथसंस्थिता ॥ ७२॥
परिवेषितबालार्क इव तत्र व्यराजत।

Hearing Viśukra, the demons returned to the war and surrounded Bālā Tripurasundarī who seated in her chariot shone like the rising Sun with an orb. 71, 72

अथ तां रथनेत्री सा सखी प्राह प्रियंवदा ॥ ७३
कुमारि मन्ये दैत्यानां सेनाभारोऽतिदुःसहः। न ते पार्ष्णिग्रहा काचिच्चक्रगोप्ध्यधिविद्यते ॥ ७४
अग्रे सेनाभरो भूयान् मन्यसे चेदहं द्रुतम्। रथं निवर्तयाम्येषा सेनायुक्ता पुनर्द्रुतम् ॥ ७५
आगत्य चैतान् देत्येन्द्रान् यथेच्छं योधयिष्यसि।

Then the sweet-spoken charioteer and friend said thus to Bālā: "Oh Young girl! I think that the army of the demons is unbearable. There is no one else to support you. There is a huge army opposing us. If you like, I will quickly take back the chariot. You can come back quickly with your army and fight the demons as you please." 73 to 75

श्रुत्वा सखीवचः प्राह प्रहस्य मृदुभाषिणी ॥ ७६ ॥
भीताऽसि किं प्रिये युद्धे नैवं शतगुणा अपि।
पर्याप्ता मे दैत्यसेना युध्यन्त्या युधि मे क्वचित् ॥ ७७ ॥
लीलयाऽहं विलम्बेन युध्यामि रणकौतुकी। मन्यसे चेदिमं पश्य क्षणं निर्दैत्यलोककम् ॥

Hearing her friend, the sweet-voiced Bālā smilingly said thus: "Oh Dear Friend! Why are you afraid? Even a hundred times this army would be insufficient to face me in war. I, who am eager to fight, am sportively dragging on the war. If you wish, I can immediately relieve the world from the demons." 76 to 78

इत्युक्ता सा पुनः प्राह सखी रथवहा तदा। देवि नास्त्येव मे भीतिः सैन्येऽपीतः शतोत्तरे ॥
तथाऽपि रथनाथाया ज्ञेयं चित्तं रणोद्यमे। शङ्के श्रीललितादेव्या यदाज्ञामन्तरा त्वया ॥ ८० ॥
युद्धे विनिर्गता चाऽस्मि एतावत्साध्वसं मम। ब्रूहि शीघ्रं रथमहं क्व नयामि रणावनौ ॥ ८१ ॥

Thus spoken, the friendly charioteer said again thus: "Oh Devī! I am not afraid of a hundred times larger army. It is my duty to understand your mind. My only worry is that you have set out to fight without the permission from Devī Lalitā. Tell me quickly which way I should drive the chariot." 79 to 81

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे त्रिषष्टितमोऽध्यायः॥

End of the sixty-third chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

चतु:षष्टितमोऽध्याय:

Chapter 64

सखीवचो निशम्याथ बाला संहृष्टमानसा। प्राह शीघ्रं नय रथं यत्रासौ गजसंश्रय: ॥ १॥
स्तूयमानो वन्दिगणैर्विशुक्राख्यो महासुर:।

Hearing the friend, the pleased Bālā said thus: "Quickly drive the chariot to the great demon Viśukra who is with his army of elephants and who is being praised by the panegyrists." 1

इत्याज्ञप्ता क्षणादेव निनाय स्यन्दनोत्तमम् ॥ २॥
बालाऽपि दैत्यसेनां तामपारां सागरप्रभाम्। शरसन्ततिधाराभिश्चक्रेऽतिशिथिलां तदा ॥ ३॥
पुन: क्षणाद्घनीभूतां दृष्ट्वा तां दैत्यवाहिनीम्। परिवार्य निजात्मानं जिघांसन्तीं विशङ्कटाम्॥
नाशयत् कुलिशास्त्रेण भस्मशेषत्वमानयत्। हतास्तत्र महादैत्या: कुलिशास्त्रेण सर्वत: ॥ ५॥
भस्मशेषीकृता: केचित् केचिद्धतवराङ्गका:। एकबाह्वक्षिचरणपार्श्वीभूतास्तथाऽपरे ॥ ६॥

Ordered thus, she drove the great chariot to that place. By a continuous shower of arrows of Bālā, the ocean-like huge army of the demons dwindled. Again Bālā, seeing powerful groups of demons surrounding her and trying to kill her, destroyed them using a thunderbolt. Some were reduced to ashes, some lost their limbs, some their eyes, feet and so on. 2 to 6

महाक्रन्दभीमरवां नष्टप्रायां निजां चमूम्। निशाम्य प्राहिणोन्नागमैरावतकुलोद्भवम् ॥ ७॥
योद्धुं विशुक्रस्तां बालां दृष्ट्वाऽद्भुतपराक्रमाम्। ववर्ष शरधाराभिर्मणिशृङ्गमिवाम्बुद: ॥ ८॥

Hearing the distressed loud wailing of his destroyed army, Viśukra sent his elephant belonging to the Irāvata clan, to fight with Bālā who was displaying wonderful prowess and showered arrows on her just like a cloud on a gem peak. 7 to 8

प्रतिवर्षं ववर्षाऽथ प्रतिदैत्यं शिलीमुखै:। शरवर्षद्वयं तत्तु तमोभूतं रणावनौ ॥ ९॥

Bālā also retaliated hitting each demon with an arrow. The showers of arrow from both sides caused darkness in the war field. 9

तदन्तरे तु निशितशरेणानतपर्वणा। जघानाकर्णपूर्णेन हस्ते तां रथवाहिनीम् ॥ १०॥
सा गाढविद्धा बाणेन किञ्चित्कश्मलमागमत्। तद्दृष्ट्वा रोषताम्राक्षी गर्जन्तं दैत्यपुङ्गवम् ॥
जघान तरसा फाले तीक्ष्णभल्लचतुष्टयैः। भल्लार्दितो गाढमूर्च्छां विशुक्रः प्राप तद्गतः ॥ १२॥
पुनः क्षणेन चोत्थाय ववर्ष निशितान् शरान्।

Then with a deep-drawn arrow having a curved bent tip Viśukra struck the hand of the charioteer of Bālā. Hit hard by the arrow she was slightly unconscious. Seeing this Bālā with angry red eyes struck with four sharp arrows the shouting demon on his forehead. Injured by this Viśukra became unconscious and again rose up immediately and showered sharp arrows on Bālā. 10 to 12

अथ बाला क्षणेनैव लघुहस्तक्रियान्विता ॥ १३॥
द्वाभ्यां छत्रं च चापं च चिच्छेद युगपन्मृधे। अथैकेनाकर्णपूर्णशरेण नतपर्वणा ॥ १४॥
विव्याध वाहनगजमैरावतकुलोद्भवम्। इन्द्रायुधं गिरिमिव ददार स शरो गजम् ॥ १५॥
कुम्भप्रदेशे निर्मग्नो जघनाभ्यां विनिर्गतः। संछिन्नः क्रकचेनेव महास्थाणुर्बभौ गजः ॥ १६॥

Then the skilled Bālā immediately with two arrows at a time cut-off his umbrella and the bow. Again with another curved tipped arrow struck the elephant of the Irāvata clan. That arrow split the elephant just like a mountain by the thunderbolt. The arrow entered its temple and exited from its back and the elephant looked like a log split by a saw. 13 to 16

तादृग्विधं गजपतिं व्यसुं वीक्ष्य स दैत्यराट्। खड्गहस्तः खमुत्पत्य तां प्रहर्तुमुपद्रुतः ॥ १७॥
आयान्तमन्तकनिभं करवालकरोद्यतम्। लाघवेनैव सा बाला दूरादेकेन पत्रिणा ॥ १८॥
करवालं द्विधा चक्रे तं मूर्ध्नित्रिभिराहनत्। विशुक्रमूर्ध्नि तन्मग्नं किञ्चिद्बाणत्रयं तदा ॥ १९॥
व्यराजत तदा दैत्यस्त्रिशृङ्गो नगराडिव। गाढविद्धोऽपि धैर्येण पक्षिराडिव वेगवान् ॥ २०॥
आदाय बालां पाणिभ्यामुच्चचाल नभोऽङ्गणम्।

Seeing the great elephant dead, the demon jumped into the sky and holding a sword rushed to hit Bālā. Then Bālā with an arrow broke his sword into two even much before he could with the raised sword like the god of death reach her and struck him on his head with three arrows. With the three arrows on his head, Viśukra looked like a great mountain with three peaks. Even though he was severely hit, he picked up Bālā in his hands and flew fast into the sky like Garuḍa. 17 to 20

निशाम्य ह्रियमाणां तां रथनेत्र्यब्रवीदिदम् ॥ २१॥
अलं बाले लीलया ते महाऽनर्थाऽवसानया। जहि वीर्येण दैतेयं यावद्दूरं न गच्छति ॥ २२॥

Seeing Bālā being taken away, the charioteer said thus: "Oh Bālā! Enough of your sport which may end up in danger. Kill the demon by your power before he goes far away." 21, 22

श्रुत्वा सखीवचो बाला मत्वा कालसमं वच:। निर्वर्त्य मुष्टिं सुदृढां पातयत्तस्य मूर्धनि ॥ २३॥
वज्रकल्पमुष्टिहतो भिन्नमूर्धा वमन्नसृक्। गाढमूर्च्छासमाविष्टो निपपात महीतले ॥ २४॥

Hearing the words of the friend and considering it as apt at that time, Bālā hit the demon on his head with her strong fist. Hit by the thunderbolt-like fist he fell down unconscious on the ground with his head split and vomitting blood. 23, 24

अथ बाला रथारूढा सखीं तामभिचोदयत्। प्रिये शीघ्रं नय रथमेषोऽग्रे दैत्यनायक: ॥ २५॥
श्वेतातपत्रराजीभिश्चामरैरभिसेवित:। यथा नीलगिरिर्हंसैर्जलनिर्झरसंवृत: ॥ २६॥
आस्ते तथा राजतेऽयं नय तत्र रथं द्रुतम्। एषा प्राप्ता पृष्ठतो मे दण्डनाथा चमूवृता ॥ २७॥
श्रूयते सिंहवाहस्य गर्जतो भैरवो रव:। अवश्यं मम युद्धस्य विहतिं सा करिष्यति ॥ २८॥
तावद्दूतं योधयामि भण्डदैत्यं महाबलम्। उत्कण्ठिताऽस्मि तद्युद्धे सर्वथा नय मां द्रुतम् ॥

Then Bālā climbed her chariot and urged her friend thus: "Oh Dear Friend! Drive this chariot quickly in front of the lord of demons who being served by white umbrellas is looking like a blue mountain surrounded by swans and streams and shining. Daṇḍanāthā is catching up with me along with her army. I am hearing the frightening roar of the lions. Definitely she will prevent me from fighting. Till that time I will battle with the strong Bhaṇḍāsura. I am anxious to fight. Take me there somehow." 25 to 29

श्रुत्वा तद्वदितं साऽपि सखी रथमचोदयत्। यावद्भण्डस्य पुरतस्तावद्रथवराश्रय: ॥ ३०॥

Hearing Bālā, the charioteer friend drove the chariot till it reached the front of Bhaṇḍāsura. 30

ज्ञात्वा सर्वं विषङ्गोऽपि मत्वाऽजेयां सुरासुरै:। अनया युध्यमानस्य दैत्यराजस्य सर्वथा ॥ ३१॥
जीवितो न विमोक्षोऽस्ति विजितस्त्वनया यदि। तदा चिरार्जिता कीर्ति: व्यर्थं हीयेत सर्वथा॥

यदि सा ललिता राज्ञी विजेष्यति समं हि तत्। तस्मादत्र यथा शक्त्या यतितव्यं भवेन्मया॥
इति निश्चित्य बालाया निपपाताग्रतो बली।

Getting to know everything about Bālā, Viṣaṅga thought that she was unconquerable by gods and demons. Fighting with her, there is no scope of living to the lord of the demons. Defeated by her, all his long-standing fame will vanish. The situation will be same if Devī Lalitā defeats him. Hence I should strive to fight with all my might. Deciding thus, Viṣaṅga obstructed Bālā. 31 to 33

आयान्तं सम्मुखं दैत्यं दृष्ट्वा रथवरस्थितम् ॥ ३४॥
भण्डयुद्धमहाविघ्नं मत्वा प्राह सखीं प्रति। प्रिये भण्डेन योद्धव्ये महान् विघ्नो ह्युपस्थितः ॥
पश्य मे लाघवं चैनं वारयामि सुदूरतः। इत्युक्त्वा निशितान् बाणांश्चतुरो विससर्ज ह ॥ ३६॥

Seeing the demon approaching in his chariot, Bālā considering it as an obstruction to fight with Bhaṇḍāsura addressed her friend thus: "Oh Dear Friend! A great obstacle has appeared when I wanted to fight with Bhaṇḍāsura. Watch my skill. I will drive him away." Saying thus she despatched four sharp arrows at him. 34 to 36

तैस्तस्य वाहा निहताः प्रोन्नम्रा वातरंहसः। अथैकेन ध्वजं छित्वा सूतमेकेन पत्रिणा ॥ ३७॥
निजघानाऽथ दैतेयो विषङ्गोऽत्यन्तकोपितः। मोघं स्वोद्योगमालक्ष्य तुरङ्गान्तरसंश्रयः ॥ ३८॥
आदाय परिघं घोरमभिदुद्राव वेगतः।

By those arrows his tall horses, having the speed of the wind, were killed. With another arrow his flag was broken and his charioteer was hit by one more arrow. Then the enraged demon Viṣaṅga seeing his plan spoiled, riding a different horse and holding a fierce bolt rushed towards Bālā. 37, 38

तुरगेण समायान्तं वातनुन्नाभ्रखण्डवत् ॥ ३९॥
ववर्ष सायकौघेन प्रावृडब्द इवाचलम्। शरवर्षगणमगणयन्नायान्तमाभिमुख्यतः ॥ ४०॥
दृष्ट्वा बाला द्रुततरं शरेणैकेन कर्णिना। अकरोद्ध्वसुमश्वं तं हताश्वोऽथ विषङ्गकः ॥ ४१॥
उद्यम्य परिघं घोरमुपायान्तं सुभीषणम्। समुद्रमिव गर्जन्तं कालान्तकयमोपमम् ॥ ४२॥
सुपुङ्खेन शरेणाशु जघान बलवद्हृदि। स गाढविद्धो बाणेन भ्रमन्नुष्णमसुक् वमन् ॥ ४३॥
मूर्च्छितः प्रापतद्भूमौ कृत्तपक्षमहीध्रवत्।

Seeing the approaching Viṣaṅga like a wind-driven cloud, Bālā showered arrows on him like a rain on a mountain. When he continued rushing towards her without caring about the shower of arrows, Bālā with a deep-drawn arrow killed his horse. Viṣaṅga without a horse, holding high the strong bolt and roaring like a sea moved nearer frightening like the god of death. Bālā hit him with a feathered arrow in his chest. Severely injured he fell unconscious on the ground after revolving and vomitting blood just like a mountain with its wings chopped. 39 to 43

तदद्भुतं कर्म दृष्ट्वा दैत्या देवाश्च विस्मिताः ॥ ४४ ॥
अहो दैत्याधिपो ह्येषः पुरा शक्रमुखान् सुरान्। बहुधा ह्यजयद्युद्धे विष्णुतुल्यपराक्रमः ॥ ४५ ॥
स एष बालया नूनं लीलयैव निपातितः। सर्वान् विजेष्यत्येषैव ललिता किं करिष्यति ॥ ४६ ॥

Seeing the astonishing act of Bālā, the gods and the demons were wonderstruck and exclaimed thus: "This demon Viṣaṅga who is as powerful as Viṣṇu had many times vanquished Indra and others in war. But he has been easily struck down by this young girl who will conquer everyone. Then what will Devī Lalitā do?" 44 to 46

प्राहुरेवमथ पुनः रथनेत्री रथं नयत्। भण्डासुरसमक्षं स्वं दृष्ट्वा बाला महासुरम् ॥ ४७ ॥
साधु प्रियं कृतं ह्यद्य चिराऽभिलषितं मम। अनेन युद्ध्वा सन्तुष्ये चिराऽभिलषितन्त्वतः ॥
इत्युक्त्वा शरवर्षेण ववर्षाऽसुरभूपतिम्।

As they were saying thus, the charioteer drove her chariot to Bhaṇḍāsura. Seeing the great demon Bālā said to the charioteer thus: "You have done the right thing which was my long-pending desire. By fighting with him I will satisfy my long-pending desire." Saying thus, Bālā showered arrows on Bhaṇḍāsura. 47, 48

अथ भण्डासुरो दृष्ट्वा बालां सम्मुखसङ्गताम् ॥ ४९ ॥
जहृषे वाञ्छितं प्राप्य चिरायाऽभिमतं तदा। स काल एष सम्प्राप्तः श्रियोक्तश्चिरवाञ्छितः ॥
एषा दृष्टा महादेवी भक्तवाञ्छितपूरणी। नूनमेषः क्षणो मेऽद्य घोरदेहवियोजकः ॥ ५१ ॥
अनया विहतस्त्वत्र व्रजामि समलोकताम्। एषा श्रीललिताराज्ञ्याः कुमार्यद्भुतविक्रमा ॥ ५२ ॥
तस्या बिम्बसमुद्भूतप्रतिबिम्बवदास्थिता। मां निहन्तु साऽपि देवी रमावचनगौरवात् ॥ ५३ ॥
आयास्यति न सन्देहो रमोक्तं नाऽन्यथा भवेत्। भवत्वेनां पूजयामि तद्बिम्बादुत्थितात्मिकाम् ॥

कालोपपन्नविधिना शरभूतप्रसाधनैः।

Then Bhaṇḍāsura seeing Bālā in front of him, was happy that his age-old desire was getting fulfilled. He thought thus: "Appropriate long-awaited time has arrived according to the words of Lakṣmī. I have seen the great goddess who fulfills the wants of Her devotees. This is indeed the time to discard my body. Killed by her, I will reach Her abode. This girl who is the daughter of the Empress Lalitā, has wonderful valour. Born out of Śrī Lalitā, she is like Her reflection. I have no doubt that Devī Lalitā also will appear to destroy me respecting the words of Lakṣmī. The words of Lakṣmī are unfailing. Let it be so. I will show my respects to this embodiment of the reflection of Devī Lalitā in a manner presently suitable by offering arrows." 49 to 54

इत्थं विचिन्त्य सशरं जग्राह सुदृढं धनुः ॥ ५५॥
जलास्त्रमन्त्रितशरौ प्राक्षिपत्तस्याः पादयोः। अथाऽपरं पौष्पमन्त्रमन्त्रितं मूर्धनि क्षिपत् ॥ ५६॥
शरौ सिषिचतुः पादौ निर्मलैः शीतलैः जलैः। शरोऽपरो मूर्ध्नि तस्या मालावर्षमवाकिरत् ॥

Thinking thus, Bhaṇḍāsura picked up his strong bow and the arrow. He sent one arrow charged with water mantra to her feet and another one charged with flower mantra to her head. One arrow washed her feet with pure cold water and the other one showered flowers on her head. 55 to 57

तदद्भुतं निशाम्याऽथ पप्रच्छ रथनायिका। कुमार्येतन्महच्चित्रं प्रपश्याम्यसुरेश्वरे ॥ ५८॥
तेनैव विहितं किं वा जातं स्यात्तव तेजसा। त्वयि वर्षं किरन्त्यां वै शरणामाहवाऽवनौ॥ ५९॥
एतस्य पूजनविधिः शरैः किमिव ते भवेत्। अहं संशययुक्ताऽस्मि तन्मे दूरीकुरु द्रुतम्॥ ६०॥

Watching this wonder, the charioteer questioned Bālā thus: "Oh Young girl! I am seeing a wonder in the demon. Is it caused by him or is it happening because of your greatness? Though you are showering arrows in the war-field, how can he be worshipping you? Please clarify soon my doubt about this." 58 to 60

पृष्ट्वैवं प्राह सा बाला शृणु प्रेयसि मद्वचः। पुरा श्रुतं यल्ललिताप्रोक्तमत्यन्तगूहितम् ॥ ६१॥
एष लक्ष्म्या महादूतो नाम्ना माणिक्यशेखरः। शापेन दैत्यतां प्राप्तस्त्रिपुराभक्तशेखरः ॥ ६२॥
एष युद्धे विनिहतः श्रीपुरं प्रतिपत्स्यति। मां मत्वा ललितापुत्रीं पूजयामास सायकैः ॥ ६३॥

तमीक्ष मत्प्रतिकृतिमित्युक्त्वा शरमुत्सृजत्। स शरः पञ्चशाखात्मा पस्पर्श तस्य मूर्धनि॥ ६४॥
कराम्बुजं मस्तके स्वे न्यस्तं मेने महासुरः। प्रसादमकरोद्देवी चेति संहृषितोऽभवत् ॥ ६५॥

Inquired thus, Bālā said thus: "Oh Dear Friend! Listen to this great secret which was told long ago by Devī Lalitā. This demon, a great devotee of Devī Tripurā, was Maṇiśekhara, the messenger of Lakṣmī and became a demon from a curse. Killed by Devī Lalitā, he will reach Her abode. He has worshipped me with arrows because I am the daughter of Lalitā. Now watch my response." Saying thus, Bālā discharged an arrow which divided itself into five and touched the head of Bhaṇḍāsura. By this the great demon felt happy that the Devī has placed Her hands on his head and blessed him. 61 to 65

तद्दृष्ट्वा विस्मितात्यन्तं बालाया रथनायिका। अथाऽभवन्महायुद्धं कुमारीभण्डदैत्ययोः॥ ६६

Witnessing this the charioteer of Bālā was wonder-struck. Then a great battle started between Bālā and Bhaṇḍāsura. 66

कृतप्रतिकृतोपेतं घोरं भीरुभयावहम्। द्वन्द्वभूतमनुपमं द्वैरथ्यं शरवर्षणम् ॥ ६७॥
भण्डासुरोऽपि भक्त्यैवाद्भुतैः स्वीयपराक्रमैः। देवीं सन्तोषयामीति युयोध बलवत्तरम् ॥ ६८॥

The war between them, with each retaliating the other with showers of arrows, was unique and frightening the cowards. Bhaṇḍāsura to please the Devī fought with devotion exhibiting his astonishing might. 67, 68

विकिरन्तौ शस्त्रगणान्मर्मप्रहरणोद्यमौ। ज्ञात्वाऽन्योन्यं शस्त्रयोगलाघवं श्लाघनापरौ ॥ ६९॥
साधु शूर रणश्लाघ्य साधु देवि महाबले। इत्येवं युध्यतोस्तत्र कुमारीभण्डदैत्ययोः ॥ ७०॥
प्रावर्तन्त महास्त्राणि लोकमोहकराणि वै।

Aiming at the vital parts of the body, both of them skilled in the techniques were mutually appreciating thus: "Oh Hero! Skilled in war, you have done well. Oh Devī! with great power, you are doing well." As the war thus continued between Bālā and Bhaṇḍāsura they attacked each other with powerful missiles which really deluded the world. 69, 70

कुलिशास्त्रं पार्वतस्य नागास्त्रस्य च गारुडम् ॥ ७१॥
आग्नेयस्य च पार्जन्यं तस्य मारुतनामकम्। तस्य सार्पं तस्य पुनर्नाकुलं तस्य चैव हि॥ ७२॥
वैडालं कुक्कुरं तद्वद्वृकं वैयाघ्रमेव च। महाव्याघ्रं मृगेन्द्रं च तस्य शारभमस्त्रकम् ॥ ७३॥

गण्डभेरुण्डमित्येवं तथा याम्यं च वारुणम्। कौबेरं नैर्ऋतं चैन्द्रं रौद्रं मोहनमेव च ॥ ७४ ॥
पैनाकं वैष्णवं ब्राह्ममेवमस्त्रैस्तु सङ्कुलम्। युद्धमासीन्महाघोरं कुमारीभण्डदैत्ययोः ॥ ७५ ॥

The Parvata missile was apposed by the Thunderbolt; the Sarpa missile by the Garuḍa; the Fire by the Rain; the Rain by the Wind; again the Nāga by the Mongoose; the Mongoose by the Cat; the Cat by the Dog; the Wolf by the Tiger, the Tiger by the Lion, the Lion by the Śarabha and Gaṇḍabheruṇḍa. Also they discharged missiles of Yama, Varuṇa, Kubera, Nirṛuti, Indra, Rudra, Mohana, Pināka, Vaiṣṇava and Brahmā. The war between Bālā and Bhaṇḍāsura was frightening.

71 to 75

तत्र दैत्याः शक्तयश्च सहायार्थं समागताः। प्रेक्षाञ्चक्रुर्विचित्रेण युद्धेनात्यन्तविस्मिताः ॥ ७६ ॥
एवं प्रवृत्ते समरे बालाया लाघवात्तु सः। हीयमानः समभवद्भण्डदैत्यो यदा तदा ॥ ७७ ॥
विषङ्गश्च विशुक्रश्च कुटिलाक्षश्च भूपतिः। संवृत्ता दैत्यसेनाभिः परिवार्य कुमारिकाम् ॥ ७८ ॥
युयुधुः शस्त्रसङ्घातैर्वर्षद्भिर्वह्निमुल्बणम्। बालाऽपि तान् लीलयैव योधयामास सर्वतः ॥ ७९ ॥

The demons and śaktis who had come to help saw the wonderful war with great surprise. As the battle progressed, when Bhaṇḍāsura was losing by the skill of Bālā, then Viṣaṅga, Viśukra and Kuṭilākṣa with their army surrounded Bālāmbikā and fought with her using weapons ejecting heavy fire. Bālā fought with them effortlessly. 76 to 79

एवंविधे महायुद्धे प्रवृत्ते बालया सह। सम्प्राप्ता दण्डसम्राज्ञी जित्वा दैत्यमहाचमूम् ॥ ८० ॥
भित्त्वा सेनामहाद्रिं तं दैत्यानामतिविस्तृतम्। मुसलात्ममहावज्रायुधेन क्रूरविक्रमा ॥ ८१ ॥
आससाद महायुद्धे बालां युद्धरसोत्सुकाम्। युध्यन्तीमेकलां दैत्यैः पश्यन्ती विस्मिता तदा ॥

When such a war was going on with Bālā, Daṇḍanāthā of terrific prowess, after conquering a huge army of the demons and smashing the huge mountainous battalion by her thunderbolt-like pounding rod came near Bālā who was fighting with enthusiasm and was surprised to see her battling all alone. 80 to 82

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे चतुःषष्टितमोऽध्यायः॥

End of the sixty-fourth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

पञ्चषष्टितमोऽध्यायः

Chapter 65

अथ भण्डस्य सा सेना कोलवक्त्रापराक्रमात्। विशीर्णा पर्वत इव देवेन्द्रायुधगौरवात् ॥ १॥
सेनायां दैत्यराजस्य वाराहीमुसलाऽऽहतेः। विशीर्णायामपश्यत् सा बालां दैत्यैस्सुसङ्गताम्॥ २॥
एकलां योधयन्तीं तान् महादैत्यान् समन्ततः। समरोत्सुकितां भूयो दृष्ट्वा विस्मयमागमत्॥ ३॥

Then by the valour of Daṇḍanāthā the army of Bhaṇḍāsura was shattered just like a mountain by Indra's thunderbolt. As the army of the demons was being pounded by her pounder Vārāhī saw to her surprise Bālā who was fighting again with great interest all alone with the great demons. 1 to 3

अथ तां प्राह कोलास्या समासाद्य विशृण्वताम्। अलं बाले साहसेन युद्धेन विषमेण ते ॥ ४॥
नैतदन्यत्र पश्यामि साहसं यत्त्वमेकला। दैत्यान्महाबलान् भीमान् संयुगे जितवत्यसि ॥ ५॥
त्वां निशम्यैकलां दैत्यैर्युध्यमानां महेश्वरीम्। श्रीदेवीवत्सला नूनं भवेद्व्याकुलितान्तरा ॥ ६॥
इमं क्षणं महाराज्ञीं द्रष्टुमर्हसि याहि तत्।

Then Vārāhī said to Bālā thus: "Oh Bālāmbikā! Enough of your brave war which is unparalleled. I have never seen anywhere such courage by which all alone you have vanquished mighty fierce demons in the war. Hearing about your lonely battle with the demons, the Great Devī your mother is worried. You should go and meet the Great Empress right now." 4 to 6

इत्युक्त्वाऽऽज्ञापयच्छक्तिमश्वसेनाधिनायिकाम् ॥ ७॥
अश्वारूढे प्रयाह्येनां समादायातिसत्वरा। महाराज्ञ्यै निवेद्यैनामागच्छ त्वरितं पुनः ॥ ८॥

Saying thus Vārāhī ordered Aśvārūḍhā to take Bālā safely and quickly to the Great Empress Lalitā and get back. 7, 8

अश्वारूढैवमाज्ञप्ता समरादनिवर्तिनीम्। बालाया रथमाविश्यन्यवर्तयत तं रथम् ॥ ९॥

Ordered thus, Aśvārūḍhā got into the chariot of Bālā, who was not willing to leave the battlefield, and got it to get back. 9

अथागत्य महाराज्ञ्यै बालां तां विनिवेदयत्। मातरेषा युद्धभुवो बलात्कारान्निवर्तिता ॥ १०॥

अतिसाहसचारित्राऽद्भुतवीर्यपराक्रमा। त्वदाज्ञया यावदेनां वयं युद्धान्निवर्तितुम् ॥ ११॥
प्रयातास्तावदेषा तु दैत्यसेनामहार्णवम्। प्रविष्टा तत्र दैत्यानां कोटयो बलवत्तराः ॥ १२॥
निपातिता महायुद्धे भण्डदैत्यावरोद्भवौ। निर्जितौ भीमचारित्रौ तौ विषङ्गविशुक्रकौ ॥ १३॥
ततो भण्डं समादाय जितलोकेश्वरासुरम्। युद्ध्वा तेनापि सुचिरं जितमायं चकार वै ॥ १४॥
कथञ्चिदेषा वाराह्या विक्रम्याऽऽसादिता भवेत्। इत्युक्त्वा निर्ययौ साऽपि युद्धाय तुरगाश्रया॥

After reaching Devī Lalitā, Aśvārūḍhā handed over Bālā to Her and said thus: "Oh Mother! This girl has been brought back with compulsion from the war-field. She is extremely brave and has wonderful valour and prowess. When we went as ordered by You to bring her back from the war, she had entered the ocean-like army of the demons and had destroyed myriads of mighty demons. She had vanquished Viṣaṅga and Viśukra, the brothers of Bhaṇḍāsura, known for their fierce nature. Then she fought for a long time with Bhaṇḍāsura who had conquered all the worlds and rendered his magical skill useless. With great effort Vārāhi reached her and stopped the war." Saying thus, Aśvārūḍhā returned to the war. 10 to 15

अथ बालां महाराज्ञी स्वाङ्कमानीय सत्वरम्। परिष्वज्यातिवात्सल्यान्मूर्ध्न्युपाजिघ्रदम्बिका॥ १६॥
वत्से नैवं पुनः कार्यं क्वचित्साहसमात्रया। अनुक्त्वैव गता युद्धे नैतदौपयिकं तव ॥ १७॥

Then the Great Empress Lalitā took Bālā soon on Her lap and embraced her and with love smelt her head and said thus: "My Child! Do not repeat any more such brave deeds. It was improper that you went to fight without informing Me." 16, 17

अथ प्राह कुमारी सा ललितां मातरं प्रति। एषाऽरुणितनेत्रान्ता निश्वसन्ती पुनः पुनः ॥ १८॥
मातश्चिरादहं युद्धक्रीडाकौतुकितान्तरा। शङ्कमाना त्वया तत्र विघ्नं नैतमवेदयम् ॥ १९॥
युद्धक्रीडारसभरादवितृप्तैव वारिता। तावक्या दण्डराज्ञ्याऽहं वृथैव समराङ्गणात् ॥ २०॥
त्वत्तोऽतिभीतयाऽऽसाद्य मानिता रणसम्भ्रमे। अन्यथा साऽपि मद्युद्धं विमदा प्राप्य वै भवेत् ॥

Then Bālā with red eyes and sighing frequently said to her mother Lalitā thus: "Oh Mother! From a long time I was excited about playing in the war. Fearing that You will prevent me, I did not inform You of my going to the war. Even before I was satisfied enjoying the war sport, Your Daṇḍanāthā pulled me out. Respecting Your fear about my war

craze I returned. Otherwise I would have humbled her by fighting with her." 18 to 21

वदन्तीमिति तां बालां परिष्वज्य महेश्वरी। मैवं वत्से पुनर्ब्रूया इत्युक्त्वा सान्त्वयत् परा ॥ २२ ॥

The Transcendental Great Devī embracing Bālā who was saying thus, consoled her and asked her not to talk like that. 22

अथ दण्डमहाराज्ञी किरिचक्रसमाश्रया। युयोध भण्डदैत्येन युतेन दैत्यसेनया ॥ २३ ॥
शक्तिसेना दैत्यसेना युध्यमाना परस्परम्। क्रोधावेशसमायुक्ता प्रविष्टाऽभूत् परस्परम् ॥ २४ ॥
दैत्याः शक्तिगणान् घ्नन्ति मुसलप्रासतोमरैः। नाराचैर्भिन्दिपालैश्च खड्गशूलपरश्वधैः ॥ २५ ॥
शक्तयोऽपि प्रहरणैर्विविधैर्दैत्यपुङ्गवान्। जघ्नुर्युद्धे महाभीमे मर्षिता बलवत्तराः ॥ २६ ॥

Then Daṇḍanāthā seated in the Kiri-cakra fought with Bhaṇḍāsura who was accompanied by the army of demons. Both the śaktis and the demons encroached on each other and fought with rage. The demons were hitting the śaktis with weapons like pounders, tridents, iron clubs, iron arrows, javelins, swords, spears and axes. The śaktis also were killing the mighty demons in the fierce battle using varieties of weapons. 23 to 26

तत्र शक्तिगणाहतच्छिन्नबाहूरुनासिकाः। केचिद्द्विधा कृताः शस्त्रैः केचित्तु तिलशः कृताः ॥
केचिन्महाभारशस्त्रैः निष्पिष्टाऽशेषदेहकाः। क्रन्दन्तः पुत्र मित्रेति हा भ्रातस्तात इत्यपि ॥ २८ ॥

Hit by the śaktis, the demons lost their limbs, thighs and noses. Some were sliced into two by the weapons. Some others were pulverised. Some were completely compressed by the heavy weapons. They were all wailing, calling for their sons, friends, fathers and brothers. 27, 28

एवं शक्तिगणास्त्राग्निभस्मशेषत्वमागताः। दैत्याः शिष्टाः सुवित्रस्ताः पलायनपरास्तदा ॥ २९ ॥
अभवन् सा युद्धभूमिरगम्याऽभवदञ्जसा। शोणितोदा ववुर्नद्यः फेनिला भीषणस्वनाः ॥ ३० ॥
प्रेतगोमायुकङ्कादिशिवाऽऽहारमहोत्सवाः।

This way the demons were reduced to ashes by the fire of the weapons of śaktis. The remaining demons started running away with fear. Soon none could step into the battlefield which was filled with the frightening noice of the foamy rivers of blood. It was a feast for the departed spirits, foxes, eagles and jackals. 29, 30

एवं विनिहतप्रायां दैत्यसेनामुपद्रुताम् ॥ ३१ ॥

विशुक्रः स विषङ्गोऽथ निवार्याऽभ्याययौ मृधे। पुनस्तत्राऽभवद्युद्धं क्रूरं शक्तिगणैः सह ॥ ३२

Viśukra and Viṣaṅga by preventing the demons who were losing and running away, brought them back to the war. Again a terrible war started with the śaktis. 31, 32

मायया शक्तिसेनां तां विशुक्रो मोहयत् क्षणात्। ससर्ज मायया ध्वान्तं तत्र वर्षं शिलामयम् ॥
वह्निवायुसमोपेतं तेन शक्तिमहाचमूः। वित्रासिता मूर्च्छिता चाऽप्यभवद्भीमसंरवा ॥ ३४ ॥

Viśukra by his magical power perplexed the army of the śaktis. He created darkness and showered stones along with embers and wind. By this the huge army of the śaktis was tormented and yelling they became unconscious. 33, 34

तं दृष्ट्वाऽभ्याययौ सम्पत्करी गजसमाश्रया। विशुक्रेण महायुद्धे सङ्गताऽतिद्रुतं बभौ ॥ ३५ ॥
अश्वारूढाऽपि युयुधे विषङ्गेण महाबला। वाराही भण्डदैत्येन युयोधातिरुषान्विता ॥ ३६ ॥

Watching this Sampatkarī came there on her elephant and quickly started an encounter with Viśukra. Even the powerful Aśvārūḍhā battled with Viṣaṅga. Vārāhī fought with extreme rage with Bhaṇḍāsura. 35, 36

रणकोलाहलाऽऽख्यानं गजमारुह्य वेगिनम्। असङ्ख्यगजसैन्येन युता सम्पत्करी परा ॥ ३७ ॥
विशुक्रं योधयामास महागजसमाश्रया। ववर्ष शरवर्षेण विशुक्रं मायया युतम् ॥ ३८ ॥
विमायाऽस्त्रेण हत्वा तन्मायामत्यन्तभीतिदाम्। प्रतिवर्षेण दैत्योऽपि ववर्ष विशिखाऽऽत्मना ॥
एवं युद्ध्वा चिरं तस्य धनुश्चिच्छेद मध्यतः। सोऽप्यन्यमाददे चापं तं चाप्येषा समाच्छिनत् ॥
एवं धनुःशतं छिन्नं गृहीतन्तु पुनः पुनः। अथाऽतिक्रोधसंयुक्तो विशुक्रोऽद्भुतविक्रमः ॥ ४१ ॥
भल्लेन प्राहरत्तस्याः सम्पत्कर्या महाभुजे। भल्लाऽऽहतभुजात्तस्या न्यपतत्तन्महद्धनुः ॥ ४२ ॥
जगर्ज पतितं दृष्ट्वा हस्ताच्चापं महत्तरम्।

Fighting with Viśukra, Sampatkarī riding Raṇakōlāhala and followed by a huge army of elephants, showered arrows on him and using an anti-magical missile destroyed his frightening magic. Even Viśukra showered opposing arrows. As the war was continuing for a long period, Sampatkarī broke his bow into two. He picked up another bow, which was also broken by her. Like this, his hundred bows were destroyed. Then the powerful Viśukra with great anger hit the shoulder of Sampatkarī with a spear by which her huge bow dropped. Seeing this he roared. 37 to 42

सम्पत्करी ततः क्रुद्धा प्राहिणोद्वाहनं गजम् ॥ ४३ ॥
प्रहितस्सोऽपि करिराट् दैत्येभमनुसंययौ। तयोरभून्महद्युद्धं करिणोरगयोरिव ॥ ४४ ॥
करसंवेष्टनैः कुम्भसङ्घट्टैः पार्श्वघर्षणैः। दन्ताऽऽक्रमैर्महाशब्दैर्मुहूर्तमतिभीषणम् ॥ ४५ ॥
रणकोलाहलश्चाऽथ बलवान् दैत्यवारणम्। आक्रम्य भूमौ वेगेन निपात्य रदनद्वयम् ॥ ४६ ॥
उदरे विनिवेश्योर्ध्वमुत्थाप्य प्राक्षिपद्रुषा। एवं निक्षिप्तमात्रस्तु चीत्कुर्वन् कुञ्जराधिपः ॥ ४७ ॥
अपतत्त्रिःपरिक्रम्य व्यसुः पर्वतशृङ्गवत्।

Then the angry Sampatkarī sent her elephant to fight. Her great elephant started fighting with the elephant of the demon. It looked as though two mountains were fighting. They fought severely for some time interlocking their trunks, dashing their temples, rubbing their sides, sieging with their tusks and making loud noises. Then the strong Raṇakolāhala quickly sieged the elephant of the demon and putting it on the ground pierced its stomach with the tusk and lifted it up and angrily dropped it. By this the mountainous elephant yelled and revolved three times and fell dead. 43 to 47

पतन्तं वाहनेभं तमालक्ष्य स महासुरः ॥ ४८ ॥
उत्पत्याऽङ्कुशमादाय रणकोलाहलं गजम्। प्राहरत् कुम्भयोर्मध्ये सर्वप्राणेन रोषितः ॥ ४९ ॥
हतोऽङ्कुशेन बलवत् स गजो भिन्नमस्तकः। अपाऽसरत् पञ्चधनुर्मात्रं चीत्कारभैरवः ॥ ५० ॥

Seeing his elephant fallen, the great Viśukra jumped with a goad and angrily hit the elephant Raṇakōlāhala in between its temples by which its head was injured and it receded just about a distance of five bows. 48 to 50

विशुक्रः पुनरुत्पत्य सृणिहस्तो महागजम्। तमेव वाहनं तस्याः सम्पत्कर्या युयोध ह ॥ ५१ ॥
तस्याः करगतं चापमाच्छिद्य त्वरितं रुषा। बभञ्ज तत् द्विधा मध्ये समादायैकखण्डकम् ॥
प्राहरन्मूर्ध्नि बलवान् सम्पत्कर्याः सुवेगतः।

Viśukra jumping again with the goad on the elephant, fought with Sampatkarī. Snatching her bow and breaking it into two, he angrily hit with one portion of the bow severely on her head. 51, 52

एवं हता सा बलवदीषत्कश्मलमागता ॥ ५३ ॥
पुनर्मुष्टिं विनिर्वर्त्य वज्रसारां न्यपातयत्। मूर्ध्नि तस्य विशुक्रस्य रुषा सम्पत्करी बलात् ॥ ५४ ॥

Thus hit with force she was unconscious for a while and again the angry Sampatkarī returned a strong punch with her diamond-like fist on Viśukra's head. 53, 54

मुष्टिपाताद्भिन्नमूर्धा वहद्रक्तोऽतिमूर्च्छितः। कृत्तपक्षः शैल इव पपात वसुधातले ॥ ५५॥
तावद्गजोऽपि सङ्क्रुद्धः पदाऽऽक्रान्तुं समुद्यतः। आलक्ष्य तद्भण्डसुतः युध्यमानः समीपतः ॥
मत्वा हतं पितृव्यं वै मायया तमपाऽवहत्। एवं पराजितः सम्पन्नाथया स महासुरः ॥ ५७॥

With his head split by the blow of the fist, the bleeding and unconscious Viśukra dropped on the ground like a mountain with its wings chopped. Then as the angry elephant of Sampatkarī was about to trample him, Bhaṇḍāsura's son who was fighting near by saw that and thinking that his uncle was getting killed took him away by magical power. Like this the great demon was defeated by Sampatkarī. 55 to 57

तथाऽश्वारूढया युध्यद्विषङ्गो वाजिवाहनः। विविधैरस्त्रशस्त्रैश्च युध्यन्तं तं महाऽसुरम् ॥ ५८॥
अश्वाऽरूढाऽश्वसंस्थाना प्राहरद्गदयोरसि। ताडितो गदया चेषन्मूर्च्छां प्राप्य पुनर्जवात् ॥ ५९॥
पदासिकां खेटकं च शतचन्द्रमनुत्तमम्। समादायाऽश्वसेनासु विचचाराऽन्तकोपमः ॥ ६०॥
पट्टासिप्रान्तसंछिन्नास्तुरगाः शक्तयोऽपि च। छिन्नमूर्धाङ्गचरणाः प्रपेतुः सङ्गसङ्गशः ॥ ६१॥

Then Aśvārūḍhā fought with the mighty demon Viṣaṅga who on his horse was fighting using many types of missiles and weapons. Aśvārūḍhā riding her horse struck his chest with a mace by which Viṣaṅga became slightly unconscious but again quickly picking up weapons like flat sword, shield and śatacandra roamed in the army of the śaktis. By his weapons, the śaktis losing their heads, bodies and limbs were falling in bunches. 58 to 61

एवं शक्तीर्विनिघ्नन्तमश्वाऽऽरूढाऽतिकोपिता। बद्ध्वा पाशेन गदया साऽश्वं हन्तुं समुद्यता ॥
अथ सोऽपि महादैत्यो मत्वा स्वात्मपराभवम्। अन्तर्धानं ययौ साश्वो मायया मायिनां गुरुः ॥

Aśvārūḍhā furiously bound him, who was thus destroying her army, by a rope and as she was about to kill him along with his horse by a mace, the great demon, a master of magic, realising his defeat magically disappeared along with his horse. Like this Viṣaṅga was vanquished by Aśvārūḍhā. 62, 63

एवं पलायितो युद्धे विषङ्गो वाजिनाथया। दण्डनाथा च भण्डेन युयोध बलसम्भृता ॥ ६४॥

विहत्याऽस्त्राणि चाऽस्त्रौघैः शस्त्रैः शस्त्राणि सर्वशः।
पराक्रमेणाऽऽक्रमत भण्डं कोलमुखी युधि ॥ ६५॥

खड्गयुद्धे गदायुद्धे धनुःपरशुयुद्धयोः। मुष्टियुद्धे च दैत्येशमत्यरिच्यत दण्डिनी ॥ ६६॥

When Viṣaṅga was thus driven away from war by Aśvārūḍhā, Daṇḍanāthā accompanied by her army fought with Bhaṇḍāsura. The swine-faced Daṇḍanāthā overpowered Bhaṇḍāsura by destroying his missiles and weapons using counteracting missiles and weapons. She excelled him in sword fight, mace fight, bow fight, axe fight and even in boxing. 64 to 66

एवं पराजितः शस्त्रयुद्धेषु विमृशंस्ततः। मायां प्रादुश्चकारोच्चैर्मायिनां शेखरोऽसुरः ॥ ६७॥
अन्धकारं महावायुं विद्युद्वर्षं महारवम्। शिलावर्षं सर्पवर्षं शववर्षं च पावकम् ॥ ६८॥
सारमेयान् वृकान् व्याघ्रांस्तरक्षून् राक्षसानपि। सिंहांश्च शरभान् गण्डभेरुण्डानसृजद्युधि॥ ६९॥
एवं तेन महामायां सृज्यमानां पुनः पुनः। प्रतिक्रियाऽस्त्रसन्धानैर्नाशयामास सर्वतः ॥ ७०॥

When he was thus defeated in combat with weapons, Bhaṇḍāsura thought about it and being an exponent in magic resorted to magical war. He created darkness, whirlwind, lightning, deafening showers of stones, serpents, corpses and fire. He created hunting dogs, wolves, tigers, hyenas, demons, lions, śarabhas, Gaṇḍabheruṇḍas. Daṇḍinī by employing retaliating missiles destroyed his repeated magical creations. 67 to 70

अथ दण्डमहाराज्ञीशस्त्रतेजोभिरर्दितः। नभस्यन्तर्हिता भूत्वा युयोध सरथोऽसुरः ॥ ७१॥
प्रादुश्चकाराऽश्मवर्षमतिभीमं महारवम्। शस्त्राऽशनिगणोपेतं शक्तिसेनाभयङ्करम् ॥ ७२॥

Then tormented by the luminous weapons of Daṇḍanāthā, Bhaṇḍāsura hid himself in the sky and started fighting from his chariot. He showered boulders that made huge sound along with weapons and thunder which frightened the army of the śaktis. 71, 72

तेन वर्षेण महता पीडिता शक्तिवाहिनी। भिन्नसेतूदकमिव विलुप्ताऽभूत् समन्ततः ॥ ७३॥

The army of the śaktis tortured by these showers was scattered like a damaged bridge. 73

दृष्ट्वा तदक्रमं दण्डराज्ञी चण्डप्रकोपना। उत्पपाताऽतिवेगेन सायुधा नभसोऽङ्गणम् ॥ ७४॥
वर्षं पतन्तमाविश्य शिलामयमतिद्रुतम्। मृगयामास दैत्येशं नभस्यन्धतमोवृते ॥ ७५॥

निजाऽङ्गकान्त्या कुर्वन्ती नभोदेशं सुभास्वरम्। अपहत्य महामायामाससाद महासुरम् ॥ ७६॥
रथसंस्थं शैलनिभं सृजन्तं शैलवर्षणम्। गदयाऽभ्याहनन्मूर्ध्नि वज्राऽऽहत इवाऽद्रिराट् ॥ ७७॥
पपात मूर्च्छिता भूमौ स्रोतः कृत्ततटो यथा। पुनः सा गदयैवाऽऽशु रथमश्वांश्च सारथिम्॥ ७८॥
विनाशयद्दण्डनाथा क्रोधेन महताऽऽवृता।

Seeing the disturbance, Daṇḍanāthā with violent wrath jumped fast into the sky holding a weapon. Breaking into the shower of boulders she started searching the demon in the sky overcast with darkness. Then she illuminated the sky by her self effulgence and reached the demon by warding off his magic. With the mace she struck the huge demon, who was sitting in his chariot and causing showers of boulders, on his head by which he fell down unconscious on the ground like a mountain hit by a thunderbolt and like a river breaching its banks. Again with great fury Daṇḍanāthā with her mace destroyed his chariot, horses and the charioteer. 74 to 78

तावन्मूर्च्छाविनिर्मुक्तो गदाहस्तो महासुरः ॥ ७९॥
उत्पपात नभो वेगाद्योद्धुं किरिनिभाऽऽननाम्। अथाऽभवन्महायुद्धं वाराहीदैत्यराजयोः ॥ ८०॥
गदप्रहारतुमुलं वज्रपातमहारवम्। मुहूर्तमात्रं युद्ध्वैवं बलोत्सिक्तं महासुरम् ॥ ८१॥
मत्वा चकर्ष सीरेण मुसलोद्यन्महाभुजा। तावन्मत्वा निजात्मानं हतं मुसलघाततः ॥ ८२॥
चिन्तयद्भण्डदैत्येशः पुरा लक्ष्मीप्रभाषितम्। नूनं प्रोक्तं रमादेव्या यत्पुरा न तदन्यथा ॥ ८३॥
भवेत् मुसलघातेनाऽमोघेन स्यां कथं हतः। त्रिपुरा सा महादेवी भक्तवाञ्छितपूरणी ॥ ८४॥
मां हन्यात् समरे साक्षादेतन्मेऽभिमतं चिरात्। दैत्ये विचिन्तयत्येवमभवन्नाभसं वचः ॥ ८५॥
दण्डनाथे नैष वध्यस्तव युद्धे कथञ्चन। अमोघो मुसलस्तेऽयं सन्निवर्तय वै द्रुतम् ॥ ८६॥

Meanwhile the great demon Bhaṇḍāsura regaining his consciousness jumped into the sky with his mace to fight with Daṇḍanāthā. A severe war started between Vārāhī (Daṇḍanāthā) and the demon king. There was the tumult of exchanging blows with mace and great sound of thunderbolts. After fighting like this for a while, Daṇḍanāthā thinking that the great demon was excessively powerful dragged him with her plough and raised her pounder held in her stout arm. Thinking that he will die hit by the pounder Bhaṇḍāsura recollected the words of Lakṣmī thus: "What was spoken by Lakṣmī earlier cannot become false. How can I die hit by the unfailing pounder? The Great Devī Tripurasundarī

who fulfills the desires of Her devotees should kill me in the war and this is my desire from a long period".—As the demon was thinking thus an incorporeal voice said thus: "Oh Daṇḍanāthā! Bhaṇḍāsura is not at all to be killed by you in the war. Hence withdraw your unfailing pounder." 79 to 86

श्रुत्वेत्थं नाभसवचश्चण्डिका दण्डनायिका। मोचयत्तं सीरगर्भान्मत्वाऽवध्यं महासुरम् ॥ ८७ ॥

Hearing the incorporeal voice the furious Daṇḍanāthā released the great demon from the grip of her plough and decided not to kill him. 87

अथ सोऽन्तर्हितो दैत्यो निर्जितो दण्डनाथया। दैत्यसेना शक्तिगणैर्गाढविद्धा पलायिता ॥ ८८
दृष्ट्वा भग्नां दैत्यसेनां जयभेरीमवादयत्। शक्तयो विविधांश्चापि वाद्यान् जयविधौ मतान् ॥

Then Bhaṇḍāsura, who was defeated by Daṇḍanāthā, disappeared. The army of the demons severely hit by the śaktis was driven away. Seeing the collapse of the demons the śaktis sounded many instruments declaring their victory. 88, 89

अथ द्रुतं प्रेषयित्वा जयाऽऽख्या नाथदण्डिनी।
ललितायै शक्तिसेनां समवाप्याऽभितः स्थिताम् ॥ ९० ॥
क्षता हताः शक्तयो या अमृतेशी च ता द्रुतम्।
अजीवयद्विरुजयत् ततो हृष्टां च तां चमूम् ॥ ९१ ॥
संनह्य स्वरथाऽऽरूढा सम्पद्देव्याऽनुसङ्गता। पुरोऽव्रजदश्वनाथा सेनया दण्डनायिका ॥ ९२ ॥
द्रष्टुं तां ललितादेवीं ययौ द्रुततरं मुदा। गजवादित्रशब्दौघैः ख्यापयन्ती स्वकं जयम् ॥ ९३ ॥

Then a leader of the śaktis by name Jaya sent a group of śaktis to Devī Lalitā. Those śaktis who were dead or injured were quickly brought back to life and set right by Amṛteśī. Then gathering the happy army Daṇḍanāthā accompanied by Sampatkarī and Aśvārūḍhā quickly proceeded in her chariot with sounds from elephants and instruments declaring her triumph, to meet Devī Lalitā. 90 to 93

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे पञ्चषष्टितमोऽध्यायः॥

End of the sixty-fifth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

षट्षष्टितमोऽध्यायः

Chapter 66

अथ गत्वा दण्डनाथा शक्तिभिर्विविधैर्युता। आसाद्य मन्त्रिणीं देवीं प्रणम्य जयमादिशत् ॥१॥
साऽपि प्रीता परिष्वङ्ग तस्मै मानेन संददौ। अथ गत्वा तया सार्धं महाराज्ञीं प्रणम्य च ॥२॥
जयवृत्तं समाचख्यौ शक्तिचक्रप्रहर्षदम्।

Then Daṇḍanāthā along with her battalion went to Mantriṇī Devī and informed her about the victory after bowing to her. The pleased Mantriṇī embraced Daṇḍanāthā and honoured her with presents. Then Mantriṇī along with Daṇḍanāthā went to the Great Empress Lalitā and reported about their victory which brought joy to the śaktis. 1, 2

भण्डासुरोऽपि दैत्यानां सेनया नष्टशेषया ॥३॥
ययौ बहिःखिन्नतया हृष्टश्चाऽन्तरभीप्सितात्। शून्यकं नगरं प्राप्य जगामाऽन्तःपुरं स्वकम् ॥४॥

Bhaṇḍāsura with the residual army departed to Śūnyaka city, exposing grief externally but happy within because his desire was met and reached his private chamber. 3, 4

ततः प्रियाः सममेत्य भण्डं सम्मोहिनीमुखाः। ब्रूयुर्नाथ किमद्य त्वां पश्यामः कृपणं यथा ॥५॥
नारदेन पुरोक्तं यत्तदन्यथयितुं कथम्।

Then Sammohinī and others, the wives of Bhaṇḍāsura jointly said thus: "Oh Lord! Why are you looking helpless today? How has the prediction of Nārada gone wrong?" 5

प्राह पत्नीवचः श्रुत्वा ज्ञात्वा स्वाऽभिमतं शुभम् ॥६॥
नारदोक्त्याऽभिविधितमाभिः सर्वात्मनेत्यथ। अभवत्प्रकटस्तासु प्रियाः शृणुत मे वचः ॥७॥
कथमिष्टार्थलाभेषु खिन्नः स्यामतिमुग्धवत्। विदितं ते नारदोक्तेः सर्वं मे समभीप्सितम् ॥८॥
अचिरादेव तल्लोकं प्राप्स्यामि परया हतः। किन्तु दैत्येषु स्वरूपं निगूहितुमिति स्थितिः ॥९॥

Hearing his wives, Bhaṇḍāsura knowing his auspicious desire and realising that his wives have correctly understood the words of Nārada said thus: "Oh Dear wives! Listen. Why should I be depressed after attaining my want? Whatever Nārada has told you is to my liking. Very soon killed by the Great Devī, I will reach Her abode. To keep this as a secret to the demons, I am looking sad." 6 to 9

अथ प्राहुः पुनर्दारा नाथ ब्रूमोऽभिवाञ्छितम्। यदि ते निश्चयो युद्धे हता यास्याम तत्स्थितम् ॥
इति चेद्वै त्वदेकान्ता नयाऽस्मान् सहभावतः। तत्ते मार्गः प्रविदितो वदाऽस्माकं कथं गतिः ॥
भक्ता हातुमयोग्यास्ते वयं छायेव सङ्गताः।

Then the wives again said thus: "Oh Lord! We will tell you our desire. If it is certain that you will be killed in the war by Her, we are also prepared to be killed by Her. If so take us, who are dear to you along with you. We have shown the way. Otherwise what will be our fate? Please tell us. It would be improper for you to discard us who are devoted to you and attached to you like your shadow." 10, 11

श्रुत्वा प्रोक्तं प्रियाभिस्तत्प्राह हर्षसुनिर्भरः ॥ १२ ॥
शृणुध्वं मद्वचस्तथ्यं मयैतच्चिन्तितं पुरा। न भवेदन्यथा ह्येतत् सर्वथा कारणं ब्रुवे ॥ १३ ॥
रमादेव्याः प्रसादेन स्मरामि प्राक् समुद्भवम्। नूनं सा मेऽब्रवीदेवं त्रिपुराऽस्मत्समाश्रया ॥ १४ ॥
संश्रितानां सुभक्तानां वाञ्छितं सा हि सर्वथा।
दिशत्यसाध्यमपि च ततो नः स्यात् समीहितम् ॥ १५ ॥
मयाऽभिवाञ्छितं यामि भवतीभिः सहेति वै। तल्लोके तद्भवेदेवं सर्वथाऽपि न संशयः ॥ १६ ॥

Hearing his wives, Bhaṇḍāsura filled with ecstasy said thus: "Listen to my truthful words. I had thought about this long ago which will not change for the reason that I am going to say. By the grace of Devī Lakṣmī, I can remember my previous life. She had told me that Devī Tripurasundarī will take care of us and will fulfil all the wants of devotees taking shelter under Her, even if they are impossible. Hence our desire will be fulfilled. I desire to go to Her Abode along with all of you and there is no doubt about its happening. 12 to 16

अथाऽपि मे समीहाऽन्याऽप्यस्ति पुत्रादिभिः सह। गन्तव्यमिति तत्रापि भवेदेव तथाऽप्यहम् ॥
चिन्तयाम्यक्रमेणैव भवेत्तस्याः कृपावशात्। नूनं लोके सुहृद्बन्धुवैधुर्यं जातु वै क्षणम् ॥ १८ ॥
सोढुं न योग्यं वै यत्र त्रुटिः कल्पगणायते। एतावत् प्रार्थ्यते नूनं न भवेत् स क्षणः क्वचित् ॥
तस्माद्युष्माभिरप्येतत् प्रार्थनीयमहर्निशम्। सा साधयति भक्तानामसाध्यमपि वाञ्छितम् ॥ २० ॥
एतदन्यैर्न विज्ञेयमित्यहं शुच्यवस्थितः। शोकं जहथ राज्ञोऽत्र प्राप्तोऽभ्युदय उच्छ्रितः ॥ २१ ॥
इत्युक्त्वाऽस्तङ्गते सूर्ये विवेश महतीं सभाम्।

"Even then I have another desire that I should go to Her Abode along with my children and others. This may also happen but I am

worried. With Her grace somehow we will achieve our wants. It is impossible in this world to bear the separation from friends and relatives without whom even a second will look like myriad years. Hence I am praying that I should never be without my relatives. All of you should always pray for this. The Devī will fulfil the impossible wants of Her devotees. This matter should not be disclosed to others. I have thus become pure minded. Oh Queens! Leave aside grief. Good time has arrived." Saying this Bhaṇḍāsura entered the huge assembly by sun set. 17 to 21

अथाऽऽगता विशुक्राद्या भ्रातरो मन्त्रिणस्तथा ॥ २२॥
पुत्रा भृत्याः सभास्तारा सभामध्येऽतिभास्वरे। प्रणम्याऽसुरभूपालं विविशुः स्वस्वविष्टरे॥ २३॥
विशुक्रः प्रेक्ष्य राजानं शोचन्तमिव संस्थितम्। कृताञ्जलिः प्रणम्याऽऽह वर्धयित्वाऽद्भुतं वचः॥
श्रीदेव्या भण्डदैत्येश वाञ्छितार्थसमीहया। नाशिताऽखिलदैत्यानां बुद्धिर्नीत्यसमानुगा ॥ २५॥
योऽतिबुद्धिमतां श्रेष्ठो विचारे शुक्रसम्मितः। विशुक्रः सोऽपि विमतं प्राह स्वार्थविपर्ययम् ॥
आगस्त्येतावदेवेह कृत्यं कालस्य भावितम्। भाव्यर्थस्याऽनुरोधेन बुद्धिमुन्मेषयत्यलम् ॥ २७॥

Then His Brothers, Viśukra and others and the ministers, sons, servants and the members of the assembly who shone like stars arrived there and after bowing to the king occupied their respective seats. Viśukra seeing the depressed king lauded him and with folded palms bowed and said thus: "Oh Lord Bhaṇḍāsura! The deed by Devī of killing the demons to achieve Her end is unrighteous." Even Viśukra the most intelligent follower of Śukrācārya spoke against his self belief. During unfavourable period a belief is transgressed. The mind naturally follows the impending events. 22 to 27

महाराज लक्ष्यसे मे शोचन्निव सभास्थितः। जीवत्स्वस्मासु दैत्येषु पश्याम्येतदसाम्प्रतम् ॥ २८॥

"Oh King! You are sitting grieved in this assembly. While we the demons are alive, it is improper that you be sad." 28

इत्युक्तः पुनरूचे स दैत्येशो दैत्यमण्डले। विशुक्र किं वदाम्यद्य कालस्यैवं विपर्यये ॥ २९॥
योऽहं पञ्चोत्तरशतब्रह्माण्डानां प्रशासकः। यस्य युद्धे विष्णुमुखा भूयो जाताः पराङ्मुखाः ॥
यस्य नाम्नाऽपि वृत्रघ्नो निद्रामप्येति नो क्वचित्। सोऽद्याऽहमबलासङ्ख्यैर्व्यर्थयुद्धे कदर्थितः ॥
किं तादृशं पृच्छसि मां शोचसीति मृतप्रभम्। काले मृतिः श्लाघ्यतमा नेदृशस्य कदर्थना ॥

Addressed thus, Bhaṇḍāsura spoke again in the assembly of demons thus: "Oh Viśukra! What can I say when the time is unfavourable. I, who am the lord of hundred and five universes had time and again defeated Viśṇu and others and by just hearing whose name Indra will never sleep, have been vanquished in meaningless war by a group of women. You are questioning me who am almost dead, why I am depressed. Death is commendable than this type of defeat." 29 to 32

विशुक्र इति तद्वाक्यं श्रुत्वा प्राह ततो वचः। दैत्येशैवं नाऽर्हसि त्वं भाषितुं करुणं वचः॥ ३३
अबला योषिदित्येवं कारुण्यं नाऽऽप्नुयात्तु कः। नैसर्गिकस्ते धर्मोऽयं स्त्रीषु शस्त्रपरावृतिः ॥
अलं त्वया मया वाऽपि राजपुत्रादिभिस्तथा। दैत्येष्वन्यतमोऽप्येकस्त्वयाऽऽज्ञप्तो मुहूर्ततः ॥ ३५
हन्याच्छक्तिगणं सर्वमत्र पादौ स्पृशामि ते। त्वं तिष्ठाऽन्तःपुरे क्रीडन् सुरवारगणैः सह ॥ ३६
गतोऽहं तां विजित्यैव पादौ पश्यामि ते पुनः। इत्युक्त्वा पार्श्वतः प्रैक्षत् कुटिलाक्षं चमूपतिम्॥

Hearing these words, Viśukra spoke thus: "Oh Lord of the demons! It does not befit you to utter helplessness. Who will not be compassionate towards a weak woman? It is a natural code of practice not to use weapons on women. Either you or me or your sons or even a low ranking demon ordered by you can very quickly destroy the entire army of the śaktis. I confirm this by touching your feet. You can be sporting with the divine damsels in your harem. I will go and conquer Her and again see your feet." Saying thus he looked at Kuṭilākṣa, the chief of the army, who was by his side. 33 to 37

तावत्सोऽपि प्रणम्यैनं कृताञ्जलिरभाषत। युवराज किमेवं त्वं ब्रवीषि मयि जीवति ॥ ३८॥
राज्ञा सह विषङ्गेण राजपुत्रैरुपाविश। सेनासेनाधिपैस्साकं गत्वाऽहं साधयामि ताम् ॥ ३९॥
अन्यथा नाऽऽगमिष्यामि सत्यं प्रतिशृणोमि ते। इत्युक्त्वा प्रणिपत्यैतान् निर्ययौ नगराद्बहिः ॥
अनेकाऽक्षौहिणीसेनायुक्तः सेनाधिपैः सह।

Then Kuṭilākṣa bowed with folded hands to Viśukra and said thus: "Oh Heir apparent! Why are you talking like this when I am alive? You please relax with the king, Viṣaṅga and the sons of the king. I will set out with the army and its leaders and conquer Her. If not, I promise that I will never return." Saying thus and bowing to them he went out of the city accompanied by many akṣauhiṇī-strong army and leaders. 38 to 40

अथागत्य दुर्मदाख्यो वाहिनीपो महाबलः ॥ ४१॥
दशाऽक्षौहिणीयुक्तो उष्ट्रारोहो गदाधरः। प्राहाऽहङ्कारशैलस्थः प्रणम्यात्मचमूपतिम् ॥ ४२॥
सेनाधीश त्वमत्रैव तिष्ठ सेनासमावृतः। अबलाविजयेनैव प्रयाणं वः सुसम्मतम् ॥ ४३॥
आनेष्यामि मुहूर्तेन बद्ध्वा तामबलाधिपाम्। मुहूर्तमात्राद्यदि तां नानेष्यामि ततस्त्वया ॥ ४४॥
यतितव्यं च गन्तव्यमित्युक्त्वा निर्ययौ जवात्। वादयन् जैत्रयात्राङ्गवादित्राणि मुहुर्मुहुः ॥ ४५॥
ययौ शक्तिचमूवक्त्रं सूर्यस्योदयनं प्रति।

Then another mighty leader of the army named Durmada accompanied by ten Akṣauhiṇī army and riding a camel and holding a mace joined Kuṭilākṣa. Sitting as if on the pinnacle of arrogance, he bowed to Kuṭilākṣa and said thus: "Oh Chief of the army! Please stay here along with your army. It is improper that you should proceed to win a weak woman.Within no time I will bind and bring that leader of the women. If I do not bring Her soon, then you can proceed and try." Saying thus Durmada set out with great speed sounding again and again musical instruments heralding triumph and reached early in the morning the front line of the army of the śaktis. 41 to 45

दैत्यसेनासमारम्भकोलाहलमहारवम् ॥ ४६॥
श्रुत्वा सम्पत्करी देवी चाश्वारूढा महाबला। गत्वा श्रीमातरं नत्वा मन्त्रिणीं दण्डिनीमपि ॥
विज्ञाप्य दैत्यसन्नाहमनुज्ञातेऽतिमोदिते। ययतुः शक्तिसेनाभिरसङ्ख्याभिः समायुते ॥ ४८॥

Hearing the tumultous sound of the army of the demons preparing to fight, Sampatkarī and Aśvārūḍhā went to Devī Lalitā, Mantriṇī and Daṇḍinī and after bowing to them, informed about the readiness of the demons to fight. Pleased with the permission granted, both of them followed by countless śaktis proceeded to battle. 46 to 48

तत्र सम्पत्करी देवी समारुह्य महागजम्। रणकोलाहलाख्यानं प्रालेयाद्रिरिवोन्नतम् ॥ ४९॥
सुवर्णाभा जपारक्तवासोरत्नविभूषणा। तारुण्याम्भोधिलहरी लावण्यौघसमुद्रिका ॥ ५०॥
विकर्षन्ती मणिमयं चापमिन्द्रधनुष्प्रभम्। दैत्याम्बुधेः शोषणाय शरान् भानुकरोपमान् ॥ ५१॥
किरन्ती निर्ययौ सूर्य उदयाद्रिगतो यथा। असंख्या वारणारूढाः शक्तयश्चापि तादृशाः ॥ ५२॥
परिवार्य ययुर्बाणान् विकिरन्त्यः समन्ततः। प्रत्येकं तादृशी शक्तिर्गर्जने त्र्यङ्कुशग्रहा ॥ ५३॥
गजग्रीवासमारूढा नयंती शत्रुवाहिनीम्। कस्मिंश्चिदेका संरूढाऽनेकाश्चान्येषु संस्थिताः ॥ ५४॥
इत्यसङ्ख्याभिः सेनाभिः समेता सम्पदीश्वरी। ग्रसन्तीव दैत्यसेनां व्याप्य भूमिमुपाययौ ॥ ५५॥

There Devī Sampatkarī was riding the mammoth Raṇakōlāhala which was tall like the Himālaya mountain. With a golden hue she was dressed in a red garment and decorated with rubies. She was an ocean of beauty with waves of youthfulness. She was twanging her bow set with gems shining like a rainbow. To parch the ocean of demons, she set out, like the Sun from the eastern mountain, shooting arrows like the rays of the Sun. Innumerable śaktis similar to her moved with her on elephants shooting arrows all around, each of them wielding three goads and shouting and moving on elephants. One of them seated on an elephant was directing the army towards the enemy. Many were face to face with the enemy. With such a huge army Sampatkarī entered pervading the war field as if she would devour the army of the demons. 49 to 55

निसर्गभिन्नगण्डास्ते गजाः पर्वतसन्निभाः। दैत्यसेनां समासेदुस्ते युद्धेष्वनिवर्तिनः ॥ ५६ ॥
अथ वादित्रनिस्वानः सेनयोरुभयोरभूत्। प्रवृत्तः शस्त्रपातोऽपि प्राणचोरमहारवः ॥ ५७ ॥

The mountainous elephants, with naturally split temples, and which never move away from war approached the army of the demons. Then in both the armies were heard sounds of instruments and of the colliding weapons snatching as it were the lives. 56, 57

दैत्या रथेभतुरगखरोष्ट्रमृगरोहिणः। गृध्रकाककङ्कघूकभासकेक्याधिसंश्रयाः ॥ ५८ ॥
अन्ये मार्जालनकुलसरटिप्रेतवाहनाः। चण्डशूलखड्गचक्रभिन्दिपालधराः परे ॥ ५९ ॥
तोमरप्रासपरिघभुशुण्डीलगुडायुधाः। एवंविधैर्दैत्यगणैः समेता शक्तिवाहिनी ॥ ६० ॥
युयुधे प्रौढसंरम्भा क्रोधसंरक्तलोचना। परस्परं क्षिपन्तस्ते वाक्यैः कटुरसोदयैः ॥ ६१ ॥
हतोऽसि तिष्ठ शौर्येण पृष्ठं स्वं न प्रदर्शय। इत्यादिबहुवाक्यानि वदन्त्यः शक्तयो रणे ॥ ६२ ॥
जघ्नुर्दैत्यांस्तेपि तद्वन्निजघ्नुः शक्तिवाहिनीम्।

The demons were riding on chariots, elephants, horses, donkeys, camels, deers, eagles, crows, vultures, owls, beautiful peacocks, cats, mongooses, lizards and ghosts. The demons were wielding fierce spears, swords, discs, javelins, iron clubs, tridents, bolts, missiles and cudgels. With these demons fought the army of the śaktis with intense fervour and with eyes red with rage. Both the armies were exchanging bitter words. The śaktis were uttering many words like "You are done. Stand with valour. Do not show your back" and killing many demons. Even the demons were similarly destroying the śaktis. 58 to 62

एवं प्रवृत्ते समरे प्राणद्यूते भयङ्करे ॥ ६३ ॥
छिन्नबाह्वंघ्रिमूर्धानः पाटितार्धाऽर्धदेहिनः। एवंविधाः शक्तयोऽपि दैत्यहेतिभिराहताः ॥ ६४ ॥
पाटिताङ्गा अपि दृढं क्रोधाद्दष्टरदच्छदाः। जघ्नुः प्रत्यर्थिनां वृन्दं शस्त्रैर्दन्तैश्च मुष्टिभिः ॥ ६५ ॥
नष्टशस्त्राः परकराच्छस्त्रमाच्छिद्य वै बलात्। अन्ये भग्नैरथाङ्गैश्च हेतिभिर्युयुधुः भृशम् ॥ ६६ ॥

While the battle in which the lives were pledged was continuing the śaktis were chopping off the hands, the legs, the heads and cutting into two the bodies of the demons. Similarly the śaktis were also killed by the weapons of the demons. Even though crippled they were biting their lips with anger and hitting the enemies with weapons, teeth and fists. Those who lost their weapons were snatching them from others. Some others were fighting using the wheels of the broken chariots.

63 to 66

एवं प्रवृत्ते समरे घोरे संहृतिसन्निभे। ववुर्नद्यो लोहितौघाः सफेनिलतरङ्गिकाः ॥ ६७ ॥
शक्तिभिर्गजरोहाभिर्दैत्यसैन्यं विनाशितम्। पलायितं गाढविद्धं दशाक्षौहिणिशेषितम् ॥ ६८ ॥

While the horrible war resembling dissolution continued, there flowed a flooded river of blood with froth and waves. The army of the demons was destroyed by the śaktis riding the elephants and the remaining injured demons from the ten akṣauhiṇī were driven away. 67, 68

दृष्ट्वा दुर्मद एवं स्वां भग्नां सेनां समन्ततः। उष्ट्रारूढो गदाहस्तः कालान्तकयमोपमः ॥ ६९ ॥
दशतालसमुन्नम्रं करभं प्रिङ्गलाकृतिम्। प्राहिणोच्छक्तिसेनासु महावेगं महाबलम् ॥ ७० ॥
अथ प्रविष्टः शक्तीनां सेनासूष्ट्रोऽतिवेगवान्। सृक्विणीप्रान्तविगलन्मांसपिण्डाभजिह्वकः ॥ ७१ ॥
समुद्रमथनोदञ्चन्महाशब्दप्रतिस्वनः। फेनपिण्डानुद्गिरंश्च मूत्रयन् पृष्ठतो बहु ॥ ७२ ॥
उरसा पादविक्षेपैस्तुण्डाघातैः करिव्रजम्। नाशयन् दशनैश्चैव व्यचरच्छक्तिसैन्यके ॥ ७३ ॥

Durmada holding a mace and seated on a camel, seeing his entire army destroyed, sent a strong speeding golden hued camel, as tall as ten palmyra trees looking like the god of death into the army of the śaktis. This camel entered the army of the śaktis with great speed. Its tongue was dangling out of its jaws like a mass of flesh. It was making a big sound like the churning of an ocean. It was spitting frothy saliva and urinating frequently. Moving around among the śaktis it was destroying by its chest, feet, face and teeth the herd of elephants.

69 to 73

दुर्मदोऽपि गदाघातैरिभान् शक्तींश्च नाशयन्। शक्तिसेनान्तक इव कदनं प्रकरोद्रुषा ॥ ७४॥

The enraged Durmada also like Yama destroyed the śaktis and the elephants by striking them with his mace. 74

तद्दृष्ट्वा शक्तिसेनाया नाशनं सम्पदीश्वरी। रणकोलाहलं तस्य नाशाय समचोदयत् ॥ ७५॥

Seeing the defeat of the śaktis, Sampatkarī sent her elephant Raṇakolāhala to kill the camel. 75

अथेभराज आसाद्य करभं दैत्यवाहनम्। अयुध्यत विषाणाग्रकुम्भाऽऽघातैर्मुहुर्मुहुः ॥ ७६॥
सोऽपि दन्तैर्मूर्धघातैः पदक्षेपैरयुध्यत। एवं युद्धं समभवत्तुमुलं करभेभयोः ॥ ७७॥
अथेभराजः करभं प्रसह्यापातयद्भुवि। निपात्य पादेनाक्रम्याकरोत्तं करभं व्यसुम् ॥ ७८॥

Then the great elephant approaching the camel, the carrier of the demon, repeatedly struck it with its temples and the tip of its tusk. The camel also fought back with its teeth, head and hoofs. Thus a tumultous fight went on between the camel and the elephant. Then the elephant caught hold of the camel and pushed it to the ground and killed it by trampling on it. 76 to 78

मरिष्यन्तं विदित्वोष्ट्रं गदाहस्तः खमाप्लुतः। संभ्राम्य पातयन्मूर्ध्नि गदां वारणकुम्भयोः ॥ ७९॥
गदयाऽभिहतो हस्ती भिन्नमूर्धा भ्रमन्नुरः। जानुभ्यां विकलो भूमिं प्राप्तः शोणितमुद्गिरन्॥ ८०॥

Seeing his camel dead, Durmada flew into the sky holding his mace and by revolving it struck the temple of the elephant. Hit by the mace the elephant revolved and with broken knees and bleeding, dropped on the ground. 79, 80

तावत्सम्पदधीश्यापि शरेणोरसि ताडितः। जहौ प्राणान् दुर्मदोऽपि द्विधोरसि विपाटितः ॥८१॥
हतं सेनाधिपं दृष्ट्वा विद्रुता दैत्यसैनिकाः। अदृष्ट्वा पृष्ठतो यान्तीः शक्तीर्जीवितहेतवे ॥८२॥

Meanwhile hit by the arrow of Sampatkarī, Durmada died with his chest split into two. Seeing their leader dead, the demons ran away to save themselves even without looking back at the śaktis who were chasing them. 81, 82

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे षट्षष्टितमोऽध्यायः॥

End of the sixty-sixth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

सप्तषष्टितमोऽध्यायः

Chapter 67

दुर्मदं निहतं श्रुत्वा कुरण्डो दुर्मदाग्रजः। क्रुद्ध आज्ञां समादाय कुटिलाक्षान् महाबलः ॥ १॥
विंशत्यक्षौहिणीयुक्तो योद्धुमभ्याययौ जवात्।

Hearing about the death of Durmada, his mighty elder brother Kuraṇḍa taking the orders from Kuṭilākṣa, quickly set out to fight along with a twenty-akṣauhiṇī army. 1

विलोक्य पुनरायान्तीं दैत्यसेनां नभोनिभाम् ॥ २॥
अश्वारूढाऽश्वसेनाभिरपाराभिरभिव्रजत्। तुरङ्गा विविधास्तुङ्गाः तरङ्गा इव रेजिरे ॥ ३॥
पृथग्वर्णा सङ्गशः सा सेनाऽत्यन्तं व्यराजत। फेनपिण्डनिभानश्वानारूढाः कनकप्रभाः ॥ ४॥
नीलांशुकाः खड्गखेटधरास्तारुण्यगर्विताः। अपराः कालजीमूतनिभवाजिसमाश्रयाः ॥ ५॥
चन्द्रकान्तिसमाऽऽभासः शोणाभरणवाससः। धनुर्बाणधरा नीलरत्नकोटीरशोभिताः ॥ ६॥
अन्या गारुत्मतनिभानश्वानारुह्य वेगिनः। कुरुविन्दसमानाङ्ग्यः पाटलांशुकभूषणाः ॥ ७॥
क्वचित्समानाङ्गभूषांशुकाश्वाः शक्तयो ययौ। एवं विचित्राभ्रयुतसन्ध्याऽऽकाशनिभा चमूः॥ ८
अतिवेलाम्बुधिनिभा ग्रसद्दैत्यचमूं द्रुतम्।

Seeing the vast sky-like army of the demons approaching again, Aśvārūḍhā with her huge army of horses set out to fight. Many kinds of tall horses were looking like waves. With horses of the same colour grouped together the army was shining. Golden-hued śaktis were mounted on frothy white horses and dressed in blue garments. They were proud of their youthfulness and wielding swords and shields. Some with moon-like hue were riding horses black like clouds of dissolution and dressed in red garments and ornaments. They were shining with sapphire-decked crowns and wielding bows and arrows. Some others red complexioned moving speedily on green coloured horses were dressed and decorated with pink garments and jewels. A few others were wearing the same coloured garments and ornaments as the horses. Thus the army of the śaktis proceeded, looking like the variegated twilight horizon and a sea overflowing its shore and quickly captured the army of the demons. 2 to 8

भेरीकाहलगोशृङ्गपटहानकनिस्वनः ॥ ९॥
तुरङ्गखुरकुद्दालतालनिस्वनमिश्रितः। हुङ्काराह्वानविक्षेपास्फोटसंरावमांसलः ॥ १०॥
द्यावापृथिव्यन्तरालमापूर्याऽधिव्यरोचत।

The sound generated by kettle-drums, trumpets, cow-horns, war-drums, hoofs of the horses, and cymbals mixed with the loud shouts like 'Hum' and patting filled the interspace between the earth and the sky. 9, 10

अथ प्रवृत्तः समरः करालोऽसुविकर्षणः ॥ ११॥
खड्गपातमहाशब्दबधिरीकृतदिङ्मुखः। तुरङ्गखुरविक्षेपविधूतरजसां गणः ॥ १२॥
सांवर्तकमहामेघसङ्ग्वत्खं समाक्रमत्। क्षणं कुहूनिशीथाऽऽभं जातं हीनावलोकनम् ॥ १३॥

Then started a frightening war demanding lives. The directions were deafened by the sounds from the sword fight. The dust rising from the pounding of the hoofs of the horses surrounded the sky like the clouds of destruction and for a moment it was looking miserable like the new-moon night. 11 to 13

ततो हेतिप्रपतनोच्चलच्छोणितवृष्टिभिः। रजोऽन्धकारः संशान्तः पुनरासीन्महारणः ॥ १४॥
परस्परं प्राणहरः शक्तिसैन्यस्य चाऽसुरैः। बलीयसीभिर्दैत्यानां शक्तिभिस्तेज आहृतम् ॥ १५॥
भग्नाऽभवद्दैत्यसेना शक्तिभिर्गाढमर्दिता। छिन्नपादकरश्रोत्रकुक्षिपृष्ठा महासुराः ॥ १६॥
प्रास्यशस्त्राणि परितो विधुन्वन्तः करान्मुहुः। वदन्तो हा हतास्मेति त्यक्त्वा युद्धं विदुद्रुवुः ॥

The darkness from the dust subsided by the shower of blood arising out of hitting with weapons and the war continued. The śaktis and the demons were killing one another. The strong śaktis stole the show by rendering the demons powerless. Battered by the śaktis, the army of the demons was getting destroyed. The great demons having lost their legs, hands, ears, stomachs and backs threw the weapons all around and ran away from the war shouting—'Alas! We are dead'! 14 to 17

निशम्य सेनां स्वां भग्नां कुरण्डः क्रोधमूर्च्छितः।
अश्वारूढो महच्चापं विकर्षन् सायकान् क्षिपन् ॥ १८॥
शक्तिसेनां समाविश्य नाशयत्तां सहस्रशः। शरवर्षैः कुरण्डाऽब्दनिर्मुक्तैः शक्तिवाहिनी ॥
भग्ना सेतुरिवोन्नम्रा महाजलसमागमात्। भग्नायां शक्तिसेनायामश्वारूढां समासदत् ॥ २०॥

Seeing his army destroyed, the enraged Kuraṇḍa riding his horse

and twanging his bow discharged arrows on the śaktis and destroyed them in thousands. The army of the śaktis looked like a broken bridge by the flood of arrows shot by Kuraṇḍa. Then Kuraṇḍa faced Aśvārūdhā. 18 to 20

अपराजितनामानं वाजिनं समधिष्ठिताम्। तप्तहेमनिभामच्छदुकूलाऽऽभरणोज्ज्वलाम् ॥ २१॥
पाशाङ्कुशधनुर्बाणधरां दृष्ट्वाऽब्रवीद्वचः।

Mounted on the horse named Aparājitā she was golden hued and dressed in white garments and wearing white ornaments and wielding the noose, the goad, the bow and the arrow. Seeing her Kuraṇḍa spoke thus: 21

दुष्टेव लिप्तासि चिरं मोचयाम्यवलेपकम् ॥ २२॥
यन्मे त्वया हतो भ्राता तत्फलं प्राप्स्यसि द्रुतम्। त्वां निहत्य रणे पश्चान्मुक्तः स्यां भ्रातृदोषतः॥
मयि प्रदर्शयाऽऽदौ ते वीर्यं यच्चिरसम्भृतम्।

"For a long time you are arrogant like a wicked woman. I will relieve you of the arrogance. You will soon face the consequences of killing my brother. By killing you first I will become free from the sin of sacrificing my brother. Show your reputed valour before me." 22, 23

एवं प्रोक्ता रोषिताऽश्वारूढा तीक्ष्णैः शरैस्त्रिभिः ॥ २४॥
विव्याध तत्र चैकेन वाहस्य शिर आच्छिनत्। द्वितीयेन च कोटीरं पातयामास भूतले ॥ २५॥
तृतीयेन तस्य वक्षो दारयामास वेगतः। हताश्वो भ्रष्टमुकुटो विहतो बलवद्धृदि ॥ २६॥
मूर्च्छितः कृत्तमूलस्य पपातेव महासुरः।

Thus spoken by Kuraṇḍa, the angry Aśvārūḍhā struck him with three sharp arrows. With one arrow she severed the head of his horse. With the second arrow she pushed his crown to the ground. With the third arrow she struck him fast in his chest. The great demon Kuraṇḍa having lost his horse and the crown and strongly hit in his chest fell unconscious like a tree with its root cut off. 24 to 26

क्षणेन मूर्च्छानिर्मुक्तः प्राह तां रणमूर्धनि ॥ २७॥
रणश्लाघ्या हि साधुत्वं सम्मतासि रणे मम।

Quickly gaining consciousness in the battlefield he said to her thus: "You are worthy of appreciation in war. I commend your fight with me." 27

श्रुत्वेत्याह पुनर्देवी धिक्त्वं जीवसि दैत्यक ॥ २८ ॥
यत्मान्मया भाषितुं त्वं जीवशेषीकृतो ह्यसि। पश्येमं तं जीवहरं शरं शत्रुमदापहम् ॥ २९ ॥

Hearing this Aśvārūḍhā said again thus: "Oh Demon! Fie upon you who are still alive. Intentionally you are left with life just to talk to me. Look at this arrow which takes away the life and pride of the enemy." 28, 29

श्रुत्वा देवीवचो दैत्यः क्रोधाग्निज्वलिताकृतिः। देव्याश्चापं प्रचिच्छेद शरेणानतपर्वणा ॥ ३० ॥
चिच्छेद साऽपि खड्गेन धनुर्दैत्यकरस्थितम्।
अथ दैत्योऽपि खड्गेन तस्याः खड्गं द्विधाऽकरोत् ॥ ३१ ॥
पुनर्जघान तुरगं खड्गेनैवाऽतिवेगतः। खड्गप्रहारनिर्भिन्नमस्तकोऽश्वो ह्यपाक्रमत् ॥ ३२ ॥

Hearing Aśvārūḍhā, the demon burning with anger broke her bow with a curve-tipped arrow. She in turn broke his bow with a sword. The demon broke her sword into two by his sword and again hit severely her horse by which it receded. 30 to 32

तावद्देव्यपि संक्रुद्धा बद्ध्वा पाशेन वै दृढम्। आकृष्य प्राहरन्मूर्ध्नि सृणिना दीप्ततेजसा ॥ ३३
तेनाङ्कुशेन निर्भिन्नमूर्धा दैत्यो ममार ह।

Meanwhile the angry Aśvārūḍhā bound him with the rope and pulled him and hit him on his head with the lustrous goad by which the demon died with split head. 33

एवं कुरण्डं निहतं श्रुत्वा सेनाधिपो रुषा ॥ ३४ ॥
पार्श्वस्थान् प्रेक्ष्य सेनेशान् करङ्कप्रमुखांस्तदा। कुटिलाक्षः प्राह सेनाधीशोऽरुणितलोचनः ॥ ३५ ॥
हे हे करङ्कप्रमुखाः पञ्च यूयं स्वसेनया। युता गत्वा द्रुतं बद्ध्वा हत्वा तां वा रणे द्रुतम् ॥ ३६ ॥
समानयध्वं वः शक्तिरस्ति मायामयी ननु। सर्पिण्याख्या तया सर्वे नन्वजेयाः सुरासुरैः ॥ ३७ ॥

Hearing about the death of Kuraṇḍa, Kuṭilākṣa the chief of the army seeing near the leaders Karaṅka and others said with red eyes thus: "Oh Karaṅka and others! Five of you go with your army and quickly bring that woman either bound or dead. All of you are having the magical power of Sarpiṇī by which you are indeed unconquerable by gods and demons." 34 to 37

इत्याज्ञप्ताः करङ्काद्या नत्वा सेनाधिपेश्वरम्। विंशत्यक्षौहिणीयुताः प्रत्येकं योद्धुमाययुः ॥ ३८॥
करङ्को गर्दभरथे गजे काकमुखस्तथा। वज्रलोमा गृध्ररथे करभे वज्रदन्तकः ॥ ३९॥
वज्रवक्त्रः खरवरे संरूढा भीमदर्शनाः।

Thus ordered Karaṅka and others bowed to their army chief and proceeded to fight, each followed by twenty-akṣauhiṇī army. These demons were looking fearsome— Karaṅka in the chariot of donkey, Kākamukha on the elephant, Vajraloma in the chariot of eagle, Vajradanta on the camel and Vajravaktra on the donkey. 38, 39

युद्धसंरम्भदैत्यानां निशम्यातिमहाध्वनिम् ॥ ४०॥
अश्वारूढा च सम्पत्तिदेवी सेनामयूयुजत्। अथ सम्मुखमासाद्य सेने ते शक्तिदैत्ययोः ॥ ४१॥
विचित्रवादित्ररवे हेतिसञ्चलनोज्ज्वले। चक्राते शरवर्षाणि दूरान्मेघतती इव ॥ ४२॥

Hearing the loud sound of the demons ready to fight, Aśvārūḍhā and Sampatkarī gathered their armies. Then both the armies faced each other and amidst the sound from various instruments and shining weapons they showered arrows as if from distant clouds. 40 to 42

अथ सेनाद्वयं श्लिष्टं विनिघ्नदितरेतरम्। क्रोधदष्टरदच्छदं भ्रुकुटीकुटिलाननम् ॥ ४३॥
पाटितं सितखड्गेन प्रोतं भल्लेषु प्रांशुषु। छिद्रितं शरजालेन परिघोत्पातपेषितम् ॥ ४४॥
शस्त्रैरुच्चावचैरेवं परस्परमनाशयत्। गजवाजिमहासेना शक्तीनामतिरोषिता ॥ ४५॥
मुहूर्तेनैव निःशेषां चक्रे दैत्येन्द्रवाहिनीम्।

Then both armies mingling with each other hit one another. Frowning and biting their lips with anger they were cutting with the swords, piercing with long spears, splitting with bunch of arrows, crushing with bolts and destroying one another using massive weapons. The extremely enraged elephant and horse battalion of the śaktis destroyed very soon the army of the demons. 43 to 45

दृष्ट्वा सेनां हतप्रायां करङ्काद्या महासुराः ॥ ४६॥
प्रविश्य शक्तिसेनां तां नाशयामासुरोजसा। काल्यमानां दैत्यवरैः सेनां दृष्ट्वा पराहताम् ॥
अश्वारूढा तथा सम्पत्करी दैत्यानयुध्यत। ताभ्यां भग्ना युधि तदा करङ्काद्या महासुराः॥ ४८॥
निर्मुस्तां महामायां सर्पिणीं सर्पभूषणाम्। भीमरूपां चण्डरवां विविधं सर्पमण्डलम् ॥ ४९॥
सृजमानां शक्तिसेनानाशाय समरावनौ। अथ सा मुखनेत्रादिसम्भूतैः सर्पमण्डलैः ॥ ५०॥

नाशयामास शक्तीनां सेनामर्धमुहूर्ततः।

The mighty Karaṅka and others seeing their army looking dead, entered the army of the śaktis and with great energy destroyed them. Seeing their army getting utterly defeated by the demons, Aśvārūḍhā and Sampatkarī fought with the demons. Karaṅka and other mighty demons watching their army being conquered by them, released the great magical power Sarpiṇī who was fearsome wearing serpents and making loud sounds and creating varieties of serpents to kill the śaktis in the war field. By the bunch of serpents produced from her face, eyes and so on she destroyed very quickly the śaktis. 46 to 50

तद्वैशसमतीवोग्रं दृष्ट्वा काश्चन शक्तयः ॥ ५१॥
पलायिताः समाख्यातुं दण्डराज्ञ्यै द्रुतं ययुः। प्राप्य तां कोलवदनां श्रीमातृसविधे स्थिताम् ॥
प्रणम्य मन्त्रिणीं चाऽपि प्रोचुर्दैत्याश्च हा भयम्। दण्डनाथे वयं याताः सम्पद्देव्या सहाऽसुरैः ॥
तत्र युद्धं समभवद्घोरं प्राणहरं परम्। दुर्मदो निहतो युद्धे सम्पदीश्या कुरण्डकः ॥ ५४॥
नीतोऽश्वारूढया कीर्तिशेषं सेनाऽपि भूयसा। नाशिताऽस्माभिरत्युग्रा एवं दैत्या विनिर्जिताः ॥

Seeing the terrible destruction some śaktis ran quickly to report the situation to Daṇḍanāthā. Reaching her who was by the side of Devī Lalitā, they bowed also to mantriṇi and said thus: "Alas! The demons are fearsome. Oh Daṇḍanāthā! We went along with Sampatkarī to fight with the demons. A great war demanding lives was fought. Durmada was killed by Sampatkarī. Kuraṇḍaka was done away by Aśvārūdhā but for his fame. We destroyed the horrid army of the demons." Thus the demons were vanquished. 51 to 55

करङ्काद्यैः पञ्चसेनानायकैर्हतपत्तिभिः। प्रवर्तिता महामाया सर्पिण्याख्या हि साम्प्रतम् ॥ ५६॥
नेत्राद्यक्षैः सृजन्ती साऽसङ्ख्यान् सर्पगणान् मुहुः।
तैः सर्पैः निहता दष्टा बद्धा भस्मीकृता परा ॥ ५७॥
शक्तिसेना मृतप्राया सञ्जाता ननु सर्वशः। देव्यौ ते शरवर्षेण सर्पान् घ्नन्त्यौ मुहुर्मुहुः ॥ ५८॥
न सर्पवशतां याते चान्याः सर्वा विहिंसिताः।

"A great magical power named Sarpiṇī was released by Karaṅka and others, the five leaders of the army, who had lost their army. Sarpiṇī was creating from her eyes and other sensory organs, bunches of serpents.

Bitten, bound and attacked by the serpents the śaktis were severely burnt and reduced to a state of death. The two goddesses were repeatedly killing the serpents by showering arrows. Those śaktis who were trying to escape were severely tortured." 56 to 58

इति तासां वचः श्रुत्वा क्रुद्धा कोलमुखी तदा ॥ ५९ ॥
हन्तुं दैत्यान् सुभीमेन मुसलेन विनिर्ययौ। निवार्य तां मन्त्रनाथा ज्ञात्वाऽमोघां च सर्पिणीम् ॥
तद्वृत्तं तरसा गत्वा स्वयं देव्यै व्यजिज्ञपत्। अथ ध्यात्वा क्षणेनाम्बा जृम्भमाणा मुखाम्बुजम् ॥
विकाशयत्तद्वक्त्रात्तु निर्जगामातिवेगतः। कनकाभा महाशक्तिर्देवीतालुसमुद्भवा ॥ ६२ ॥
सुपर्णसंस्था नकुली वाग्देवी रत्नभूषणा।

Hearing their words, the angry Daṇḍanāthā started to go and kill the demons by her fierce pounding rod. Knowing that the Sarpiṇī was invincible, Mantriṇī stopped Daṇḍanāthā and quickly apprised the matter to Devī Lalitā. Then the Great Mother meditated and yawned. From the jaws of Her opened lotus-like mouth came out with great speed a golden hued great śakti who was in the form of a Mongoose, the goddess of speech decorated with diamond jewels and seated on Garuḍa. 59 to 62

तां प्रणम्य स्थितामग्रे प्राह श्रीललितेश्वरी ॥ ६३ ॥
गच्छ वत्से सर्पिणीं तां नाशयाशु स्वतेजसा।

Śrī Lalitāparameśvarī said to her who was standing after bowing in front of Her thus: "My Child! Go and quickly destroy that Sarpiṇī by your power." 63

इत्युक्ता सा क्षणेनैव सम्प्राप्ताऽऽहवमण्डलम् ॥ ६४ ॥
सुपर्णपक्षवातेन सर्वे सर्पाः पलायिताः। सर्पबन्धविनिर्मुक्ताः शक्तयः प्रोत्थितास्ततः ॥ ६५ ॥

Addressed thus, she immediately reached the battle field. All the serpents were driven away by the wind from the wings of Garuḍa. The śaktis released from the serpent bonds stood up. 64, 65

भूयः ससर्ज सर्पान् सा नाशितुं शक्तिमण्डलम्। तद्दृष्ट्वा सर्पनिवहव्याप्तं शक्तिगणं मुहुः ॥
ससर्ज नकुलान् स्वीयरोमभ्योऽतिबलान् क्षणात्।

Sarpiṇī again created serpents to destroy the śaktis. Seeing the śaktis again surrounded by serpents, Nakulī created soon from her hair very powerful Mongooses. 66

नकुलास्ते महावेगाश्चित्रवर्णाः सुरोषिताः ॥ ६७ ॥
स्तब्धरोमवालधयो वज्रदन्ता दृढाङ्गकाः।

These Mongooses of various colours possessed great speed. With erect hairs and tails they were well built and had strong teeth. 67

ते सृष्टा नकुला शीघ्रं तान् सर्पान् सर्वतः स्थितान् ॥ ६८ ॥
ददंशुर्वज्ररदनैः खण्डं चक्रुर्द्विधा त्रिधा। नकुलैस्तादृशैः सर्पाः खण्डिता भक्षिता अपि ॥ ६९ ॥
निःशेषिताः शक्तिसेना नाशकामा यथोत्थिताः।

These Mongooses quickly bit with their teeth the serpents and cut them into two or three pieces. Bitten, cut and eaten by the Mongooses, the serpents desiring to kill the śaktis were rendered residueless even as they were being created. 68, 69

अथ ते नकुलाः सर्पान् विनाश्याऽपरिशेषतः ॥ ७० ॥
ददंशुः सर्पभूषाढ्यां सर्पिणीमपि सर्वतः। सर्पिण्यां तु प्रनष्टायां करङ्काद्या महासुराः ॥ ७१ ॥
ययुर्धुर्नकुला देव्या शस्त्राऽस्त्रैरनेकशः। ततस्तेषां च शस्त्राणि वाहनान्यपि सर्वतः ॥ ७२ ॥
प्रणाश्य युगपत्तेषां खड्गेन शिर आच्छिनत्। खड्गाच्छिन्नोत्तमाङ्गास्ते निपेतुर्विगतासवः ॥ ७३ ॥
तावत्सेनापि संशिष्टा भीता दिक्षु प्रविद्रुता।

After killing all the serpents the Mongooses bit Sarpiṇī all over. When Sarpiṇī was killed, Karaṅka and others fought Nakulādevī with many weapons and missiles. Then Nakulā destroying all their weapons and vehicles cut off their heads by one stroke of her sword. With their heads chopped they fell dead. The remaining demons in fear ran helter-skelter. 70 to 73

जयशब्दैर्वर्ध्यमानान्नकुलीनकुलान् हि तान् ॥ ७४ ॥
स्वाङ्गे संहृत्य वाराहीं मन्त्रिणीं ललितेश्वरीम्। प्रणम्य जयवृत्तान्तमाचख्यौ विधृताञ्जलिः ॥ ७५ ॥

Then Nakulādevī absorbed in her body the Mongooses that were lauding the victory and after bowing to Daṇḍinī, Mantriṇī and Lalitā-parameśvarī reported with folded hands about her victory to them. 74, 75

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे सप्तषष्टितमोऽध्यायः ॥

End of the sixty-seventh chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

अष्टषष्टितमोऽध्यायः

Chapter 68

अथ दैत्यैर्विदित्वा तान् करङ्कप्रमुखान् हतान्। कुटिलाक्षो विनिश्वस्य चिन्तामाप महत्तरम् ॥ १॥
नूनमेषा महाशक्तिरविजेयेव भाति मे। दुर्मदश्च कुरण्डश्च बलिनौ निहतौ रणे ॥ २॥
अस्तु तन्न विचिन्त्यं स्याज्जयस्याऽनियतस्थितेः। एते करङ्कप्रमुखाः सर्पिण्याऽमोघया युताः ॥
अजेया देवदैत्यानां कथं युद्धे निपातिताः। या श्रूयते शक्तिगणनायिका ललिताऽभिधा ॥ ४॥
सा स्थितैव परीवारशक्तिभिर्निहतं बलम्। अहो किं न भवेल्लोके विपरीते विधौ ननु ॥ ५॥
आश्चर्यमेतन्निहता करङ्काद्याश्च योषिता। बलं क्षीणं चतुर्थांशं सैन्येशा बलिनो हताः ॥ ६॥
न हता शक्तिसेनायां मुख्यैकाऽपि कथं भवेत्। प्रतिज्ञाय शक्तिजयं राज्ञेऽहं कथमद्य वै ॥ ७॥
अशक्यमिति वक्ष्यामि पुनः कापुरुषो यथा। एवं चिन्तासमाक्रान्ते कुटिलाक्षे चमूपतौ ॥ ८॥
आजगाम विषङ्गोऽपि विशुक्रेण प्रयोजितः।

Then knowing from the demons about the death of Karaṅka and other leaders, Kuṭilākṣa sighed and worried immensely thus—"It looks to me that the great śakti is really invincible. The mighty Durmada and Kuraṇḍa are dead in the war. Let it be so, I should not worry about it because victory cannot be one sided. But how was it that Karaṅka and others who were indomitable and who were supported by the unfailing Sarpiṇī were done away in the war? The leader of the śaktis known as Lalitā sitting in Her place has by Her assistants destroyed our strength. Alas! What will not happen if the fate is unfavourable? It is astonishing that Karaṅka and others were killed by a woman. Our army has been reduced to one fourth. Our strong leaders are dead. But how is it that not even one leader of the śaktis is dead? Having promised the king that I will defeat the śakti, how can I, like a coward inform him about my inability?" While Kuṭilākṣa, the chief of the army, was thus brooding Viṣaṅga incited by Viśukra reached there. 1 to 8

दृष्ट्वा विषङ्गं सेनेशः कुटिलाक्षः समुत्थितः ॥ ९॥
आसनाद्यैः पूजयित्वा निषसादासनके स्वके। अथ दृष्ट्वा विषण्णास्यं विषङ्गः सैन्यनायकम् ॥
अब्रवीत्तं भण्डदैत्यप्रार्थितं या समीहति। तया भक्तेष्टदायिन्या मोहितो दैत्यपुङ्गवः ॥ ११॥

Seeing Viṣaṅga, Kuṭilākṣa the chief of the army stood up and after serving him with a seat and so on, took his own seat. Seeing the sad

Kuṭilākṣa, Viṣaṅga told him about the intention of the Devī to fulfil the request of Bhaṇḍāsura and that Bhaṇḍāsura is deluded by Her generosity. 9 to 11

कुटिलाक्ष विषीदन्तमिव पश्यामि ते मुखम्। तद्वदाशु किं निमित्तं समं सर्वं करोम्यहम्॥ १२॥

"Oh Kuṭilākṣa! Your face appears worried. Tell me soon the reason for this. I will resolve everything" 12

श्रुत्वा प्रोचे सोऽपि सर्वं दैत्यनाशं महत्तरम्। अविनाशं च शक्तीनां महाभयमुपस्थितम्॥ १३॥

Hearing Viṣaṅga, Kuṭilākṣa narrated the huge destruction of the demons and the safe condition of the śaktis and the impending danger. 13

श्रुत्वा जहास दैतेयं आ मोह इति संवदन्। मोहितो मायया देव्या बभाषे बुद्धिमानिव ॥ १४॥
शृणु सेनापते सर्वं विदित्वैवाऽहमागतः। विना युक्त्या न जीयेत महाबलवता परः ॥ १५॥
जयो युक्तौ सर्वथैव स्थितः सा बुद्धिसंश्रया। मया शक्तिजयोपायो निश्चितः सूक्ष्मबुद्धिना ॥
जहि शोकान्धकारं त्वं मद्युक्तेरविसंश्रयः। अहं मन्ये हताः शक्तिगणा इत्येव युक्तितः ॥

Hearing Kuṭilākśa, Viṣaṅga laughed saying "This is all delusion" and himself deluded by the illusion of the Devī, spoke as if he was wise, thus: "Oh Chief of the army! Listen. I have come here knowing the matter. We cannot defeat a strong side without skilled planning. Victory is dependent on skill which in turn depends on intelligence. With my sharp intelligence I have decided about a plan to defeat the śakti. Abandon the darkness of your sorrow by depending on the Sun of my words. I believe that the śaktis will die with my plan. 14 to 17

शृणु ते तत्प्रवक्ष्यामि यन्मया निश्चितं जये। कूटेनैव विजेया सा तत्क्रमं निश्चितं ब्रुवे ॥ १८॥
अद्यैव चरमे भागे दिनस्य दैत्यसेनया। महत्या दंशिताः सर्वे विशुक्रेणाऽपि संवृताः ॥ १९॥
युद्धाय पुरतो यान्तु राजपुत्रैश्च संयुताः। गन्तव्यमेव युद्धाय यथा शक्तिगणा अपि ॥ २०॥
निःशेषेणैव युध्यन्ति ललितैकाकिका भवेत्। तावद्रात्रावन्धकारैर्दैत्यैर्बहुभिरावृतः ॥ २१॥
निर्गम्य पार्श्वभागेन पृष्ठदेशं समाश्रयन्। तस्या रथं समारुह्य तत्रत्या अपि काश्चन ॥ २२॥
शक्तीर्हत्वा ग्रहीष्यामि जीवग्राहं बलादहम्। ललितामबलां दुष्टां शक्तिसङ्घशिफात्मिकाम् ॥
न जीवग्रहणं याति चेद्धन्मि गदया भृशम्। तस्यां हतायां बद्धायामपि वा शक्तिवाहिनीम् ॥
नष्टप्रायमवेहि त्वं भवद्भिर्नाश्यतेऽपि च। या तु सा ललिता राज्ञी सुकुमारकराङ्घ्रिका ॥ २५

न समर्था मया योद्धुं विदितं मे चिरादिदम्। एवं मया व्यवसितं बुद्ध्याऽत्यन्तप्रगल्भया ॥ २६
सखे कच्चित्तव मतं दोषभेदविवर्जितम्।

"Listen. I will tell you about my plan of winning. She can be won only through fraudulence. I will tell you what I have decided. Let our well-armoured huge army along with Viśukra and the sons of the king proceed in advance to fight at the end of today itself. All the śaktis will come to fight with us and Lalitā will be alone. Then during the night, accompanied by many demons, I will get on to the back of Her chariot from a side and destroy a few of Her bodyguards and forcibly capture alive the weak and wicked Lalitā who is the mother of the group of śaktis. If She cannot be caught alive, I will hit Her hard with the mace and kill Her. Whether She is captured or killed, it amounts to the destruction of Her army which can be annihilated by you. I have known with my sharp brain for a long time that the tender-limbed Empress Lalitā will be unable to fight with me. Oh Friend! I hope you have no contrary thoughts about my plan." 18 to 26

श्रुत्वा विषङ्गवचनं कुटिलाक्षश्चमूपतिः ॥ २७ ॥
त्रिपुरामायया मूढो जितां तामभिमन्यत। प्रहृष्ट उत्थाय च तं द्रुतं स परिषस्वजे ॥ २८ ॥
साधु दैत्यकुलश्लाघ्य वेद्मि त्वां बुद्धिमत्तमम्। काले जयवहा बुद्धिर्दुर्लभा सर्वथा ननु ॥ २९ ॥
नैवंविधा ह्यौशनसी बुद्धिराङ्गिरसी तथा। चिरं जीव राजकार्यसाधकस्त्वं मतो मम ॥ ३० ॥
तत्प्रयाह्यचिरं राज्ञे निवेद्यादाय मन्त्रिणः। राजपुत्रान् विशुक्रं चाऽऽयाहि युद्धाय सर्वथा ॥ ३१ ॥
लम्बत्येष दिवानाथो प्रयातुं सलिलार्णवम्। वयं यदा शक्तिसेनां नियुध्यामस्तदा द्रुतम् ॥ ३२ ॥
साधयिष्यसि तत्कार्यं बुद्ध्या वीर्येण संवृतः।

Hearing the words of Viṣaṅga, Kuṭilākṣa the chief of the army deluded by the illusion of Devī Tripurasundarī foolishly believed in the defeat of the Devī. With ecstasy he stood up and quickly embraced Viṣaṅga and said thus: "Oh Laudable among the clan of demons! Well done. I know you are most intelligent. It is really rare to find a person who brings victory by his intelligence. Even Śukrācārya and Bṛhaspati are not as intelligent as you are. You are going to achieve the task of the king. May you live long. Quickly go and inform the king and return along with the ministers, the sons of the king and Viśukra, to fight. The Sun is already in the process of setting in the western sea. While

we will be fighting with the army of the śaktis you will by your strength and intelligence achieve your plan." 27 to 32

इत्युक्ते कुटिलाक्षेऽथ विषङ्गो नगरं ययौ ॥ ३३॥
तत्र राज्ञे विशुक्राय चाऽपि संवेद्य सर्वशः। मायाविमूढैर्दैत्येशैः सम्मतः संययौ द्रुतम् ॥ ३४॥
राजपुत्रैर्विशुक्रेण मन्त्रिभिश्चाऽभिसंवृतः। कुटिलाक्षेण सङ्गम्य सर्वसेनासमावृतः ॥ ३५॥
योद्धुमभ्याययौ तत्र यत्र शक्तिमहाचमूः।

After Kuṭilākṣa uttered these words, Viṣaṅga entered the city and apprised about his plan to the king and Viśukra as well and having the consent of those leaders who were under the spell of illusion, returned soon to the war field where the huge army of the śaktis had gathered. He was joined by the sons of the king, Viśukra, the ministers and Kuṭilākṣa. 33 to 35

विदित्वा दैत्यराजस्य सन्नाहमतिसंवृतम् ॥ ३६॥
सर्वसैन्यदैत्यवरसङ्गमं चारवक्त्रतः। मन्त्रिणी ललितादेवीं नत्वा वृत्तं व्यजिज्ञपत् ॥ ३७॥

Knowing from a messenger about the secret preparations of the demons and the congregation of their entire army, Mantriṇī informed the developments to Devī Lalitā. 36, 37

आज्ञप्ता ललितादेव्या मन्त्रिणी प्राह दण्डिनीम्। वत्से भण्डाऽसुरस्यायं संरम्भो दृश्यते महान्॥
एकं दैत्येश्वरं मुक्त्वा सर्वे युद्धाय सङ्गताः। अस्माभिरपि गन्तव्यं निश्शेषेण द्रुतं तु तत् ॥ ३९
कुरु सैन्यस्य सन्नाहं शक्तीनां प्रविशेषतः।

Ordered by Devī Lalitā, Mantriṇī said thus to Daṇḍinī—"Oh Child! The preparation by Bhaṇḍāsura appears to be huge. Except the leader of the demons, all have joined to fight. We should also go there with our entire army. Prepare the army of the śaktis in an extraordinary way." 38, 39

इत्याज्ञप्ता कोलमुखी सर्वशक्तिचमूवृता ॥ ४०॥
मन्त्रिण्या च समायुक्ता देवीं नत्वा ययौ मृधे। निर्गता शक्तिसेना सा गजवाजिरथाऽऽकुला॥
समुद्र इव लोकानां प्लावकः प्रतिसञ्चरे। युद्धवादित्रनिनदैर्गजवाजिरथस्वनैः ॥ ४२॥
मिश्रितः सिंहनादो वै शक्तीनामभिवर्धत।

Instructed thus, Daṇḍanāthā (Kolamukhī) bowed to Devī Lalitā and

set out for war along with Mantriṇī and the entire army of śaktis. Replete with elephants, horses and chariots, the army of the śaktis as it proceeded looked like an ocean that submerges the worlds during destruction. The sound from the musical instruments, elephants, horses and chariots mixed with the roaring of the lions was verily increasing. 40 to 42

तं भीमं लोकदलनं श्रुत्वा दैत्या महास्वनम् ॥ ४३॥
व्यमुञ्चन् प्रतिरावं ते ततोऽति विपुलं तदा। स घोषः सेनयोर्मिश्रो व्यरुचद्रोदसीगतः ॥ ४४॥
भीरूणां प्राणहरणः पल्वलानां प्रशोषणः।

Hearing that world-annihilating huge sound, the demons generated a reciprocal big sound. The mixed sound from the armies pervaded heaven and earth and killed the cowards and dried up lakes. 43, 44

अथाऽभवन्महायुद्धं सेनयोः शक्तिदैत्ययोः ॥ ४५॥
जघ्नुर्दैत्याः शक्तिगणं विचित्रैरायुधैः पृथक्। तथा दैत्यान् शक्तयोऽपि ममर्दुः हेतिपातनैः ॥
शरप्रहारैस्तिलशः केचित्तत्र कृता रणे। केचित् कृपाणिना मध्ये पाटिताः शकलीकृताः ॥
केचिच्छक्तिषु भल्लेषु प्रोताः शूलेषु मध्यतः। केचिच्चक्रेण सञ्छिन्नकन्धरोदरबाहवः॥ ४८॥
पेषिताः परिघैः केचिच्छतघ्नीमुद्गरादिभिः। अमोघपाशैः परितः पाशिताः केचिदञ्जसा ॥ ४९॥
केचित् कुठारपरशुप्रमुखैर्मूर्ध्नि भेदिताः। विक्षताः केचिदुरसि तोमराङ्कुशसारणैः ॥ ५०॥

Then a severe war started between the armies of the śaktis and the demons. The demons by using wonderful weapons were destroying the śaktis. Similarly the śaktis with the weapons were smashing the demons. Some were getting pulverized by arrows, some were cut in their middle by swords, some were pierced by spears, some lost their neck, stomach and arms by discs, some were pounded by bolts, spiked clubs and so on, some were quickly bound by unfailing ropes, some heads were split by axes and some were struck in their chest by javelins and goads. 45 to 50

एवं युद्धं बभौ तत्र मुहूर्तं समभावतः। अथ शक्तिगणैर्भग्ना दैत्यसेना प्रविद्रुता ॥ ५१॥
क्रन्दमाना हताः स्मो वै हा हेति च दृढं हताः। अनुद्रुताः शक्तिगणैः शरणं प्रेप्सवोऽभितः ॥

A well matched war between them went on for some time. Then destroyed by the śaktis, the demons ran away wailing thus—"We are ruined. Alas! we are really ruined." Chased by the śaktis, the demons were desiring to surrender. 51, 52

असृग्वहा ववुस्तत्र क्रव्यादशुभदर्शनाः। तरङ्गैः कङ्कालगणान् वाहयन्त्यः समेधिताः ॥ ५३॥
केचित्तासु प्रपतिता नीता दूरं निमेषतः।

There flowed a river of blood with waves carrying dead bodies which was a good sight to the carnivorous animals. Some who drowned in this river were quickly dragged far away. 53

एवं दैत्यप्रविद्रावं दृष्ट्वा भण्डाऽनुजस्तदा ॥ ५४॥
विशुक्रः प्राह पार्श्वस्थान् बलाहकमुखाऽसुरान्। प्रोवाचाहूय विज्ञाय तानमेयपराक्रमान् ॥ ५५॥
हे बलाहक पश्येमान् दैत्यान् शक्तिगणैर्हतान्। अनाथानिव युद्धेषु काल्यमानान् समन्ततः ॥
गच्छ त्वं भ्रातृभिर्युक्तो नाशय प्रत्यरीनिमान्। तपसा भवतां नेत्रे सूर्यः स्वांशं ददौ किल ॥
गत्वाऽवलोकनेनेमा भवन्तो निर्दहन्तु वै।

Seeing the demons running away, Viśukra the brother of Bhaṇḍāsura addressed Balāhaka and others who were by his side. Knowing about their immeasurable strength he invited their attention and said thus: "Oh Balāhaka! Look at these demons who have all been killed by the śaktis and suffering like orphans. You proceed with your brothers and destroy the enemies. Because of your penance, Sun has really given his power in your eyes. You go and burn them by your glances at them." 54 to 57

इत्याज्ञप्तो भ्रातृयुतो ययौ शक्तीर्विहिंसितुम् ॥ ५८॥
बलाहकः कालमुखो विकर्णो विकटाननः। सूचीमुखः करालाक्षः करटश्चेति सप्त ते॥ ५९॥
भ्रातरोऽतिक्रूरबला यमीक्षन्त्यतिरोषतः। स सन्तप्तोऽतिकर्षेण प्रयाति निधनं द्रुतम् ॥ ६०॥
तैरुपास्य दिवानाथं प्राप्तमेवंविधं वरम्। एवं विधास्ते सेनायां प्रविश्य युगपत्तदा ॥ ६१॥
विनिघ्नन्तः शक्तिगणं ददृशुः क्रूरचक्षुषा।

Ordered thus, he proceeded along with his brothers to torture the śaktis. Balāhaka, Kālamukha, Vikarṇa, Vikaṭānana, Sūcīmukha, Karālākṣa, and Karaṭa, the seven brothers possessing extremely cruel power had obtained by propitiating the Sun god the boon to burn and kill a person by their glances. These seven brothers with such a power simultaneously entered the army and started destroying the śaktis by casting their cruel glances on them. 58 to 61

अथ ताः शक्तयः सर्वा दैत्यानामवलोकनात् ॥ ६२॥
महत्या तृषया व्याप्ताः सन्तापेनाखिलाङ्गकैः।

Then all the śaktis stared at by the demons suffered intense thirst and torture all over their bodies. 62

एवमत्यन्तसन्तापतृषाभ्यां समभिप्लुतम् ॥ ६३॥
अवसन्नं शक्तिगणं सङ्कशः समरावनौ। मन्त्रिणीं दण्डिनीं त्यक्त्वा सर्वं शक्तिगणं यदा ॥
गजाश्ववाहनोपेतं पतितं तापहेतुतः। तन्नेत्रवीर्यं न तयोः प्रवृत्तं तन्महित्वतः ॥ ६५॥
निशम्य तद्दण्डनाथा मन्त्रिण्यै संन्यवेदयत्।

The entire army of the śaktis in the battle field excepting Mantriṇī and Daṇḍinī was thus overpowered by extreme thirst and heat and their elephants and horses were collapsing due to heat. Observing that, the power in the eyes of the demons was not affecting Mantriṇī and Daṇḍinī because of their glory, Daṇḍinī reported to Mantriṇī about this. 63 to 65

विचार्य मन्त्रिणी चाऽपि विदित्वा रव्यनुग्रहम् ॥ ६६॥
श्रीदेवीचक्ररक्षार्थं या नाऽऽयाता महायुधि। सस्मार मनसा शक्तिं तिरस्करिणिकाऽभिधाम् ॥

Mantriṇī also realised after applying her mind that the power of the demons was because of the blessing from the Sun. Mantriṇī thought about the śakti named Tiraskariṇī who had not come to fight in the great war to protect the Śrīcakra of Devī Lalitā. 66, 67

सा प्राप्ता स्मृतिमात्रेण कालाञ्जननिभे हये। समारूढा नीलवपुर्नीलांशुकविभूषणा ॥ ६८॥
नीलमाल्यधरा गाढध्वान्तसन्तमसावृता। स्वसमाकारशक्तीनां कोटिभिः परिवारिता ॥ ६९॥
न तदिच्छां विना कोऽपि पश्येत्तां जगतीतले। आगत्य मन्त्रिणीं नत्वा प्राह किं संस्मृतेति वै ॥
पृष्टैवमुक्त्वा दैत्यानां बलं तन्नाशनाय ताम्। विसर्जयामास पुनः शक्तीनां शान्तिहेतवे ॥ ७१॥
अमृतेशीं सुधासिन्धुमाज्ञापयदनुद्रुतम्।

Just by that remembrance Tiraskariṇī appeared riding on a collyrium-coloured horse. With a dark blue complexion dressed and decorated with a blue garment and jewels, wearing a blue garland and enveloped by pitch darkness, she was accompanied by crores of similar śaktis. No one on the earth can see her but for her consent. After arriving she bowed to Mantriṇī and said thus: "Why was I remembered"? Mantriṇī who was questioned thus told her about the strength of the demons and sent her to destroy

them. Again for the pacification of the śaktis, Mantriṇī ordered Amṛteśī who was like an ocean of nectar to follow Tiraskariṇī. 68 to 71

आज्ञप्तैवं समारुह्यादृश्यवाहनमुत्तमम् ॥ ७२ ॥
तिरस्कृतिरदृश्याङ्गी तादृक्शक्तिगणावृता। नाशयामास दैत्यानां सेनां शस्त्रनिपातनैः ॥ ७३ ॥
तिरस्कृतिः ससर्जास्त्रमन्धाख्यं तेन तेऽसुराः। अन्धीभूताः किञ्चिदपि ददृशुर्नो कथञ्चन ॥ ७४ ॥
तथाऽपि युध्यमानांस्तान् बलवीर्येण सम्भृतान्। चिरं युद्धैर्विनिर्जित्य तिरस्करणिका ततः ॥ ७५
खड्गेन युगपत्तेषामाहरन्मस्तकं रुषा।

Ordered thus, Tiraskariṇī riding an invisible horse and herself invisible and followed by a similar group of śaktis destroyed the army of the demons by showering weapons on them. Then she created a missile named 'Andhaka' by which the demons became blind and were unable to see anything. Then Tiraskariṇī by fighting for a long period with them, who were filled with prowess and continuing their fight, simultaneously beheaded them with rage by a sword. 72 to 75

हते बलाहकमुखे तिरस्करणिकां सुराः ॥ ७६ ॥
अवर्षन् दिव्यकुसुमैर्वादयन्तश्च दुन्दुभीन्। जह्षुर्देवतामुख्या लोककण्टकनाशनात् ॥ ७७ ॥
अमृतेश्यमृताऽऽसारैर्मृताः शक्तीरजीवयत्। एवं तिरस्कृतिर्जित्वा दैत्यांस्तपनलोचनान् ॥ ७८ ॥
मन्त्रिणीं दण्डिनीं नत्वा प्रोवाच विजयं स्वकम्।
आलिङ्य ते कृतं कृत्यमसाध्यं सर्वथा त्वया ॥ ७९ ॥
इत्यूचतुस्तुष्टुवतुर्मन्त्रिणीदण्डनायिके। एवं बलाहकमुखे हते सूर्योऽस्तमाययौ ॥ ८० ॥

With the destruction of Balāhaka and others, the gods amidst sound of kettle-drums showered heavenly flowers on Tiraskariṇikā and rejoiced at the elimination of the tormentors of the world. Then Amṛteśi revived the dead śaktis by a shower of nectar. Conquering thus the demons with eyes like the Sun, Tiraskariṇī bowed to Mantriṇī and Daṇḍinī and announced her victory. Mantriṇī and Daṇḍinī embraced her and lauded her by saying thus: "What you have done is an altogether impossible task". While Balāhaka and others were thus killed, the Sun started setting. 76 to 80

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे अष्टषष्टितमोऽध्यायः ॥

End of the sixty-eighth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकोनसप्ततितमोऽध्यायः

Chapter 69

एवं तपननेत्रेषु तिरस्कृत्याऽऽहतेष्वपि। त्रिपुरामायया मूढाः सङ्कल्पजयहर्षिताः ॥ १॥
विशुक्रकुटिलाक्षाद्या विषङ्गमसुरैर्वृतम्। पार्ष्णिग्रहविधानाय प्रेषयित्वा विधानतः ॥ २॥
युयुधुः शक्तिसेनाभिराहृतात्यन्तविक्रमाः। विशुक्रो मन्त्रिणीं दण्डराज्ञीं सेनापतिः स्वयम् ॥ ३॥
बालां भण्डसुताश्चाऽपि मन्त्रिणश्च तिरस्कृतिम्। उलूकजित्प्रभृतयो गजवाजिवहे तथा ॥ ४॥
दैत्यसेनाः शक्तिसेनां योधयामास सङ्गतः।

Even though the demons with solar power in their eyes were killed by Tiraskariṇī, Viśukra, Kuṭilākṣa and others deluded by the illusion of Devī Tripurā were happy imagining victory and fought with great strength the śaktis by sending Viṣaṅga and his troop to catch the śaktis from behind. Viśukra faced Mantriṇī, the chief of the army faced Daṇḍinī, the sons of Bhaṇḍāsura faced Bālā, the ministers faced Tiraskariṇī and Ulūkajit and others fought with Sampatkarī and Aśvārūḍhā. The demons thus jointly fought with the śaktis. 1 to 4

अस्तं याते सवितरि सर्वतस्तमसावृते ॥ ५॥
प्रवृत्तः समरोऽत्यन्तदारुणः शक्तिदैत्ययोः। मुहूर्तमात्रं सन्ध्याप्रकाशैरभवद्रणः ॥ ६॥
ततो गाढेऽन्धतमसि प्रवृत्ते सर्वतो दिशम्। अभवद्दारुणं युद्धं शक्तिदानवसेनयोः ॥ ७॥
ताराज्योतिःसमूहेन शब्देन च परस्परम्। युयुधुः शस्त्रजालैस्ते शक्तिभिर्दैत्यपुङ्गवाः ॥ ८॥

At Sunset, when darkness was enveloping all over, a severe fight went on for some time in the twilight between the śaktis and the demons. Then as the darkness grew dense covering the directions the severe fight between them continued, illumined by the stars. They fought mutually employing many weapons and making sounds. 5 to 8

अथाऽतिसम्मर्दवशात् सेनयो रज उत्थितम्। आच्छादयन्नभोभागं तारकागणसंवृतम् ॥ ९॥
अन्धकारसमाविष्टा भूयो रोषान्धतां गताः। युयुधुः शक्तिदैत्यानां गणाश्चाऽक्रमयोगतः ॥ १०॥
केचित्तत्राऽऽह्वयाञ्चक्रुरन्ये तानन्वसंययुः। शस्त्राण्यन्येषु युञ्जन्ति तान्यन्यान् घातयन्ति हि ॥ ११॥
शब्दवेधमहायुद्धमभवद्भृशदारुणम्। तत्र दैत्यैर्हता दैत्याः शक्तिभिः शक्तयस्तथा ॥ १२॥

एवमत्यन्तबीभत्सं युद्धमाक्रन्दभीषणम्। केचिच्छस्त्रैर्विनिहताः परे रथविघर्षिताः ॥ १३ ॥
अश्वैरास्फालिताश्चाऽन्ये गजाक्रामैः सुपेषिताः। एवं महत्तरे तत्र संमर्दे सति वैशसे ॥ १४ ॥
न केऽपि संविदुः स्वीयां तथा सेनां परामपि।
अन्तं मध्यमथाऽऽदिं वा सेनायाः केऽपि नो विदुः ॥ १५ ॥

By the intense collision between the two armies arose dust which covered the sky lit with stars. Then seized by the darkness the śaktis and the demons blinded by rage fought in confusion. Some were shouting insults, some were chasing the enemies, some were hurling weapons which were being destroyed by others. A severe war guided by sound alone continued where the demons were killing demons and śaktis were killing śaktis. Thus an intolerably cruel war filled with frightening wailing went on. Some were killed by weapons, some were ground by chariots, some others were struck by horses and some crushed by elephants. In such an extremely attacking war one could neither recognise each others army nor the beginning, middle and the end of the army. 9 to 15

निशाम्येतन्मन्त्रनाथा मत्वा तं विषमं रणम्। ज्वालामुखीं महादेवीं सस्मार त्रिपुरांशजाम्॥ १६ ॥
स्मृतमात्रैव सा देवी प्रादुरासीद्रणाजिरे। ज्वलत्पर्वतसङ्काशा ज्वालाव्याप्तदिगन्तरा ॥ १७ ॥
तस्या अङ्गप्रभापूरैर्नाशितं निखिलं तमः। तदा दैत्याः शक्तयोऽपि युयुधुः क्रमसङ्गताः ॥ १८ ॥

Seeing the irregular war Mantriṇī remembered goddess Jvālāmukhī who was born out of the aspect of Devī Tripurasundarī. Just by that remembrance Jvālāmukhī appeared in the battle ground. She was like a burning mountain pervading the directions with flames. Illumined by her body, the entire darkness vanished. Then the śaktis and the demons fought properly. 16 to 18

एवं पुनः क्रमाद्युद्धे प्रवृत्ते निशि कुम्भज। बाला भण्डसुतैर्युद्धं विचित्रमतनोद्भृशम् ॥ १९ ॥
चतुर्बाहुमुखा भण्डसूनवो विष्णुविक्रमाः। त्रिंशत्संख्या एककालं युयुधुर्बालया दृढम् ॥ २० ॥

"Oh Agastya! When the war was thus properly resumed, Bālā fought with the sons of Bhaṇḍāsura in many wonderful ways. The thirty sons of Bhaṇḍāsura each with four faces and arms and strong like Viṣṇu, simultaneously fought firmly with Bālā. 19, 20

रथाऽऽरूढा विचित्रेषून् किरन्तः सर्वतो दिशम्। बालां समाच्छदुः शस्त्रैर्दिनेशं तुहिनैरिव ॥

Riding chariots they covered Bālā by shooting special arrows in all directions just like the mist covering the Sun. 21

अथ बालाऽपि शस्त्रौघान्निजशस्त्रस्य तेजसा। नाशयामास वेगेन तमः सूर्योदयो यथा ॥ २२॥
ततोऽतिद्रुतसन्धानात् चतुर्भिर्निशितैः शरैः। प्रत्येकं भण्डतनुजरथाश्वानकरोन्मृतान् ॥ २३॥
रथनेतॄंस्तथैकेन धनूंष्येकेन चाच्छिनत्। तथैकेन पुनस्तेषां हृदि विव्याध लीलया ॥ २४॥
हताश्वा नष्टशस्त्रास्ते विद्धा बाणेन वक्षसि। मृतप्रायाः समभवन् व्यथया गाढमूर्च्छिताः ॥ २५॥

Then Bālā also with the power of her weapons quickly destroyed the heap of weapons of the demons just like darkness by Sunrise. Then by using four sharp arrows killed individually their horses. With one arrow each the charioteer was killed. With another arrow their bows were broken. With one more arrow she effortlessly pierced their chests. Having lost their horses, weapons and hurt in the chest by the arrow they fell unconscious as if dead. 22 to 25

उलूकजित्प्रभृतयो भण्डस्य भगिनीसुताः। ते षष्टिसङ्ख्या युद्धेषु भीमवीर्याः सुयोधिनः ॥ २६॥
तैर्युयोध हयारूढा सम्पद्देवी च सायकैः। विचित्रयुद्धं तन्वाते द्रष्टृविस्मापनं परम् ॥ २७॥
पृथग्युद्धं समभवत्त्रिंशत्सङ्ख्यैर्द्विधा स्थितैः।
युद्ध्वा चिरं हयारूढा बद्ध्वा पाशेन तान् क्रमात् ॥ २८॥
चिच्छेद सितधारेण शिरः खड्गेन रोषिता।
सम्पन्नाथाऽपि तैर्युद्ध्वा भूयो भल्लेन तान् क्रमात् ॥ २९॥
हृदि विद्ध्वाऽन्तकपुरं प्रेषयामास सत्वरम्।

Ulūkajit and others, the sons of the sister of Bhaṇḍāsura, sixty of them were experts in war and possessed fearsome prowess. With these demons fought Aśvārūḍhā and Sampatkarī showing extremely astonishing talent. Each of them fought with thirty demons separately. Aśvārūḍhā after fighting for a long period bound them by a rope and cut off their heads individually with a sharp sword. Similarly Sampatkarī piercing the demons in their chest by spears despatched them quickly to the abode of Yama, the god of death. 26 to 29

उग्रकर्मप्रभृतयो युयुधुस्तत्र संयुगे ॥ ३०॥
तिरस्करणिकादेव्या शस्त्रैरस्त्रैरनेकशः। युद्ध्वैवं मन्त्रिभिः साऽपि क्रुद्धा खड्गेन पातयत् ॥

शिरः कायादुग्रकर्ममुखानामतिवेगतः।

Then Ugrakarma and other ministers fought with Devī Tiraskaraṇikā using many weapons and missiles. Fighting with the ministers, the angry Tiraskaraṇikā with a sword quickly separated their heads from their body. 30, 31

युयोध कुटिलाक्षेण दण्डनाथा रथस्थिता ॥ ३२॥
परस्परं ववृषतुः शरैः स्वर्णविचित्रितैः। परस्परप्रयुक्तानि नानाशस्त्राणि चिच्छिदुः ॥ ३३॥
रथस्थो भण्डसैन्येशः कुटिलाक्षः प्रकोपनः। प्रसह्य कोलवदनां युयोधाऽतिसुशिक्षितः॥ ३४॥

Then Daṇḍanāthā seated in her chariot fought with Kuṭilākṣa. Both showered against each other wonderful arrows and their weapons got mutually destroyed. Kuṭilākṣa, the chief of the army of Bhaṇḍāsura, who was well trained fought Daṇḍanāthā with force and anger. 32 to 34

युद्ध्वैवं कोलवदना वाजिनस्तस्य पत्रिभिः। निष्प्राणानकरोदष्टौ कर्णाकृष्टैर्धनुश्च्युतैः ॥ ३५॥
एकेन सारथिं हत्वा निचखानाऽपरं हृदि। शरेणोरसि संविद्ध ईषत् निष्प्रज्ञतां गतः ॥ ३६॥
पुनर्मूर्च्छाविनिर्मुक्तो गदां प्रादाय चोत्प्लुतः। किरिचक्ररथाऽऽबद्धसिंहमूर्ध्नि प्रपातयत् ॥ ३७॥
गदां सर्वायसीं वज्रकल्पां सर्वबलेन सः। तथा जगर्ज करिणं हत्वेव हरिलोचनः ॥ ३८॥

Fighting with him, Daṇḍanāthā killed the eight horses of his chariot by releasing deep-drawn arrows from the bow. With one arrow she killed his charioteer and hit him in his chest with another by which he became unconscious for a while. Again gaining consciousness he jumped up with his mace and with all his strength struck that thunderbolt-like iron mace on the head of the lion which was tied to the Kiricakra chariot and roared like a lion after killing an elephant. 35 to 38

सिंहोऽपि गदया विद्धो मूर्च्छां प्राप्य निमेषतः।
पुनः प्रज्ञां प्राप्य रुषा दृष्ट्वा दैत्यं पुरःस्थितम् ॥ ३९॥
तलेन वक्षस्यहनद्धतो हरितलेन सः। पाटितोरःस्थलो रक्तधारां मुञ्चन्नेकधा ॥ ४०॥
पुनराप्लुत्य वाराहीरथं दितिकुलोद्भवः। परिवारशक्तिगणः कदनं कल्पयद्रुषा ॥ ४१॥

Hit by the mace, the lion became unconscious for a short time and gaining consciousness again stared with anger at the demon who was standing there and mauled him on his chest with its paw. By this, his

chest was torn and he bled heavily. Again the demon jumped on to the chariot of Daṇḍanāthā and fought with anger with her bodyguards.
39 to 41

एवं तं रथमारुह्य युध्यमानं महासुरम्। वाराह्या वृत्तिमुख्याया जम्भिनी शक्तिरुत्तमा ॥ ४२॥
साऽयुध्यत् कुटिलाक्षेण चिरं पश्चादतीव तम्। युध्यमानं शरेणास्ये निजघान महाबला ॥ ४३॥
हतो गाढं शरेणास्ये क्षणं स्तब्धोऽतिपीडया। पुनरुत्प्लुत्य गदया तां मूर्ध्नि प्राहरद्रुषा ॥ ४४॥
अथ सा गाढसंविद्धा रथोपस्थ उपाविशत्। एवंविधां शक्तिगणा दृष्ट्वा हा हेति चुक्रुशुः ॥

Then Jambhinī, the chief guard of Daṇḍanāthā opposed the great demon who was fighting in the Kiricakra chariot. After a long-drawn fight, the powerful Jambhinī struck Kuṭilākṣa, who was intensely fighting, with an arrow, by which he was paralysed with pain for a moment. Again he flew with his mace and strongly hit Jambhinī on her head by which she sat down near the chariot. Seeing her condition the śaktis wailed as alas.
42 to 45

तावत्तस्या धनुर्दैत्यो बभञ्जाऽच्छिद्य सत्वरम्। उत्थिता जम्भिनी भूयो दृष्ट्वा भग्नं निजं धनुः॥
रुषा ज्वलन्ती महतीं गदां स्वीयां परामृशत्। अथाऽभवद्गदायुद्धं भीमं त्वाष्ट्रेन्द्रसन्निभम् ॥ ४७॥
जम्भिनीदैत्ययोर्दृष्ट्वा विस्मिता देवदानवाः। मत्वा रथं सङ्कुचितं भूमौ युद्धमभूत् कृतम् ॥ ४८॥

At that time the demon snatched her bow quickly and broke it. After standing up, Jambhinī seeing her bow broken picked up her huge mace and was burning with rage. Then a fierce fight with mace started as if Indra and Tvṣṭṛa were fighting. The gods and demons who were witnessing were wonderstruck. Realising that the chariot was small, they fought on the ground.
46 to 48

गदायुद्धं सुविपुलं भीरुहृत्कम्पकारकम्। परस्परगदापातप्रादुर्भूतमहारवम् ॥ ४९॥
गदासङ्घट्टनोदञ्चत्पावकौघप्रवर्षणम्। विचित्राक्रमणोत्प्लावचित्रसंस्थानसुन्दरम् ॥ ५०॥

The long drawn mace fight with the sound produced by hitting each other made the cowards shudder. A shower of fire was generated by the colliding maces. With acts like overpowering, jumping and so on the mace fight looked beautiful.
49, 50

तत उत्प्लुत्य वेगेन हन्तुं तामभिचक्रमत्। यावत्तावत्तया मूर्ध्नि बलवद्गदया हतः ॥ ५१॥

प्रस्फुटद्दृग्जिह्वावक्त्रादुच्चलद्रक्तधारया। वर्षंस्तां पतितो भूमौ शीर्णसर्वाङ्गबन्धनः ॥ ५२ ॥
गदामालिङ्ग्य तरसा मुमोचासून् लुठन् भुवि।

Then as he was jumping with great speed to hit her, she struck him powerfully with the mace on his head. With a flood of blood oozing out of his swollen eyes, tongue and face he fell on the ground with all his joints loosened and embracing his mace and rolling on the ground he quickly died. 51, 52

हतं वीक्ष्य चमूनाथं दैत्या भीताः पलायिताः ॥ ५३ ॥
देवताः शक्तयश्चाऽपि जह्षुः शत्रुनाशनात्। एवं दैत्यं निहत्याशु जम्भिनी दण्डनायिकाम् ॥
प्रणम्य संश्रिता पार्श्वं दण्डिनी च प्रहर्षिता। ददौ तस्यै परीरम्भां प्रेम्णा तां प्रसमीक्षत ॥ ५५ ॥

Seeing the chief of the army dead, the demons ran away. The gods and śaktis rejoiced over the destruction of the enemy. After killing Kuṭilākṣa, Jambhinī bowed to Daṇḍanāthā and stood by her side. The happy Daṇḍanāthā embraced her and looked at her lovingly. 53 to 55

विशुक्रेण युयोधोच्चैर्मन्त्रिणी वीर्यवत्तरा। विशुक्रोऽपि महाशूरो युवराजोऽतिवीर्यवान् ॥ ५६ ॥
विचित्रमकरोद्देव्या रणमाश्चर्यकारणम्। परस्परस्य शस्त्राणि प्रतिशस्त्रैर्विनाशयन् ॥ ५७ ॥
अस्त्रैरस्त्राण्यपि तथा नाशयन्तौ परस्परम्। एवं चिरं नियुध्यन्तमत्यद्भुतपराक्रम् ॥ ५८ ॥
दृष्ट्वा मन्त्रमहाराज्ञी दर्शयन्ती स्वचातुरीम्। युगपच्छरसङ्घेन रथमश्वांश्च सारथिम् ॥ ५९ ॥
धनुर्मुकुटकं केतुं चिच्छेद निमिषार्धतः।

The powerful Mantriṇī vehemently fought with Viśukra. The strong Viśukra, the heir apparent, battled in an astonishing way with Mantriṇī. They destroyed each other's weapons and missiles. Observing the long-drawn awe-inspiring battle by the powerful demon, Mantriṇī exhibiting her skill simultaneously destroyed very quickly his chariot, horses, charioteer, bow, crown and the flag by a bunch of arrows. 56 to 59

एवं युद्धे परीभूतो विशुक्रो मन्युना ज्वलन् ॥ ६० ॥
जगृहे खेटनिस्त्रिंशौ हन्तुं देवीं मनो दधे।

Thus defeated in the war, Viśukra burning with anger picked up the sword and the shield and decided to kill Mantriṇī. 60

अथाऽऽयान्तं खड्गकरं दूरादेकेन पत्त्रिणा ॥ ६१॥
करवालं द्विधा कृत्वा खेटमन्येन भेदयत्। छिन्नखेटकनिस्त्रिंशमायान्तं बद्धमुष्टिकम् ॥ ६२॥
जघानोरसि भल्लेन निशितेन गरीयसा। भल्लाहतो विशुक्रोऽपि सफेनं रुधिरं वमन् ॥ ६३॥
घूर्णितो विभ्रमन् क्रोशद्वये वेगेन पातितः। अवशः संवर्तकेन वायुनेव महागिरिः ॥ ६४॥
गाढमूर्च्छामुपगतो यथा लोकान्तरात् कृती।

Then Mantriṇī with an arrow broke into two the sword of Viśukra who was approaching her and destroyed his shield by another arrow. Then Viśukra was approaching with folded fist. Mantriṇī hit him in his chest by a huge sharp spear by which the hero was thrown two krośās away just like a mountain by the annihilating wind and revolving and vomitting frothy blood fell deeply unconscious. (One Krośa is 1/4 of an yojana. Approximately 1 Kilometer). 61 to 64

एवं विशुक्रेऽभिहते दैत्यसेना ह्यभिद्रुता ॥ ६५॥
निक्षिप्य हेतीन् सन्त्यज्य वाहनानि दिशो दश। विशुक्रं मूर्च्छितं दैत्याः समादाय पुरं ययुः ॥

When Viśukra was thus struck, the army of the demons ran in ten directions dropping the weapons and abandoning the vehicles. The demons carried the unconscious Viśukra to the city. 65, 66

विशुक्रादिषु युध्यत्सु निःशेषशक्तिसेनया। विदित्वा ललितां चक्ररथस्थामेकलां तदा ॥ ६७॥
कतिचित्परिवाराऽऽत्मशक्तिसङ्गैकसंश्रयाम्। जेतुं शक्येति संहृष्टो ययौ तत्राऽसुरो द्रुतम्॥ ६८॥
दमनाद्यैः पञ्चदशाक्षौहिणीपैः सुसंवृतः। अल्पसेनापरीवारः शस्त्रास्त्रबहुसङ्कुलः ॥ ६९॥
प्रयाणे पादसङ्घातशब्दमालक्ष्य सोऽसुरः। गजारूढैर्युतो मत्तगजमारुह्य संययौ ॥ ७०॥
सर्वे नीलांशुकधरा नीलाभरणभूषिताः। समेत्य संविदं कृत्वा पृथङ्नागैश्च सङ्गशः ॥ ७१॥
ययुर्दैत्यचमूपृष्ठे योजनद्वयतः परम्।

While Viśukra and others were fighting with the entire army of the śaktis, Viṣaṅga happily thought that Devī Lalitā will be alone in Her Śrīcakra chariot along with a few close bodyguards and could be conquered. Hence he set out accompanied by Damana and others, the leaders of a fifteen-akṣauhiṇī army, with a small army and many weapons. Watching the sound from the foot steps of the elephants, Viṣaṅga proceeded on an inebriated elephant along with others riding elephants. All were

dressed and embellished in blue and each on an elephant assembled and followed the army of the demons about two yojanas behind. 67 to 71

ततः केचिच्छक्तिसेनां वामतोऽन्ये च दक्षतः ॥ ७२ ॥
परिक्रम्य ययुर्मध्ये हित्वा योजनयुग्मकम्। एवं पृथक् सङ्गशस्ते ययुर्दस्युर्यथा ततः ॥ ७३ ॥

Some surrounded the śaktis from the left and some from the right and keeping a distance of two yojanas in between the demons proceeded like thieves in different groups. 72, 73

चक्रराजशताङ्गस्य क्रोशदूरे हि पृष्ठतः। मिलितास्ते सर्व एव ततो निमिषमात्रतः ॥ ७४ ॥
समासेदुः पृष्ठभागं विषङ्गप्रमुखासुराः।

Then all of them joined together about a krośa distance behind the Śrīcakra chariot and within no time Viṣaṅga and other demons reached the back of the chariot. 74

विद्यामयी श्रीललिता ज्ञात्वाऽप्यसुरसम्मतम् ॥ ७५ ॥
तत्राचख्यौ लीलयैव स्थिताऽज्ञातेव तत्र सा। शक्तयो युद्धसन्देशं श्रुत्वा दूरे सुनिर्भयाः॥ ७६ ॥
सुष्वपुः सर्व एवैताः स्वस्थानेषु रथोत्तमे।

Devī Lalitā, the embodiment of consciousness, knowing the intention of the demons informed the śaktis about that and remained sporting in Her chariot as if unaware of the situation. Hearing the war message, the śaktis without fear slept in the Śrīcakra chariot in their respective places. 75, 76

सुप्तशक्तिगणोपेतं प्रज्वलद्दीपसङ्कम् ॥ ७७ ॥
दीपप्रभामूर्च्छनेन समेधितमणिप्रभम्। दीपसङ्घैर्मणिगणैर्द्योतमानं समन्ततः ॥ ७८ ॥
दृष्ट्वा समेत्य दैतेया दूरादेकप्रपाततः। आरोढुं रथराजं तं समीपमभिसंययुः ॥ ७९ ॥

The demons, seeing the śaktis sleeping in the Śrīcakra chariot which had rows of glowing lights and gems glittering by those lights and illumined all over, went near the chariot in groups wanting to climb up by jumping. 77 to 79

उत्खातकरवालासु सहस्रमितशक्तिषु। रथस्य परितो गुप्त्यै प्राक्रमत्सु विशेषतः ॥ ८० ॥
काचिद्दृष्ट्वा दैत्यसङ्घं गजारूढं समन्ततः। कृत्वाऽऽह्वानमहाशब्दं प्रविशुर्दैत्यवाहिनीम्॥ ८१ ॥

खड्गेन जघ्नुर्दैत्यांस्तानाक्षिपन्त्यो वचोगणैः। तदा दैत्यैः शक्तिभिश्च युद्धमासीत् सुभैरवम् ॥

Thousands of śaktis with raised swords were already secretly going around the chariot. Some śaktis seeing the group of demons on the elephants surrounding the chariot, called out loudly inviting the śaktis and the śaktis entered the army of the demons and attacked them with swords and rebukes. Then a fierce war started between the śaktis and the demons. 80 to 82

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकोनसप्ततितमोऽध्यायः॥

End of the sixty-ninth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

सप्ततितमोऽध्यायः

Chapter 70

अथ शक्तिसमाह्वानं श्रुत्वाऽऽवरणशक्तयः। विज्ञाय दैत्यागमनमणिमाप्रमुखास्तदा ॥ १॥
स्वस्ववाहसमारूढाः शस्त्रास्त्रैरभिसंवृताः। युयुधुर्दैत्यसेनाभिः समेत्य बलवत्तरम् ॥ २॥

Then Aṇimā and other śaktis in the enclosure of Śrīcakra hearing the call from the external śaktis, realising the attack by the demons, riding their respective vehicles and equipped with weapons and missiles vigourously battled with the army of the demons. 1, 2

शुश्रुवुः क्रमशः सर्वाः शक्तयो रथसंस्थिताः। व्यजिज्ञपुस्तच्छ्रीदेव्यै नित्याः कामेश्वरीमुखाः ॥
तस्याऽऽज्ञयाऽथ ता नित्या ययुर्युद्धाय दंशिताः। तत्राऽन्धकारे युद्धं तन्मत्वात्यन्तसुदुःखदम् ॥
कामेश्वर्याज्ञया ज्वालामालिनी या चतुर्दशी। नित्या सा पर्वताकारवपुषा ज्वालयाऽऽवृता ॥ ५॥
जज्वाल तज्ज्वालया हि परितो योजनाऽऽयतम्। प्रकाशितमभूत्तत्र युयुधुः शक्तयोऽसुरैः॥ ६॥

Then the śaktis in the Śrīcakra one by one heard the call and Kāmeśvarī and other Nityās reported the matter to Devī Lalitā. Ordered by Her they set out with rage to fight the demons. Considering that it was difficult to fight in darkness, Jvālāmālinī the fourteenth Nityā whose mountainous body was enveloped by flame, exuded flames as ordered by Kāmeśvarī. That flame illuminated a yojana (3 miles) all around and the śaktis fought with the demons. 3 to 6

जघ्नुर्विविधशस्त्रैस्तान् दैत्यान् युद्धसमागतान्। एवं तानसुरान् युद्ध्वा निन्युर्यमपुरं द्रुतम् ॥ ७॥
अथ शिष्टा दैत्यगणाः पलायनपराऽभवन्। ते शक्तिभिः परिवृता नालभन्निर्गमं क्वचित् ॥ ८॥
हन्यमानाः शक्तिगणैर्हा हेत्युच्चैर्विचुक्रुशुः।

The śaktis with many weapons killed the demons who had come to fight and quickly despatched them to the city of Yama. Then the remaining demons who were trying to run away were surrounded by the śaktis and could not find an exit and hit by the śaktis they wailed loudly. 7, 8

तद्दृष्ट्वा दैत्यनिधनं दमनाद्या महाऽसुराः ॥ ९॥

विकिरन्तः शरैः शक्तीर्न्यरुन्धन् सर्वतो भृशम्। उच्चावचैः शस्त्रगणैर्जघ्नुः शक्तीः समन्ततः ॥
एवं दैत्यैर्हता गाढं शक्तयोऽपि निजायुधैः। ववृषुर्गिरिशृङ्गाणि घना घनगणा इव ॥ ११ ॥
मुहूर्तमभवद् युद्धं शक्तीनां दमनादिभिः। तावत्ते दैत्यसेनेशा दमनाद्या महाबलाः ॥ १२ ॥
चक्रुर्व्याकुलितं शक्तिगणं शस्त्रास्त्रवर्षणैः। नष्टबाहा नष्टशस्त्रा नष्टाङ्गा नष्टजीविताः ॥ १३ ॥
न सेहुर्दैत्यशस्त्राणां प्रपातं प्राणकर्षणम्।
मूर्च्छिताः शक्तयः काश्चित् काश्चित् प्राणान् जहुः पराः ॥ १४ ॥
सञ्छिन्नाः खण्डशश्चान्याः पाटिताङ्ग्यो गतायुषः।

Seeing the destruction of the demons, Damana and other powerful demons shot many arrows and strongly obstructed the śaktis and with massive weapons started killing the śaktis in large numbers. The śaktis who were heavily hit by the demons showered arrows just like the rain on the mountain peak by rain-bearing clouds. While the śaktis fought with Damana and others for a short time, the powerful Damana by pouring weapons and missiles made the śaktis miserable. The śaktis losing their arms, weapons, limbs and lives were unable to withstand the killing downpour of the weapons by the demons. Some śaktis fell unconscious, some died, some others were cut to pieces and some were slit to death. 9 to 14

दृष्ट्वैवं निहतं शक्तिगणं कामेश्वरीमुखाः ॥ १५ ॥
तिथिदेव्यो रथारूढाश्चुक्रुधुर्बलवत्तराः। दमनाद्यैस्तिथिमितैः सङ्गताः समसङ्ख्यकाः ॥ १६ ॥
युयुधुः शस्त्रनिचयैर्बलवीर्यसुसम्भृताः। शस्त्राणि प्रतिशस्त्रैस्ता अस्त्राण्यस्त्रैर्विनाश्य तान्॥ १७ ॥
जघ्नुर्लाघवयोगेन दैत्यान् मर्मसु सायकैः।

Seeing the collapse of the śaktis, the most powerful Kāmeśvarī and other deities of the lunar phase got angry and riding the chariots fought with the fifteen demons Damana and others. Equipped with many weapons and filled with strength and valour they destroyed the weapons and missiles of the demons by counter-weapons and missiles and with great skill, shot arrows at the delicate organs of the demons. 15 to 17

एवं ताभिर्हन्यमाना दैत्याः क्रोधं परं ययुः ॥ १८ ॥
चक्रुरत्यद्भुतं युद्धं वीर्यसाहससंयुतम्। वडवेव धनुर्वक्त्रादुद्गिरन्तः शरार्चिषः ॥ १९ ॥
लोकान् दिधक्षन्त इव व्यराजन्त रणाजिरे।

Thus struck by the śaktis, the demons got extremely furious and fought in an astonishing manner filled with might and violence by shooting arrows that emitted sparks of fire resembling submarine fire which would burn the worlds and glowed in the war field. 18, 19

अथ तांस्तिथिदेव्यस्ता युद्ध्वाऽद्भुतपराक्रमान् ॥ २० ॥
अश्वान् रथं सारथिं च ध्वजं छित्त्वा क्रमेण तान्।
भङ्क्त्वा चापं तीक्ष्णभल्लैः शिरश्छिछेदुरोजसा ॥ २१ ॥
अथ तेषु प्रणष्टेषु दैत्येषु दमनादिषु। विद्रुता दैत्यसुभटाः शिष्टा भीत्या दिशो दश ॥ २२ ॥

Then the Nityā deities fighting with the wonderfully powerful demons, destroyed one by one their horses, chariots, charioteers and flags and breaking their bows with sharp spears and with great strength severed their heads. When Damana and other demons were killed the remaining demons with fear ran away in ten directions. 20 to 22

विषङ्गो गजसंरूढो युयोध तिथिशक्तिभिः। बहुभिर्बलवानेको युयोधातिरुषान्वितः ॥ २३ ॥
युध्यन्तमतिधैर्येण परिवार्य समन्ततः। जघ्नुः कामेश्वरीमुखाः नित्याः सायकवर्षणैः ॥ २४ ॥

Then the valiant Viṣaṅga seated on an elephant, angrily fought alone with the many Nityā śaktis. Kāmeśvarī and other Nityās surrounded him who was bravely fighting and hit him with showers of arrows. 23, 24

अथ कामेश्वरी प्राह विषङ्गं युद्धसङ्गतम्। दैत्याऽधमालं युद्धेन प्राणान्तकरणेन ते ॥ २५ ॥
शस्त्रं त्यक्त्वा पादचारो गच्छ शीघ्रं यथासुखम्। विषमं बहुभिर्युद्धमेकस्य प्रतिभाति ते ॥ २६ ॥

Then Kāmeśvarī said to Viṣaṅga, who was engaged in fighting, thus: "Oh Vile demon! Stop fighting which will put an end to your life. Abandon your weapons and safely walk back quickly. It looks improper that you are battling alone with many." 25 to 26

श्रुत्वा कामेश्वरीवाक्यं जहासोच्चैर्महासुरः। किं कत्थसि वृथा दुष्टे हित्वा लज्जां सुदूरतः ॥
अहमेकः क्षणेनैव सर्वां शक्तिचमूमिमाम्। हत्वा वो ललितां देवीं बद्ध्वा जीवग्रहेण वै ॥ २८
नेष्याम्यत्र न सन्देहः शस्त्रं ते पुर आलभे। स्त्रीषु कारुणिकत्वं मे सर्वथा तेन वै चिरम् ॥ २९
इत्युक्त्वा निशितैर्भल्लैः प्रत्येकं ता जघान ह। तच्छ्रुत्वा प्राह नित्याद्या एवं चेदस्तु वै रणः ॥
एकैकया मया साकं समभावेन सत्वरम्।

Hearing Kāmeśvarī, Viṣaṅga laughed loudly and said thus. "Oh Wicked Woman! What are you talking in vain without shame standing at a distance. All alone I will soon destroy the entire army of the śaktis and surely carry alive Devī Lalitā by binding Her. First I will destroy your weapon. The delay in doing so has been due to my compassion towards women." Saying thus he struck them individually with sharp spears. Hearing him Kāmeśvarī said "If that is so, let there be war with each of us individually and immediately with me". 27 to 30

इत्युक्त्वा दैत्यराजं तं प्राह भूयो महेश्वरी ॥ ३१॥
भगमालिनिमुख्या हे मद्वाक्यं शृणुतादरात्। अहमेनं योधयामि यूयमेनं हि रक्षथ ॥ ३२॥
यथा पलाय्य नो गच्छेत् सावधानेन सर्वतः। इत्युक्त्वा दृढबाणेन विद्ध्वा दैत्यमुवाच ह ॥ ३३॥
रे मूढ दैत्य मयि त्वं दयां त्यक्त्वा हि सर्वथा। युध्यस्व सर्ववीर्येण पश्यामि तव पौरुषम् ॥
यदि त्वं पुरुषस्तर्हि अपलाय्य व्रजिष्यसि। अहं त्वां नैव हिंस्यामि कुर्यां त्वां हि पलायितम् ॥
श्रुत्वा पुरुषभावेन युध्यस्व विगतत्रपः। इत्युक्त्वा निशितान् भल्लान् देहे तस्य समाक्षिपत् ॥

Saying thus to the demon, Kāmeśvarī spoke again thus: "Oh Bhagamālinī and others! Listen. I will fight with him and you carefully guard him from escaping." Saying thus she hit him with an arrow and addressed him thus: "Oh Foolish Demon! Without any compassion towards me fight with all your might. Let me see your prowess. If you are a man, you will not run away. I will never torture you who are injured, but allow you to escape. So shedding your shyness fight like a man." Saying thus she hit him with sharp spears. 31 to 36

युयुधे सोऽपि कामेश्या बलमाहार्य रोषतः।

Viṣaṅga also with fury fought using all his strength with Kameśvarī.

अथ कर्णान्तपूर्णेन शरेण तस्य वाहनम् ॥ ३७॥
जघान कुम्भयोर्मध्ये तेन बाणेन स द्विपः। द्विधा विदलितो भूमौ पपात व्यसुरद्रिवत् ॥ ३८॥

Then with a long-pulled arrow she hit his elephant in the middle of its temples by which the elephant split into two fell dead on the ground like a mountain. 37, 38

हतवाहो विषङ्गोऽपि गृहीत्वा सशरं धनुः। योद्धुमभ्याययौ क्रोधाद्भ्रुकुटीकुटिलाननः ॥ ३९॥
अथ त्रिभिः शरैर्देवी धनुस्तूणीरमेव च। मुकुटं चाऽपि चिच्छेद कामेशी क्षणमात्रतः ॥ ४०॥

Having lost his vehicle, Viṣaṅga picking up a bow and arrows rushed to fight exhibiting his anger by shrinking his eyebrows. Then Kāmeśvarī with three arrows quickly cut his bow, quiver and the crown. 39, 40

ततः करालं विपुलमादाय करवालकम्। उपधावद्यावदसौ तावत्तीक्ष्णेषुणा पुनः ॥ ४१॥
त्रिधा छित्त्वा महाखड्गं स्मितपूर्वमुवाच तम्। दैत्य शूरतमस्त्वं वै कथमेवं नियुध्यसि ॥ ४२॥
शस्त्रं न खलु कस्मान्मे पातितं किञ्चिदङ्गके। किं दया ते सुमहती जातः कस्मान्निरायुधः ॥
कथं तां ललितां बद्ध्वाऽस्मान् जित्वा नेष्यसीरय। उपलब्धं त्वया शस्त्रं व्यर्थं विजयहेतवे ॥
पलाय्य वा गच्छ मम पुरतो यदि पौरुषम्।

Then as Viṣaṅga picking up a frightening huge sword was approaching Kāmeśvarī, she cut that large sword by a sharp arrow into three pieces and with a smile said to him thus: "Oh Demon! Are you not very powerful? Why are you fighting like this? Why are your weapons not falling on my body? Are you extremely compassionate towards me? Why have you lost your weapons? How will you conquer us and carry Devī Lalitā by binding Her? Your weapons are futile to achieve victory. Hence run away from my presence if you are a man." 41 to 44

श्रुत्वा कामेश्वरीवाक्यं कटुकं सोपहासकम् ॥ ४५॥
मुष्टिमुद्यम्य तां हन्तुं प्रययौ सम्मुखे तदा। तदा त्रिभिः शरैर्भूयो विव्याधाऽतिबलेन तम्॥ ४६॥
पादहन्मुष्टिषु तथाऽऽहतस्थानत्रयाऽतुरः। पदान्न चलितुं द्रष्टुं मुष्टिं च विनिवर्तितुम् ॥ ४७॥
असमर्थो लज्जितोऽथ गतोऽन्तर्धानमाशु वै। तावत् कामेश्वरी देवी शरजालैश्च सर्वतः॥ ४८॥
रुरोध मार्गं दैत्यस्य तदद्भुतमिवाऽभवत्।

Hearing the bitter derisive words of Kāmeśvarī, Viṣaṅga raising his fist went near to kill her. Then again with three arrows she forcefully struck him in his foot, chest and fist by which he was unable to move, see and release his fist and ashamed he quickly disappeared. Before that Kāmeśvarī obstructed his passage by creating a net of arrows all around which was astonishing. 45 to 48

रुद्धोऽथ सर्वतो मार्गे मायां दैत्यो वितानयत् ॥ ४९॥
शस्त्राऽश्मरुधिराऽहीनां पांश्वङ्गारमहीभृताम्। वृष्टिं चक्रे महाभूतान् राक्षसप्रेतसङ्कुलान् ॥ ५०॥
प्रादुश्चकार विविधां मायामतिभयावहाम्। सृष्टां सृष्टां च तां मायां दैत्यस्यास्त्रैरपाकरोत्॥ ५१॥

Prevented all around thus, the demon spread his magical power. He created varieties of fearsome showers of weapons, boulders, blood, serpents, dust, burning charcoal, mountains, great devils, demons and ghosts. Kāmeśvarī with her weapons destroyed that magic as they were being created. 49 to 51

अथोन्मत्तो महामूर्तिः करालः कृष्णपिङ्गलः। सहस्रवक्त्रो नियुतपादोऽतिवेगवान् ॥ ५२ ॥
भूत्वा जगाम तां हन्तुं व्यात्तास्यः पावकं वमन्।

Then the frantic Viṣaṅga assuming a huge terrible yellowish black form with thousand faces and myriads of feet and emitting fire from his wide open mouth proceeded to kill her. 52

दृष्ट्वा भीतं शक्तिगणं तं योजनमितोन्नतम् ॥ ५३ ॥
दृष्ट्वाऽसुरस्य सा मायां निर्मायास्त्रमवासृजत्। तेनास्त्रेण क्षणादेव मायाः सर्वा व्यनीनशत् ॥

Seeing the śaktis who were frightened by looking at that one yojana tall figure, Kāmeśvarī dislodged an anti-illusion missile which quickly obliterated the entire magic. 53, 54

अथाऽप्यन्तर्हितं दैत्यं कामेशी मन्त्रपाशतः। बद्ध्वा निपातयामास स्वपुरः क्षणमात्रतः ॥ ५५ ॥
स दैत्यः पाशसम्बद्धः पतितः पादसन्निधौ। लज्जितो नम्रवदनो मृतवन्मीलितेक्षणः ॥ ५६ ॥
बद्धमेवं विषङ्गं तं चक्रराजरथान्तिकम्। आनयध्वं शक्तिगणा नित्याज्ञप्त्वा तदा हि सा ॥ ५७ ॥
ययौ नित्या परिवृता श्रीदेवीपादसन्निधिम्।

Then Kāmeśvarī quickly bound the demon who was still hiding by a consecrated rope and pushed him on the ground in front of her. The demon who was bound and dropped at her feet bent his head with shame and closed his eyes as if dead. Kāmeśvarī ordered the śaktis to carry the bound Viṣaṅga to the Śrīcakra chariot and she also accompanied by the Nityās moved near the feet of Devī Lalitā. 55 to 57

गत्वा रथं समारुह्य प्रणेमुर्ललिताम्बिकाम् ॥ ५८ ॥
आचख्युर्विजयं चाऽपि तावता मन्त्रिणीमुखाः। समाजग्मुर्विजित्यारीन्नत्वा प्रोचुर्जयं रणे ॥ ५९ ॥
श्रुत्वा सा मन्त्रिणी मुख्या दैत्यानां कैतवोद्यमम्।
विस्मितास्तत्र सुराश्चाऽपि दैत्यानां शठतां प्रति ॥ ६० ॥

After reaching they climbed the chariot and bowed to Devī Lalitā and narrated about their victory. At the same time, Mantriṇī and others reached there and announced their triumph after bowing to the Mother. Hearing about the deception of the demons, Mantriṇī and the gods were surprised. 58 to 60

अथाऽऽनीतं शक्तिगणैर्बद्धं दैत्यानुजं तदा। निशाम्य शक्तयः प्रोचुरतिक्रोधतयाकुलाः ॥ ६१
वध्यतां हन्यतां चैव छिद्यतां भिद्यतामिति। श्रुत्वा दण्डाधिसाम्राज्ञी वधं तस्य व्यचिन्तयत् ॥
अथ श्रीमातृसम्मत्या मन्त्रिणी प्रब्रवीद्वचः। वधो न युक्तो बद्धस्य मृततुल्यो हि स स्मृतः ॥
गच्छत्वेष समाख्यातुं दैत्यराजाय स्वां दशाम्। इत्युक्त्वा मोचयामास प्राह तं मन्त्रिणी तदा ॥
रे दैत्य भूयो मैवं त्वमकार्षीः शूरगर्हितम्। श्रुत्वैवं मन्त्रिणीवाक्यं लज्जितो दैत्यपुङ्गवः ॥ ६५
नताऽऽननो ययौ शीघ्रमपश्यन् पृष्ठतः पुनः।

Seeing Viṣaṅga who was bound and brought there, the śaktis charged with great anger said thus. "Let him be killed, injured, cut to pieces and split". Hearing them, Daṇḍanāthā thought about killing him. Then as desired by Śrīmātā, Mantriṇī said thus: "Killing a bound person is improper because he is considered as if dead. Let him go and narrate his plight to Bhaṇḍāsura". Saying thus Mantriṇī ordered his release and said to him thus: "Oh Demon! Do not again practice such deceit which will be despised by valiants." Hearing Mantriṇī, the ashamed Viṣaṅga bent his head and quickly marched away without again looking back. 61 to 65

अथ तत्र शक्तिगणं समेतं ललिताम्बया ॥ ६६ ॥
परस्परं युद्धवृत्तं प्रोवाचाऽत्यद्भुतं तदा।

Then the śaktis assembled around Mother Lalitā and mutually narrated the astonishing events of the war. 66

तदा प्राह दण्डराज्ञी मन्त्रिणीं प्रतिमन्त्रणे ॥ ६७ ॥
देवि वृत्तं महायुद्धमद्य दैत्यैः सुभीषणम्। रात्रिरल्पावशेषास्ति पुनः सूर्योदयं प्रति ॥ ६८ ॥
भवेद्युद्धमतीवोग्रं दैत्याः कपटयोधिनः। तदस्माभिः पुनर्युद्धे गन्तव्यं सर्वसेनया ॥ ६९ ॥
पुनरत्र चक्रराजरथस्तिष्ठेत चैकलः। यद्यपि श्रीमहादेव्या महिम्नो नास्ति दुर्घटम् ॥ ७० ॥
तथाप्यसाम्प्रतं चैतद्भाति तत्र कथं भवेत्। विमृश्य मन्त्रं वुद्ध्यैतदुक्तं ज्ञात्वा समीकुरु ॥ ७१ ॥

Deliberating on this, Daṇḍanāthā said to Mantriṇī thus: "Oh Devī! A great dreadful war was fought with the demons. Only a small portion of the night is remaining. Again a most ferocious war might happen after Sunrise. The demons fight fraudulently. Hence we must go with our entire army. However the Śrīcakra chariot has to remain alone here. There is no danger to the glory of the Great Devī Lalitā. Even then I feel it as improper. Giving a serious thought to my words, please organise what has to be done about this." 67 to 71

इति वाक्यं समाकर्ण्य दण्डिन्या मन्त्रिणी स्वयम्।
अमंसताऽथ तद्युक्तं विचार्य शुद्धया धिया ॥ ७२॥

ललितां प्रणिपत्याह मातराचक्ष्व मे वचः। वदत्येषा वराहास्या सूर्यस्योदयनं प्रति ॥ ७३॥
पुनर्युद्धाय गन्तव्यमस्माभिः शक्तिसेनया। अकोशे सेनया हीने रथ एष तवाश्रयः ॥ ७४॥
न शोभते ह्यनौचित्यादथ शक्तिगणोऽखिलः। नियुद्धशान्तिमभ्येत्य रात्रौ विश्रान्तिमेष्यति ॥
अथ संवृत्तयुद्धेन कैतवेन विशङ्किताः। न स्वस्थहृदया भूयो विश्रामं नोपयान्ति वै ॥ ७६॥
मन्यसे यदि तत्राऽलमनुजानीहि मां पुनः। प्रवृत्तिं भावयिष्यामि शत्रूणामप्रधर्षिणीम् ॥ ७७॥

Hearing Daṇḍinī, Mantriṇī after analysing clearly, agreed with her and bowing to Devī Lalitā said thus: "Oh Mother! Please hear me. Daṇḍinī says that after sunrise we have to again go to war taking the entire army. Then without guards this chariot alone will shelter You. This looks improper. The śaktis after fighting, want rest during night. But disturbed by the deception of the demons they would never have rest. If you agree with me, just grant me permission. I will find a plan by which the enemies cannot attack us." 72 to 77

इति विज्ञापिता देवी प्रवृत्तौ तां समादिशत्। अथ सा तिथिनित्यासु या तत्राऽस्ति चतुर्दशी ॥
आज्ञापयत्तां हि सालनिर्माणे शत्रुरोधने। आज्ञामात्रेण सा देवी ज्वालामालिनिकाऽभिधा ॥
वह्निज्वालामहासालं निर्ममेऽसुररोधनम्। वलयीकृत्य शक्तीनां सेनां सालः समास्थितः॥ ८०॥
अनुल्लङ्घ्योन्नप्रमूर्तिर्बहिर्ज्वालोऽतिभीषणः। अन्तः शीतलयन् शक्तीर्बहिर्योजनदूरगम् ॥ ८१॥
दहन् योजनविस्तारमध्यद्वारो व्यराजत। अथैवं सालमालोक्य शक्तयो गतसाध्वसाः ॥ ८२॥
सुष्वपुः सौख्यतस्तत्र युद्धश्रान्ता हि शक्तयः। सहस्रसङ्ख्या रक्षार्थं मन्त्रनाथा समादिशत् ॥
एवं ज्वालासालमध्ये स्थिता श्रीललिताम्बिका। ॥ ८४॥

Thus requested by Mantriṇī, Devī Lalitā directed her to go ahead.

Then Mantriṇī ordered the fourteenth Nityā by name Jvālāmālinī to create a fort that would prevent the enemies. Taking the order, she created a fort of fire which encircled the army of the śaktis. This tall formidable fort of fire was extending its flames one yojana outwards but it was cool within to the śaktis. Seeing this fort the śaktis who were tired fighting forgot fear and slept comfortably. Mantriṇī ordered one thousand śaktis to protect the Śrīcakra. Devī Lalitā was thus situated in the centre of the fort of fire. 78 to 84

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे सप्ततितमोऽध्यायः

End of the seventieth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकसप्ततितमोऽध्यायः

Chapter 71

बन्धमुक्तो विषङ्गोऽथ ययौ दैत्यचमूं प्रति। दुःखितोऽतितरां दीनो हतोत्साहोऽतिनिःश्वसन् ॥१॥
एकलो विजने क्वाऽपि निविष्टो हीनवर्चसः। तत्र श्रुश्राव सेनेशं कुटिलाक्षं च मन्त्रिणः ॥२॥
हतांस्ततोऽतिदुःखाब्धौ निर्मग्नः समजायत।

The released Viṣaṅga reached the army of the demons. Extremely grieved, helpless, depressed and dull, he sat alone sighing in some lonely place. Hearing about the death of Kuṭilākṣa, the chief of the army and the ministers, he was drowned in an ocean of sorrow. 1, 2

तावद्विशुक्रोऽभिययौ राजपुत्रसमावृतः ॥ ३॥
ददर्शाऽतिविषण्णाऽऽस्यं विषङ्गमनुजं स्थितम्।
पप्रच्छ वत्स किं तेऽद्य पश्यामि मलिनं मुखम् ॥ ४॥
पार्ष्णियुद्धे किमासीत्ते वद मे तदशेषतः।

At that time Viśukra along with the sons of the king reached there and seeing his brother Viṣaṅga sitting with a sad face, questioned him thus: "Oh Dear! Why your face is sullied today? Tell me everything that happened in the unjust war." 3, 4

श्रुत्वैवं भ्रातृवचनं निःश्वसन् प्राह सोऽनुजः ॥ ५॥
भ्रातः किं तेऽभिवक्ष्यामि नासीदेवं कदाऽपि मे। जानामि दैत्यनाशाय काल एषोऽप्रदिक्षणः ॥
अहोऽतिचित्रं दैत्यानां विष्णुवीर्यातियोधिनाम्। पराभवोऽबलासङ्घैर्मृगेशस्येव जम्बुकैः ॥ ७॥
एवं दशाऽभिपन्नस्य न युक्तं जीवितं मम। तत् किं करोमि नासीन्मे मृत्युर्युद्धेषु सर्वथा ॥ ८॥
अहो धन्या ये मृतास्ते कुटिलाक्षादयोऽसुराः। न तैः स्वात्मा परीभूतो दृष्टो दुःखाय कुत्रचित् ॥
भर्तृपिण्डविनिर्योगं कृत्वोत्तमतमां गतिम्। ख्यातिं च सङ्गतास्तेऽस्मिन् लोकेऽमुष्मिन्नपि ध्रुवाम् ॥
धिङ्मामेवंविधं दैत्यं न जीवन्तञ्च नो मृतम्।

Hearing the words of his brother, Viṣaṅga sighed and said thus: "Oh Brother! What can I tell you? I had never faced this type of plight. I assume that the time has come for the destruction of the demons. It is really surprising that the demons who could fight with Viṣṇu have been

vanquished by a group of women just like a lion defeated by jackals. It is improper for me to live under this bad condition. What should I do? I was not killed in the war. Those Kuṭilākṣa and other demons who died are fortunate because they did not suffer defeat and lived. By clearing their debt towards their king they have attained place in heaven and fame in this world. Fie upon a demon like me who is neither living nor dead. 5 to 10

भ्रातः किं बहुनोक्तेन सारं शृणु वदामि ते ॥ ११ ॥
दैत्यानामेष सम्प्राप्तः कालोऽत्यन्तमदक्षिणः। तस्मादहं न जीविष्ये स्त्रीभिर्युद्धे पराजितः॥ १२ ॥
इतो दैत्यैः समेतोऽहं प्रयातः क्षणदामुखे। पार्ष्णियुद्धे तां विजेतुं समयस्यानुरोधतः ॥ १३ ॥
तद्रथस्य पार्ष्णिभागे वयं सर्वे हि सङ्गताः। यावद्रथं समारुह्य तां ग्रहीतुमभीप्सवः ॥ १४ ॥
तावत्प्राप्ताः शक्तिगणा रथरक्षाविधौ स्थिताः। तं रथं परिवर्तन्त्यो धृतोत्पातकृपाणिकाः ॥ १५ ॥
अस्माभिस्तर्जयन्त्यस्ता युयुधुर्बलवत्तराः। अनालोके प्रस्खलन्त्यस्तमिस्रायान्तु सर्वतः ॥ १६ ॥

"Oh Brother! What is the gain in talking much? I will tell you the gist. Listen. A bad period has befallen the demons. Hence defeated by the women I will not like to live.

At the beginning of the night, I went along with my army and tried to win Her by attacking Her chariot sidewise. While we were trying to capture Her by climbing the chariot, the army of śaktis who were guarding it by going around it opposed us with deadly swords. Even as we were abusing them, they fought vehemently though stumbling in that darkness of poor visibility. 11 to 16

तावत्तस्या रथश्रेष्ठान्निर्गतस्तिथिसङ्ख्यकाः। निर्ममुर्ज्वलितं शैलमन्धकारनिवारणम् ॥ १७ ॥
परिवव्रुः समेत्याऽस्मान् वर्षन्त्यः शरसन्ततीः। क्षणेन दमनाद्यांस्ता हत्वा मामभिसंययुः ॥ १८ ॥

"At that moment, from Her great chariot emerged sixteen śaktis who created a burning mountain that drove away the darkness and jointly encircled us and showered a fusillade of arrows and encountered me after instantly killing Damana and others. 17, 18

तासु मुख्या शक्तिरेका कामेश्यद्भुतविक्रमा। द्वन्द्वे मामभिसङ्गम्य ववन्धार्धनिमेषतः ॥ १९ ॥
न तस्यां मे विक्रमोऽभूद्वीर्यं मायाबलं तथा। बद्धो नीतः पातितोऽथ ललिताचरणान्तिके ॥ २० ॥

तस्या या सचिवेशानी तमालदलसच्छविः। सौन्दर्यसारसुतनुर्मधुरालापपेशला ॥ २१॥
तयाऽहं बन्धनान्मुक्तो दयमानस्वभावया। ततो मे जीवतो नाऽर्थो हतकीर्तेर्हतौजसः ॥ २२॥

"The astonishingly powerful and prominent śakti Kāmeśvarī among them started fighting with me and in half-a-minute bound me. None of my strengths and magical powers was effective against her. Tied and dragged, I was pushed at the feet of Devī Lalitā. Then I was released by Her compassionate minister Mantriṇī whose complexion was dark green, whose body was the essence of beauty and whose voice was melodious. Hence there is no point in my living after losing my fame and vigour." 19 to 22

श्रुत्वैवं लपितं तस्य विशुक्रः प्राह सस्मितम्। भण्डाऽभिमतसिद्ध्यर्थं हतधीर्ललिताम्बया ॥
वत्स त्वं न विजानासि नीतिं युद्धजयावहाम्। युद्धे महान्तः शूराश्च क्वचिदल्पैर्जिता ननु ॥
भवन्त्येवं न तच्चित्रं फलं वा शूरसम्मतम्।
गच्छन् हि पादवान् भूमौ दिवाऽपि स्खलति क्वचित् ॥ २५॥
न स्खलन्ति क्वचिदपि स्थावराः किं ततो भवेत्। जयाऽजयौ युद्धविधावनिर्देश्यौ कथञ्चन ॥
परन्तु जयो एवैष यः पर्यवसितो भवेत्। नान्यो जयो जयः प्रोक्तस्त्वन्तरा संविभावितः॥ २७॥
अहो मोहस्य माहात्म्यं किं वदाम्यहमद्य ते। विचारो धैर्यसहितो मन्त्रयुक्तो जयावहः ॥ २८॥
विरम्यैवं विपर्यासभावात् सर्वार्थनाशनात्। शृणु मे मन्त्रितं सद्यस्तवदुःखविनाशनम् ॥ २९॥

Hearing that talk, Viśukra smilingly said thus: "Oh Dear! Your thinking power has been destroyed by Lalitāmbikā in respect of achieving the wants of Bhaṇḍāsura. You are unaware of the ways of winning the war. Sometimes even the extremely powerful are defeated by ordinary persons which is neither surprising nor acceptable to the brave one. A person walking on the ground sometimes stumbles even during the day. The immovable ones will never stumble. Nothing can be concluded by this. It is difficult to predict victory or defeat in war. Only the final result can determine victory. Victory in between cannot be considered as victory. Alas! What can I tell you about the impact of delusion on you? I can only say that brave and properly deliberated thoughts will bring success. Keep away from negative thoughts that spoil progress. Listen to my plan which will end your sorrow. 23 to 29

येनोपायेन विबुधाः शक्रमुख्या विनिर्जिताः। पुरा भूयो विस्मृतं ते तदहं शृणु यद्ब्रुवे ॥ ३०॥

प्रत्यरिप्रत्यूहकरमाभिचारात्मकं तु तत्। यन्त्रं शत्रुप्रतीघातं विदितं भार्गवान्मया ॥ ३१ ॥
तदद्य रचयाम्याशु विधिदृष्टेन वर्त्मना। तत्प्रयोगाद्भवेदेवं निहतं शक्तिसैनिकम् ॥ ३२ ॥
लिखित्वाऽहं शिलापदे तुभ्यं दास्यामि सम्प्रति।
त्वं युक्त्या शक्तिसेनासु प्रक्षिप्यागच्छ सत्वरम् ॥ ३३ ॥
ततस्ताः शक्तयो नष्टवीर्योद्योगास्ततो वयम्। गत्वा दैत्यचमूयुक्ता अनायासेन सत्वरम् ॥ ३४ ॥
नाशयावः शक्तिगणं नाऽत्र संशयमाप्नुहि। उत्तिष्ठ जहि सन्तापं शोकजं वीर्यनाशनम् ॥ ३५ ॥

"Listen. I will tell you the plan, by which earlier many times we had defeated Indra and other gods, which you have forgotten. It is the magical missile which creates obstacles to the enemies. I have learnt it from Śukrācārya and I will now construct it as stipulated. By discharging it the army of the śaktis will be ruined. I will inscribe it on a stone and give it to you. You should cleverly install it in the army of the śaktis and quickly return. By this the endeavours of the śaktis will go in vain and they will lose their strength. Then we can march with our army and easily destroy the śaktis. Have no doubt about this plan. Rise and discard your worry born out of sorrow that kills your valour."

30 to 35

श्रुत्वेत्थं भ्रातृकथितं महामायाविमोहितः। जितमित्येव निश्चित्य हर्षमाहारयत् परम् ॥ ३६ ॥
तुष्टाव भ्रातरं भ्राता संश्लाघन् बुद्धिकौशलम्।

Hearing his brother, Viṣaṅga deluded by the illusory power of the Great Devī became sure about his victory and was extremely happy and praised his brother for his skilled intelligence. 36

अथैतद्दैत्यराजाय मन्त्रमावेद्य सम्मतः ॥ ३७ ॥
निर्ममे तद्विघ्नकरं यन्त्रं दार्षदपट्टके। स्नात्वा शुचिविधानेन यन्त्रमालिख्य तद्द्रुतम् ॥ ३८ ॥
सम्पूज्य तत्र देवीं तामासुरीं विघ्नकारिणीम्। सुरामांसोपहाराद्यैर्निवेद्य विविधैस्तदा ॥ ३९ ॥
स्वयं दिग्वसनो भूत्वा श्मशानभसिताश्रयः। पपौ सुरां करोटीस्थां वाममार्गसमाश्रयः ॥ ४० ॥
जजाप जप्यं कैकस्या मालया दक्षदिङ्मुखः। समन्तान्नग्नयुवतीगणेन परिवारितः ॥ ४१ ॥
एवं संसाध्य तद्यन्त्रं विषङ्गाय ददौ तदा। वत्सैतच्छक्तिसेनाया मध्येऽभिमुखभावतः ॥ ४२ ॥
ललितारथराजस्य निक्षिप्याऽऽयाहि सत्वरम्।

Then Viśukra informed his plan to Bhaṇḍāsura and obtained his

permission. Then he inscribed the Vighnayantra on a stone slab after purifying himself. He worshipped in that diagram the demonic goddess who generates obstacles by offering wine, flesh and many other articles. He smeared the ash from the grave yard on his naked body and drank the wine from a skull adopting perverted practices. Facing south he chanted the mantras by wearing a garland of goblin's bones, and surrounded by a group of naked women. Thus accomplishing the missile, he gave it to Viṣaṅga and said thus: "Oh Dear! Implant this in the middle of the army of śaktis with its front facing the great chariot of Devī Lalitā and return quickly." 35 to 42

अमोघं विघ्नयन्त्रं तदादाय तत्र संययौ ॥ ४३॥
रात्रिशेषे विषङ्गोऽथ ज्वालासालं ददर्श ह। अधृष्यं तं समालक्ष्य द्वारे शक्तिगणं तथा॥ ४४॥
न तत्समीपं गतवान् भीत्या दूरे समास्थितः। विचार्य खमवप्लुत्य सालं तमतिवर्तितुम् ॥ ४५॥
असमर्थो बलेनाऽन्तः प्रक्षिप्य प्रययौ पुनः। मत्वा कृतार्थमात्मानमाचख्यावग्रजाय तत् ॥ ४६॥

Taking the unfailing Vighnayantra, Viṣaṅga reached the enemy camp at the end of the night and saw the invincible fort of flame and the śaktis at its door. Out of fear he stood far away and after thinking flew into the sky and being unable to cross that fort threw the yantra with great force inside and returned. Assuming that he had completed his task, he reported the matter to his elder brother. 43 to 46

विघ्नयन्त्रेण विहताः शक्तयः स्युरतो द्रुतम्। यस्मादमोघं तद्यन्त्रमापूर्य समधिष्ठितम् ॥ ४७॥
इति मत्वा युद्धविधावुद्योगं विदधेऽसुरः। विशुक्रः सर्वदैत्यानां सेनया भ्रातृसंयुतः ॥ ४८॥
राजपुत्रैश्च राज्ञा च निर्ययौ नगराद्बहिः। योषित्स्थविरबालांश्च वर्जयित्वाऽखिलाऽसुराः॥ ४९॥
रक्षणार्थं शून्यकस्य निक्षिप्याऽक्षौहिणीमिताम्। निर्ययुः सर्व एवैते दैत्या युद्धाय दंशिताः ॥

Viśukra thinking that the śaktis would have been quickly destroyed by the unfailing Vighnayantra imbued with great power, came outside the city along with the entire army, his brother, the sons of the king, leaving behind women, aged and children. Deputing an army of an Akṣauhiṇī to guard the Śūnyaka city, all the demons biting their teeth set out to fight. 47 to 50

आजग्मुरग्निसालस्य समीपमतिवेगतः। दृष्ट्वा प्रधृष्यं तं सालं भेत्तुं ते मन आदधुः ॥ ५१॥

विशुक्रप्रमुखा दैत्या अस्त्राणि ससृजुस्ततः। वायव्यं पार्वतं चान्द्रं शैशिरं पार्थिवं तथा ॥५२॥
सामुद्रं वारुणं वार्षं पार्जन्यप्रमुखानि च। विसृष्टं सालमभितो मन्त्रसन्धानसन्धितम् ॥५३॥
संवर्ताऽग्निस्तृणमिव सालो निःशेषतां नयत्।

They very quickly reached the flame fort. Seeing that unapproachable fort they made up their mind to split it. Viśukra and other leaders discharged missiles of wind, mountain, moon, ice, earth, ocean, water, rain and showers on the flame fort which totally destroyed all of them like a straw by the fire of dissolution. 51 to 53

मत्वाऽभेद्यन्तु तं सालं विशुक्रप्रमुखाऽसुराः ॥५४॥
उत्प्लुत्य यातुमन्तस्ते मन उच्चैः समादधुः। उत्प्लुत्य यावद्यो दैत्यो गन्तुमन्तः समीप्सति ॥५५॥
ततोऽधिकतरं तत्र प्राकारः समवर्धत। तदप्यशक्यं मत्वा ते प्रवेष्टुं द्वारमाययुः ॥५६॥
प्रविशन्तं ततोऽप्यग्निः क्षणाद्भस्मीकरोत्यलम्।

Realising the formidableness of that fort, Viśukra and others decided to fly high and enter it. As a demon flew high to enter into it, the flame fort grew taller than his flight. Thinking that it is not possible to fly and enter, the demons reached the gate of the fort. The flame burnt the demon who tried to enter the gate. 54 to 56

मत्वाऽन्तर्गमनं तस्य दुर्घटं द्वारदेशगाः ॥५७॥
शस्त्राणि द्वारमार्गेण चाऽस्त्राण्यलमवाऽसृजुः। विदित्वा दैत्यसेनायाः सन्नाहं द्वाररोधनम् ॥५८॥
दण्डराज्ञी शक्तिसेनासज्जनार्थं समादिशत्।

Thinking that it is impossible to go through the gate, the demons discharged weapons and missiles through the gate. Coming to know about this, Daṇḍanāthā ordered the śaktis to get ready. 57 to 58

विघ्नयन्त्रेण विहताः शक्तयः सर्वतः स्थिताः ॥५९॥
आलस्योपहताश्चाऽन्या निद्रामोहसमाकुलाः। दण्डराज्ञीसमादेशं न किञ्चिन्मानयन्ति ताः ॥६०॥
किन्नः कृत्यं युद्धविधौ दैत्यानां घातनः कुतः। न नोपराद्धं दैतेयैः कथं तैर्विग्रहो मतः ॥६१॥
कुतो वध्या दैत्यगणा देवानामिष्टसिद्धये। दैत्येष्टसिद्धये कस्मान्न वध्या देवतागणाः ॥६२॥
प्रकृत्या कोपना दण्डराज्ञी सा मन्त्रिणी तथा। पानप्रकर्षतो मत्ता विचारः स्यात्ततयोः कुतः ॥
महाराज्ञ्यपि कामेशविलासपरया सदा। युक्ताऽयुक्तविचारेण स्वतो हीना तु सर्वदा ॥६४॥

मन्त्रिण्या मत्तया प्रोक्तं मनुते सर्वथा हितम्।
बालाया: को विचार: स्यात् क्रीडासक्ता हि सा सदा ॥ ६५॥

All the śaktis were affected by the Vighnayantra and became lazy. Some were sleepy. They did not care for the orders by Daṇḍanāthā. They were thinking thus: "Why should we fight? Why should we kill the demons? The demons have not offended us. Why should we oppose them? Why should we fight with the demons to achieve the ends of gods? Why should we not fight with gods to help the demons? Daṇḍanāthā and Mantriṇī are by nature irascible and having drunk they are irrational. Even Devī Lalitā who is always engaged in amorous pastimes with Kāmeśvara has lost Her discriminating power and She always considers as good the suggestions of the intoxicated Mantriṇī. What to talk about Bālā who is always interested in sports. 59 to 65

अहो मोहस्य माहात्म्यं किमर्थमसुरा हता:। व्यर्थहिंसाऽपराधेन प्राप्स्यामो नाशमञ्जसा ॥ ६६॥
इतो निर्गत्य तीर्थेषु गत्वा विहितमार्गत:। दैत्यहिंसनदोषस्य कुर्मो निष्कृतिमादरात् ॥ ६७॥
काश्चिदाहुर्वृथा युद्धादलं नो दु:खवर्धनात्। गत्वा स्थानेषु तपसा साधयाम: समीहितम् ॥ ६८॥

"The influence of illusion is astonishing. Why did we kill the demons? By engaging in futile cruelty we will perish soon. Let us go to sacred ponds and as ordained happily have atonement for the sins of torturing the demons". Some śaktis thought thus: "Enough of this grief-generating war. Let us go to sacred places and achieve our wants by performing penance." 66 to 68

अन्या ऊचुरलं युद्धैर्दु:खदैर्देहनाशनै:। अनुरूपं पतिं प्राप्य क्रीडामोऽविरतं सुखम् ॥ ६९॥
वदन्त्य इत्यादि बहुपृथङ्मतसमाश्रया:। न युध्यामो वयं व्यर्थं तवाऽऽज्ञायां न च स्थिता: ॥
क्रोधं करिष्यसि यदि युध्यामस्तर्हि वै त्वया। वृथाऽभिमानं माकार्षीर्मन्त्रिण्या मत्तया सह ॥
अस्मान् युद्धे समासाद्य विमदा शीघ्रमेष्यसि।

Some other śaktis said thus: "Enough of this war which destroys our body. Let us obtain a suitable husband and enjoy forever." They were talking thus resorting to separate views and said to Daṇḍanāthā thus: "We will never fight this useless war and we are not bound by your orders. If you get angry with us, then we will fight with you. Do not

be proud by joining with the intoxicated Mantriṇī. You will be humbled by confronting us." 69 to 71

तत्रोचुरन्याः संक्रुद्धाः सूकरास्ये सदा हि नः ॥ ७२ ॥
कुतः क्रुध्यसि नेत्राणि करालान्यवमुञ्चसि। व्रज शीघ्रमितो नो चेदक्षीणि विनिपातये ॥ ७३ ॥
न निर्लज्जा सूकरास्या त्वत्समा भवति क्वचित्।

A few other śaktis angrily said thus: "Oh Swine-faced! Why are you always furious on us and directing your horrible eyes at us? Quickly go away from here lest we will pluck your eyes. There is no other shameless swine-faced one than you." 72, 73

अन्याऽब्रवीत् खड्गकरा निपत्याऽभिमुखे ततः ॥ ७४ ॥
किं बलास्यति मे वाक्यं शृणु कोलाऽऽनने यदि।
दर्पोऽस्ति चेन्मया युद्धे वीर्याद्बुद्धिं समीकुरु ॥ ७५ ॥
जीवितं हास्यसि मुधा युद्ध्वा शस्त्रहता मया।

Another śakti holding a sword approached Daṇḍanāthā and said thus: "Oh Pig-faced! If you are really powerful, listen. Fight with me with your proud valour. Struck with weapons by me you will unnecessarily die." 74, 75

इति दृष्ट्वा शक्तिगणं दण्डिन्यत्यन्तविस्मिता ॥ ७६ ॥
कुत एतदकाण्डे वै शक्तीनां बुद्धिनाशनम्। इति मत्वा द्रुतं गत्वा मन्त्रिण्यै तन्निवेदयत् ॥
मन्त्रिण्यपि च शक्तीनां बुद्धिनाशं निशाम्य तु। विस्मिता श्रीमहाराज्ञीमासाद्य प्रणताऽब्रवीत् ॥

Seeing the condition of the śaktis, Daṇḍanāthā was wonder-struck. She thought about how suddenly the śaktis had gone mad and quickly reported it to Mantriṇī. Mantriṇī was also surprised hearing about the delirity of the śaktis and went to the Great Empress Lalitā and bowed and submitted thus: 76 to 78

मातरत्यद्भुतो विघ्नो नन्वस्माकमुपस्थितः। नूनं भवेत्तु दुष्टानां दैत्यानामेव चेष्टितम् ॥ ७९ ॥
शक्तीनां बुद्धिनाशोऽत्र दृश्यतेऽतिभयङ्करः। दैत्याः सालमुखप्रान्ते सन्नद्धाः समुपस्थिताः॥ ८० ॥
दण्डिनीं मां च चक्रस्थशक्तीर्हित्वा ह्यशेषतः। भिन्नस्वभावाः सम्भूताः शक्तयो रोषभीषणा ॥
द्रुतं विधेहि यत्कृत्यं नाऽर्हः कालो विलम्बने। यद्यप्यखिलदैत्याश्च तव भ्रूभङ्गमात्रतः ॥ ८२ ॥

न भवेयुस्तथाप्येतन्नाऽस्माकं सम्मतं भवेत्। अस्मासु दयया मातर्द्रुतं प्रतिविधत्स्व तत् ॥ ८३॥

"Oh Mother! A most surprising obstacle is confronting us. This should be really the mischief of the wicked demons. The loss of intelligence of the śaktis is frightening. The demons, fully equipped, are outside the fort. Excepting Daṇḍanāthā, me and the śaktis in the Śrīcakra the rest of the śaktis with a changed behaviour are furious. Quickly order what has to be done. We cannot afford delay. Though You can by a mere movement of Your eyebrow destroy all the demons, we do not want it so. With mercy, suggest a remedy quickly for this problem." 79 to 83

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकसप्ततितमोऽध्यायः॥

End of the seventy-first chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

द्विसप्ततितमोऽध्यायः

Chapter 72

प्रार्थितैवं श्यामलया श्रीमाता परमेश्वरी। लीलां वितन्वती शीघ्रं सस्मितप्रेमभावतः ॥ १॥
कोटीन्दुकिरणाभासान् शृङ्गारामृतवर्षणान्। कटाक्षान् कामेशमुखसौन्दर्याब्धावमूर्च्छयत् ॥ २॥

Requested thus by Śyāmalā (Mantriṇī), the Universal Mother Parameśvarī sportively and smilingly cast Her loving glances bright like the rays of myriads of moons and showering the ambrosia of amorousness on the face of Kāmeśvara which was like an ocean of beauty. 1, 2

अथो देवीस्मितालोककामेशमुखसङ्गतेः। गणनाथः समुदभूदिभास्योऽरुणसम्प्रभः ॥ ३॥
गदां शूलं शङ्खमब्जं विषाणं दक्षबाहुभिः। मातुलुङ्गं धनुश्चक्रं पाशं धान्यस्य मञ्जरीम् ॥ ४॥
वहन् वामकरैः शुण्डासमात्तमणिभाजनः। रक्तकौशेयवसनो दिव्यमाल्यविभूषणः ॥ ५॥
त्रिनेत्रश्चन्द्रचूडालो मणिकोटीरमण्डितः। शक्त्या समाश्लिष्टदेहो गलन्मदजलाऽऽविलः ॥ ६॥
प्रणम्य ललितां देवीं बद्धाञ्जलिपुटोऽब्रवीत्। देवि ब्रूहि मया यत्तत्कृत्यमत्र रणोद्यमे ॥ ७॥
तत्ते कृपावशादेव साधयाम्यतिदुःशकम्।

Then with the mingling of the smile of the Devī with the face of Kāmeśvara was born the elephant-faced Gaṇapati red in complexion. In his right hands he was wielding the mace, the trident, the conch, the lotus and the tusk. In his left hands he was wielding the Citron, the bow, the disc, the noose and the bunch of grain spike. In his trunk he held a pot filled with gems. He was dressed in a red garment and wearing effulgent ornaments. He had three eyes. He was decorated with the digit of the moon on his gem-set crown. Embraced by Śakti, his consort, he was dripping with ichor. Bowing to Devī Lalitā with folded hands he spoke thus: "Oh Devī! Tell me about my role in the war. With Your grace I will achieve success even if it is highly impossible." 3 to 7

श्रुत्वैवं प्राह गणपं ललिताम्बा महेश्वरी ॥ ८॥
गच्छ वत्स दैत्यकृत्यमभिचारं विनाशय।

Hearing him Devī Lalitā said thus: "Oh My Son! Go and destroy the magical spell of the demons." 8

एवं तया समाज्ञप्तो गणेशो धूनयन् करम् ॥ ९॥
विचिन्वन्नभितस्तत्र क्षणाद्यन्त्रं समासदत्। आसाद्य विघ्नयन्त्रं तच्छक्तिसङ्घस्य पश्यतः ॥ १०॥
वज्रसारमपि क्रोधाद्विभेद रदघाततः। निमिषात्तच्चूर्णयित्वा तिलशस्तदनन्तरम् ॥ ११॥
ज्वलत्सालद्वारभागान्निर्ययौ योद्धुमुत्सुकः।

Ordered thus, Gaṇeśa swinging his trunk searched and quickly reached the Vighnayantra. As the śaktis were watching, he angrily broke the yantra which was hard like diamond with his tusk and in a minute powdered it. Then going out of the gate of the burning fort he was excited to fight. 9 to 11

निविश्य दैत्यसेनां तां युयुधे देत्यपुङ्गवैः ॥ १२॥
पिपेष गदया कांश्चित्कांश्चित् चिच्छेद चक्रतः। शूलेन दारयच्चान्यान् शरैरन्यान् विभेद च ॥
अमारयद्विषाणेन दैत्यानन्यान् सहस्रशः। एवं दैत्यपतीन् भूयो गणेशः क्षयमानयत् ॥ १४॥
कर्णतालमहावायुविधूता दैत्यवाहिनी। नासावायुमहावेगविकृष्टाः सङ्घशोऽसुराः ॥ १५॥
अवशा विविशुः शीघ्रं शुण्डासुषिरमार्गतः। शुण्डान्तर्भागसङ्घट्टान्मृताश्छिन्नाङ्गबन्धनाः ॥ १६॥
केचिन्मूर्च्छामनुप्राप्ता निःश्वासाद्भुवि पोथिताः।
प्राणान् जहुस्तथाऽन्ये च क्षताः श्रोत्रविलायनात् ॥ १७॥
विनिर्गताः कर्णतालाऽऽस्फालिता जीवितं जहुः।

Entering the army of the demons, Gaṇeśa fought with them. He crushed some with the mace, cut some with the disc, split some with the spear and tore some with arrows. He killed thousands of demons with his tusk. He quickly destroyed the leaders of the demons. The army of the demons was driven away by the wind generated by the flapping of his ears. By the wind of his inhalations, groups of demons were drawn within and helplessly they entered the trunk duct and with their joints crumbled, there some died. Some who went unconscious were thrown out by exhalation and killed. Some died hit by the flapping of his ears. Some were thrown away and killed by the swinging of his ears. 12 to 17

एवं विनाशयन् दैत्यांस्तत्सेनायां गणेश्वरः ॥ १८॥
भण्डपुत्रान् समादाय गदापातैरपातयत्। विषङ्गं हृदि दन्तेन चकारात्यन्तविक्षतम् ॥ १९॥
विषङ्गो राजपुत्राश्च यदा मूर्च्छामुपाययुः। तदा दृष्ट्वा दैत्यगणा मत्वा प्रत्यक्षमन्तकम् ॥ २०॥
हा हेति भीताः समरं त्यक्त्वा दूरं पलायिताः।

Having thus destroyed the army of the demons, Gaṇeśvara reached the sons of Bhaṇḍāsura and floored them by hitting them with the mace. He injured Viṣaṅga severely by piercing his chest with the tusk. Seeing the sons of the king and Viṣaṅga becoming unconscious, the demons wailed and ran away from the battle taking Gaṇeśa as the embodied god of death. 18 to 20

दृष्ट्वैवं विद्रुतं सैन्यं विशुक्रोऽतिरुषान्वितः ॥ २१॥
आययौ रथसंस्थानो युद्धच्यन्तं विघ्ननायकम्। अथाऽभवन्महायुद्धं विशुक्रगजवक्त्रयोः ॥ २२॥

Seeing the fleeing demons, the furious Viśukra riding a chariot approached Gaṇeśa who was fighting. A great battle started between Viśukra and Gaṇeśa. 21, 22

शस्त्रास्त्रवर्षणं घोरं परस्परजयैषणम्। अथेभवक्त्रः संक्रुद्धो गदापातेन तद्रथम् ॥ २३॥
साश्वं ससारथिं शीघ्रं चूर्णयामास संयुगे।

Both intent on winning showered frightening weapons and missiles. Then the angry Gaṇeśa crushed with the mace the chariot of Viśukra along with the horses and the charioteer. 23

अथ क्रुद्धो विशुक्रोऽपि गदामुद्यम्य वेगतः ॥ २४॥
प्राहरत्कुम्भयोस्तस्य सर्वप्राणेन मन्युना। गदप्रहारसम्भिन्नकुम्भदेशाद्गणेशितुः ॥ २५॥
बहु सुस्राव रुधिरमथ क्रुद्धो गणाधिपः। जघान शूलेन हृदि विशुक्रस्यातिवेगतः ॥ २६॥
शूलनिर्भिन्नहृदयो विशुक्रो मूर्च्छितोऽपतत्। एवं विशुक्रं निर्जित्य ययौ भण्डरथं प्रति ॥ २७॥

Then the angry Viśukra raising his mace strongly struck with all his energy the temple of Gaṇeśa by which Gaṇeśa bled excessively. The enraged Gaṇeśa with a spear pierced with great force the chest of Viśukra. Viśukra fell unconscious. Having thus defeated Viśukra, Gaṇeśa proceeded towards the chariot of Bhaṇḍāsura. 24 to 27

दृष्ट्वाऽऽयान्तं नियुद्धाय गणेशं स्वात्मना सह। विचारयन् स्वान्तरङ्गे तमजेयं विभावयन्॥ २८
एष योद्धुं समायाति सिन्धुरास्यो मया सह। अजेयोऽयं महावीर्यः सर्वैर्देवासुरैरपि ॥ २९॥
मम सङ्कल्प एषोऽस्ति तदा श्रीललिताम्बया। शस्त्रैर्हत इमं देहं त्यक्त्वा तल्लोकमाप्नुयाम्॥ ३०
तत्र विघ्नमिमं मन्ये कथं मे स्यात्समीहितम्। नूनमेष पुरा युद्धं चक्रे येन महौजसा ॥ ३१॥
द्विपाऽसुरेण तं स्रक्ष्ये तेनैष समियाद्रणे। ततोऽहं तां समायास्ये योद्धुं श्रीललिताम्बिकाम् ॥

Seeing Gaṇeśa approaching him to fight, Bhaṇḍāsura considering the powerful Gaṇeśa as invincible by all the gods and the demons thought thus: "My desire is to be killed by the weapons of Devī Lalitā and thus reach Her abode. For this I think this Gaṇeśa is an obstacle. But how can I achieve my desire? Long ago this Gaṇeśa had really fought with a powerful demon in the form of an elephant. I will create a similar demon so that Gaṇeśa can fight with him and then I will proceed to fight with Devī Lalitāmbikā." 28 to 32

इति निश्चित्य ससृजे गजदैत्यं महाद्भुतम्। पर्वताभं महाभीमं परिघोद्यत्सुपुष्करम् ॥ ३३॥

Deciding thus, Bhaṇḍāsura created Gajāsura who was astonishingly huge like a mountain, who was extremely powerful and was holding a bolt in his trunk. 33

अभिद्रवद्गणपतिं स दैत्यो भण्डदेशितः। आसाद्य गजदैत्यं तं युयोध गणनायकः ॥ ३४॥

That Gajāsura instructed by Bhaṇḍāsura rushed towards Gaṇeśa. Reaching Gajāsura, Gaṇeśa fought with him. 34

एवं युध्यति नागास्ये विघ्नयन्त्रस्य नाशनात्। शक्तयः प्रकृतिं प्राप्य निर्ययुर्युद्धहेतवे ॥ ३५॥
आलक्ष्य युद्धसन्नाहं भण्डदैत्यस्य सर्वथा। अशेषदैत्यसेनानां मन्त्रिणी दण्डिनीयुता ॥ ३६॥
मन्त्रयित्वा महाराज्ञी स्वयं युद्धाय निर्ययौ। अशेषशक्तिसेनाभिर्दंशिताभिः परिवृता ॥ ३७॥

While Gaṇeśa was thus fighting, as a result of the destruction of the Vighnayantra, the śaktis returned to normal senses and proceeded to fight. Seeing Bhaṇḍāsura well prepared to fight by gathering his army, Devī Lalitā Herself after deliberation set out to fight accompanied by Daṇḍinī, Mantriṇī and the entire śakti force, who were angrily gnashing there teeth. 35 to 37

आदौ सम्पत्करी देवी रणकोलाहलाभिधे। समारुह्योभसेनाभिर्निर्जगामाऽतिसम्भ्रमात् ॥ ३८॥
अथाऽपराजिताऽश्वस्था निर्ययौ परमेश्वरी। अश्वारूढाऽश्वसेनाभिरावृता युद्धसम्भ्रमात् ॥ ३९॥

To begin with Devī Sampatkarī riding her elephant by name Raṇakolāhala and accompanied by the elephant force proceeded with zeal. Then Devī Aśvārūḍhā riding her horse Aparājitā and followed by the horse force started with excitement. 38, 39

तन्मध्ये श्रीमहाराज्ञ्या प्रतिरुद्धा रणोत्सुका। बाला प्रणम्य ललितां प्राह मञ्जुलया गिरा॥ ४०॥
मातर्मामनुजानीहि युद्धाय कृतनिश्चयाम्। सदा युद्धविधानाय समुत्सुकितमानसाम् ॥ ४१॥
त्वयाऽहं प्रतिरुद्धाऽस्मि प्रसक्तेऽपि महारणे। पादौ मूर्ध्ना स्पृशाम्येषा देह्याज्ञां समराय मे॥ ४२
चिरादुत्कण्ठिता युद्धे निर्गमं नो लभाम्यहम्। आद्ये दिनेऽपि मे युद्धं नाऽऽसीन्मानसपूरणम् ॥
मध्ये तया कोलमुख्या विहता युधि वै मुधा। अद्य मे पूरयस्वाशां चिराद्युद्धाय सम्भृताम् ॥

Meanwhile, Bālā who was excited to fight, but prevented by Devī Lalitā, bowed to Her and said sweetly thus: "Oh Mother! Please permit me who has decided to fight and who is always eager to fight. You are stopping me even when a great war is ahead. I will touch Your feet with my head. Please allow me to fight. Though anxiously waiting from a long period to fight, I am not getting the permission. On the first day of the war I was never satisfied because I was unnecessarily prevented by Daṇḍanāthā. Today, please fulfil my long-pending desire to fight for which I am well prepared." 40 to 44

इति बालावचः श्रुत्वा ललिता श्रीपराम्बिका। प्रहसन्ती मन्त्रनाथामुखं समवलोकयत् ॥ ४५॥
देव्याशयं विदित्वा सा कुमारीं प्राह मन्त्रिणी।
कुमारि शृणु मे वाक्यं यदि त्वं योद्धुमिच्छसि ॥ ४६॥
तत्त्वया समन्येनैव योद्धव्यं यदि मन्यसे। एकेन सह युध्यस्व दण्डिन्या च मया सह ॥ ४७॥
युद्धे नौ न परित्यज्य दैत्यसेनासु चैकला। प्रवेष्टव्यं क्वचिद्वाऽपि तवाऽऽवां पक्षसंश्रये॥ ४८॥
भवावस्तद्वदत्रैव केन योद्धुं हि वाञ्छसि।

Hearing Bālā, The Supreme Devī Lalitā smilingly looked at Mantriṇī. Grasping the intention of Devī Lalitā, Mantriṇī said to Bālā thus "Oh Bālā! If you want to fight then listen to me. If you desire to fight alone with some one, do so by taking Daṇḍanāthā and me along with you. In the war without us you should not enter the army of the demons. We will be with you to take care of you. Tell me with whom you would like to battle." 45 to 48

श्रुत्वैवं मन्त्रिणीवाक्यं प्राह बालाम्बिका पुनः ॥ ४९॥
युध्याम्यहं भण्डपुत्रैर्न तेष्वन्या कथञ्चन। सर्वथा बाणमेकं वा विसृजेदहमेकला ॥ ५०॥
युद्ध्वा तैस्तान्निहन्म्येव न तद्वाहा रथा अपि। आयुधादीनि नाश्यानि अन्याभिर्जातु कुत्रचित् ॥

Hearing Mantriṇī, Bālā spoke again thus: "I will fight with the sons

of Bhaṇḍāsura. No one else should discharge an arrow at them. Fighting alone I will kill all of them. None should ever destroy their chariots, vehicles and weapons." 49 to 51

श्रुत्वा बालावचो भूयो मन्त्रिणी तामुवाच ह। एकेन युद्ध्यस्व रणे देव्यादिष्टे कथं त्वया ॥
त्रिंशद्भिर्व्रियते युद्धं नेदमौपयिकं तव। भण्डपुत्रा महाशूरा भण्डतुल्यपराक्रमाः ॥ ५३॥
भीमसंहनना: सर्वे कूटयुद्धविशारदाः। एकेन तेषु युध्यस्व येन योद्धुं समीप्सितम् ॥ ५४॥

Hearing Bālā, Mantriṇī again said thus: "As permitted by Devī Lalitā you fight with one person. It is improper that you fight with the thirty sons of Bhaṇḍāsura who are very strong equalling Bhaṇḍāsura. With a fierce build, all of them are expert tricksters in war. You can choose one of them to fight with." 52 to 54

इति वाक्यं श्यामलाया: श्रुत्वा बालाम्बिका ततः। प्रणम्य भूयस्तैर्युद्धमयाचत कृताञ्जलिः ॥
याचतीं तां समालोक्य प्रीता सा ललिताम्बिका। ददावनुज्ञां समरे आश्लिष्य प्रीतिपूर्वकम् ॥

Hearing Mantriṇī, Bālāmbikā with folded hands bowed and requested for permission to fight with all the sons of Bhaṇḍāsura. Seeing the beseeching Bālā, the pleased goddess Lalitā embraced her with love and gave her permission to fight. 55, 56

अथ प्राह पुनर्देवीं बाला श्रीत्रिपुरां तदा। मातरन्यच्छृणु वचो दण्डिन्येषा मया सह ॥ ५७॥
न तिष्ठतु युद्धभुवि भूय एष पुरा मम। व्यनाशयद्युद्धरसं यद्यागच्छेन्मया सह ॥ ५८॥
पृष्ठतस्तिष्ठतु न तु विघ्नं भूयः करिष्यति। यदि युद्धे पुनर्विघ्नं करिष्यति तदा शृणु ॥ ५९॥
मया पराहतां युद्धे द्रुतमेनां प्रपश्यसि।

Then Bālā spoke again to Devī Tripurasundarī thus: "Oh Mother! Please listen to me a second time. Daṇḍinī should not stay with me in the war field because earlier she had spoiled my zeal to fight. If at all she goes with me let her stay behind me so that she will not obstruct me. If she were to again spoil my war, You will see her quickly defeated by me." 57 to 59

एवं वदन्तीं बालां तां मत्वा रुष्टां च पोत्रिणी ॥ ६०॥
नत्वा तां सान्त्वयामास मृदुवाक्यैः सुपेशलैः। देवि शङ्कां त्यज मयि आगच्छामि त्वया सह ॥
निशामयामि ते युद्धं करोमि तव यत्प्रियम्। तवाज्ञामनुरुध्यैव पुरतः पृष्ठतोऽपि वा ॥ ६२॥

स्थास्यामि न हि विघ्नं मे भविष्यति च ते युधि।

Understanding that Bālā who was talking thus was angry, Daṇḍanāthā bowed to her and spoke to her softly and skillfully thus: "Oh Devī! Forget your doubt about me. I will accompany you to the war and watch you fight and do what pleases you by staying either in the front or at the back as ordered by you. I will not be an obstacle to you in the war." 60 to 62

इति श्रुत्वा दण्डिनीं सा मोदादाश्लिष्य सत्वरम् ॥ ६३॥
रथमारुह्य तरसा निर्ययौ समरोत्सुका। मन्त्रिणी दण्डनाथा च स्वस्वस्यन्दनस्थिते ॥ ६४॥
ययतुः पार्श्वतस्तस्याः शक्तिसेनासमावृते।

Hearing Daṇḍanāthā, the happy Bālā soon embraced her and excited to fight proceeded quickly in her chariot. Mantriṇī and Daṇḍanāthā seated in their respective chariots proceeded on either side of Bālā followed by the army of the śaktis. 63, 64

अथ श्रीचक्रराजाख्यरथमारुह्य सत्वरम् ॥ ६५॥
युद्धाय निर्ययौ देवी वीरसन्नाहसन्नता। तत्पृष्ठतः समारुह्य तिमिरस्तोमसम्प्रभम् ॥ ६६॥
तुरङ्गं मारुतजवं निर्ययौ सा तिरस्कृतिः। विकर्षन्ती शक्तिसेनाममेयां सागरोपमाम् ॥ ६७॥

Then Devī Lalitā seated in the chariot named Śrīcakra, set out to war along with the required weapons. Behind Her, Tiraskariṇī riding a densely dark horse, which had the speed of the wind, took along the ocean-like countless army of the śaktis. 65 to 67

अथ सेनाद्वयमुखमभूद्भीमं सुसङ्कतम्। युद्धवाद्यचित्ररवो नेमिघोषोऽतिमांसलः ॥ ६८॥
वीरास्फोटैर्हुङ्कृतैश्च गजमण्डलचीत्कृतैः। हयह्रेषितसंरावैर्ववृधेऽतितरां तदा ॥ ६९॥

The frontage of both the armies was crowded and frightening. Then an extremely loud sound produced by drums, axels, clappings, 'hum' shouts, cry of the elephants and neighing of the horses grew intensely. 68, 69

अथ शस्त्रप्रपातोऽभूच्चटच्चटरवोद्धतैः। लोहितानां महासारवर्षणोतिभयङ्करः ॥ ७०॥
हतोसि हंस्यसे शीघ्रं तिष्ठ मा विद्रुतिं त्यज। द्रुतं वीर्यं दर्शय ते पश्य मेऽद्य पराक्रमम्॥ ७१॥
एवं वचांसि बहुधा श्रूयन्ते तत्र सङ्गरे। शिथिलाङ्गाः शरैः केचित् केचित् परशुदारिताः ॥ ७२

शूलेष्वन्येऽभिसम्प्रोता: परे खड्गैर्विपाटिता:। निष्पिष्टा: परिघैरन्ये चक्रैश्छिन्नगला: परे ॥ ७३
तोमरैर्भेदिता: केचिद्विक्षता: प्रासपट्टिशै:। भिन्दिपालै: शकलिता गदाभिर्भिन्नमस्तका: ॥ ७४
दैत्या अभवन् समरे शक्तिभिर्गाढसंहता:। सरित: शोणितवहा ववुस्तत्र सहस्रश: ॥ ७५

The cracking noise of the iron weapons emitting showers of sparks was frightening. Voices like—"You are dead. I will kill you. Stop. Do not run away. Show your strength. See my valour." and so on were heard all over. Some lost their limbs by arrows, some were cut by axes, some pierced by spears, some cut by swords, some crushed by bolts, some throats cut by discus, some hit by iron clubs, some killed by tridents and flats, some cut by javelins, and some heads broken by maces. Thus thousands of demons were severely attacked by the śaktis and a river of blood flowed. 70 to 75

एवं शक्तिभिरत्यन्तमर्दिता दैत्यवाहिनी। पलायिता क्रन्दमाना शक्तिशस्त्रास्त्रवेधिता ॥ ७६ ॥
असहन्ती शक्तिसेना सम्मर्दं बलवत्तरम्। जलाशयाच्छिन्नबन्धात्तोयानीव क्षयं गता ॥ ७७ ॥

Thus heavily tormented by the śaktis, the army of the demons wailed and ran away. Unable to bear the injuries from the weapons of the śaktis, the army of the demons which was pounded was reducing like the water in a breached dam. 76, 77

तद्दृष्ट्वा विहतां सेनां दैत्यानां भण्डसूनव:। चतुर्बाहुमुखास्त्रिंशत्सङ्ख्याश्चित्रपराक्रमा:॥ ७८ ॥
भण्डतुल्यबला: शस्त्रास्त्राऽभिज्ञा युद्धदुस्सहा:।
रथाऽऽरूढा: शक्तिसेनां जघ्नु: सायकवृष्टिभि: ॥ ७९ ॥
तै: कलितमभूच्छक्तिसैन्यं समरतापनै:। शस्त्राऽस्त्रतेजो दैत्यानामसह्यं प्राप्य सर्वत: ॥ ८० ॥

Seeing the destruction of the army of the demons, Caturbāhu and others, the thirty sons of Bhaṇḍāsura, equal in valour to Bhaṇḍāsura, well versed in handling weapons and missiles and of unbearable prowess in war, seated in chariots showered arrows on the śaktis who seized by those schorcherers were unable to bear the flame from the weapons of the demons. 78 to 80

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे द्विसप्ततितमोऽध्याय:॥

End of the seventy-second chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

त्रिसप्ततितमोऽध्यायः

Chapter 73

एवं युद्धकथां श्रुत्वा प्राह कुम्भभवो मुनिः। हयानन महाश्चर्यमाख्यानं सम्यगीरितम् ॥ १॥
गणनाथस्य कथितो गजासुरसमागमः। युद्धं तयोः कथमभूत्तन्ममाचक्ष्व पृच्छतः ॥ २॥

After hearing about the war, sage Agastya said thus: "Oh Hayagrīva! The legend narrated by you was wonderful. You said that Gaṇeśa fought with Gajāsura. Please describe their war to me." 1, 2

इति पृष्टः कुम्भभवमुनिना तुरगाननः। गणनाथमहायुद्धं प्रवक्तुमुपचक्रमे ॥ ३॥
अगस्त्य शृणु वक्ष्यामि कथामत्यद्भुतां तव। गणनाथमहावीर्यसम्भृतां संयुतां रसैः ॥ ४॥
भण्डसृष्टेन दैत्येन युयोध स गणेश्वरः। मुहूर्तमात्रमभवत्तयोर्युद्धं सदुःसहम् ॥ ५॥

Thus inquired by sage Agastya, Hayagrīva started narrating the great war by Gaṇeśa. "Oh Agastya! Listen. I will tell you the most wonderful legend filled with the great prowess and elegance of Gaṇeśa. Gaṇeśa fought for a short duration in an unbearable manner, with the demon created by Bhaṇḍāsura. 3 to 5

अथ दैत्यः ससर्जाऽन्यान् दैत्यानात्मपराक्रमान्। तुल्यरूपांस्तुल्यजवांस्तुल्यसाहसविक्रमान् ॥ ६॥
ताननेकान् युध्यमानान् दृष्ट्वा क्रुद्धो गणेश्वरः। ससर्ज स्वात्मनस्तुल्यान् गणेशानपि कोटिशः॥
तत्रैकैकेन दैत्येन प्रत्येकं गणनायकाः। युयुधुश्चित्रशस्त्रास्त्रैस्तदद्भुतमिवाऽभवत् ॥ ८॥

"Then the demon created many other demons who were equal to him in looks, speed, strength and skills. Seeing many of them fighting, the angry Gaṇeśa also created crores of other Gaṇeśas who were equal to himself in all respects. Each Gaṇeśa fought astonishingly with one demon separately using various weapons and missiles. 6 to 8

दैत्याः शक्तिगणाश्चाऽपि तयोर्युद्धं महाद्भुतम्। ददृशुः प्रेक्षका भूत्वा युद्धसंरम्भविस्मृतेः ॥ ९॥

"All the demons and the śaktis watched their great fight forgetting their own war activities. 9

अथ ते गणनाथास्तु जघ्नुर्विक्रम्य हेतिभिः। कश्चिच्छूलाहतः कश्चिच्चक्रेण शकलीकृतः ॥ १०

कश्चिद्गदाभग्नतुण्डः कश्चिद्दन्तविदारितः। कश्चिन्निघृष्ट उरसा कश्चित्पादप्रपेषितः ॥ ११॥
कश्चित् कुम्भाऽऽहतेर्भिन्नकुम्भः प्राणान् जहौ युधि।
एवं ते नाशिता दैत्या दैत्यसृष्टा गजाननैः ॥ १२॥

Then the Gaṇeśas struck the demons with their weapons. Some demons were killed by spears, some cut to pieces by discs, some with maces, some torn by the tusks, some by dashing with their chests, some by trampling and some by hitting with the temple. Thus all the demons created by the demon were destroyed by the Gaṇeśas. 10 to 12

अथैकलः समभवत् पुनर्गजमहासुरः। युयोध बलवांस्तत्र गणेशेनातिसाहसी ॥ १३॥
महागणेशोऽपि दृष्ट्वा दैत्यं पूर्ववदेकलम्। सञ्जहार गणपतीन् स्वाङ्गे निमिषमात्रतः ॥ १४॥
अथाऽभवन्महायुद्धं तयोर्विक्रमतोर्युधि। अनेकशस्त्रास्त्रगणैः सङ्कुलं सुभयङ्करम् ॥ १५॥

Then the mighty Gajāsura stood alone and fought with Gaṇeśa. Gaṇeśa seeing the demon who was single as earlier, immediately absorbed all the Gaṇeśas within himself. Then a great frightening war started between them using many weapons and missiles. 13 to 15

अथ सोऽपि महादैत्यो मायया ऽभून्महोन्नतः। सहस्राऽऽस्यस्तद्द्विगुणभुजश्चित्रायुधैर्वृतः ॥ १६॥
क्षणे क्षणे च शस्त्राणां सहस्रं स ससर्ज ह। सृष्टं सृष्टं शस्त्रगणं नाशयद्गणनायकः ॥ १७॥
दृष्ट्वा दैत्यस्य मायां तां गणेशोऽतिरुषान्वितः। चिच्छेद युगपत्तस्य धृतं शस्त्रसहस्रकम्॥ १८॥

Then the great demon by his magical power grew very tall with thousand faces and twice as many arms wielding many weapons. Moment to moment he discharged thousands of weapons which were all destroyed by Gaṇeśa even as they were being created. Seeing the magic of the demon the enraged Gaṇeśa simultaneously destroyed the thousand weapons held by the demon. 16 to 18

अथाऽभवद्गदायुद्धं गणेशगजदैत्ययोः। महत्या गदया नूनं निघ्नतोरितरेतरम् ॥ १९॥
तदा गणेशगदया ताडिता तस्य सा गदा। शकलीभूय पतिता ततो दैत्यो निरायुधः ॥ २०॥
मुष्टिमुद्यम्य गणपं हन्तुमायान्महासुरः। दृष्ट्वाऽऽयान्तं दैत्यवरं गणेशः प्राक्षिपद्गदाम् ॥ २१॥
सा गदा प्राप्य तद्देहं नैषद्रुजमुदावहत्। गदाप्रतिहताङ्गेन पपात भुवि सा वृथा ॥ २२॥
अथ चक्रं त्रिशूलञ्च परिघं शक्तिमेव च। क्षिप्तं क्षिप्तं वृथा भूमावपतद्देहसङ्गतः ॥ २३॥
उपलानां वृष्टिरिव गण्डशैल इवाऽभवत्।

Then Gaṇeśa and Gajāsura battled with maces hitting each other. Hit by Gaṇeśa's mace, the mace of Gajāsura was broken to pieces. Then the demon without a weapon rushed with his raised fist to kill Gaṇeśa. Gaṇeśa flung his mace at him which without injuring him even a bit dropped on the ground after striking his body. Then weapons like disc, trident, bolt and spear which were charged on him fell futile on the ground after touching his body like a shower of stones on a rocky mountain. 19 to 23

दृष्ट्वा दैत्यं सर्वशस्त्रैरजेयं स गणाधिपः ॥ २४ ॥
चिन्ताऽऽकुलः समभवत्तावन्मुष्ट्या जघान सः। अथाऽभवत्तयोर्मुष्टियुद्धमत्यन्तदारुणम् ॥ २५ ॥
मुष्टिसंहननोदञ्चदग्निवर्षणसंयुतम्। तं ततो बाहुबन्धेन बद्ध्वा दैत्यं निपातयन् ॥ २६ ॥
निपात्य पादेनाऽऽक्रम्य हृदि दन्तेन दारयत्। एवं विदारितो दैत्यो जहौ प्राणांस्तदा रणे ॥ २७ ॥

Seeing the demon invincible by all weapons, as Gaṇeśa was worrying the demon hit him with his fist. Then a fierce fist-fight began between them emitting fire from the collision of their fists. Then Gaṇeśa by his arms bound the demon and pushed him on to the ground and trampling him by the foot pierced his chest by the tusk by which the demon died in the war. 24 to 27

हत्वैवमिभदैत्यं तं पुनर्भण्डासुरं प्रति। युद्धायाऽभ्याजगामाशु गणेशोऽद्भुतविक्रमः ॥ २८ ॥

After killing Gajāsura, Gaṇeśa of astonishing valour again quickly approached Bhaṇḍāsura to fight with him." 28

तदायान्तं गणपतिं दृष्ट्वा भण्डमहासुरः। चिन्तयल्ललितादेवीं भीतस्तस्य पराक्रमात् ॥ २९ ॥
मातस्त्वयाऽयं समरे हतो देहो विनश्यतु। इति पूरय मद्वाञ्छां प्रपन्नस्त्वत्पदाम्बुजम् ॥ ३० ॥

Seeing the approaching Gaṇeśa, Bhaṇḍāsura fearing about his strength prayed to Devī Lalitā thus: "Oh Mother! This body of mine should be destroyed by You in war. Fulfil this desire of mine who has surrendered at Your lotus feet." 29, 30

तद्विदित्वा भक्तवाञ्छापूरणाय महेश्वरी। सस्मार सिन्धुरमुखं चक्रराजरथस्थिता ॥ ३१ ॥
विदित्वा संस्मृतिं देव्या आजगाम गजाननः। प्रणम्य प्राह मातः किं स्मृतो युद्धविधौ स्थितः ॥

Understanding the desire of Bhaṇḍāsura, Devī Lalitā seated in the

Śrīcakra chariot, in order to fulfil the wants of Her devotee remembered Gaṇeśa. Knowing about the remembrance by the Devī, Gaṇeśa came there and bowed and said thus: "Oh Mother! Why did You remember me while I was fighting." 31, 32

प्राह श्रुत्वा वचस्ततस्य ललिता परमेश्वरी। वत्साऽलं युद्धविधिना तिष्ठ मत्पार्श्वतोऽधुना ॥ ३३ ॥
एता युद्धोत्सुका देव्यो युध्यन्त्वसुरसेनया। इत्याज्ञप्तो गणेशानो विरराम नियुद्धतः ॥ ३४ ॥

Hearing Gaṇeśa, the Supreme Devī Lalitā said thus: "My child! Enough of your fighting. Now stay by My side. Let other goddesses who are eager fight with the army of the demons." Ordered thus, Gaṇeśa refrained from the fight. 33, 34

अथ भण्डसुतैः शक्तिसेनां दृष्ट्वाऽतिविक्षताम्।
तान् सायकैः किरन्ती सा बाला युद्धे समासदत् ॥ ३५ ॥
असङ्ख्यदैत्यसेनाभिर्युता दैत्येशसूनवः। अत्यद्भुतक्रियां युद्धे बालां ववू रणाजिरे ॥ ३६ ॥
कोटिशो दैत्यसुभटौ विचित्रायुधवर्षणैः। बालां रथस्थां ववृषुर्गर्जन्तो युद्धदुर्मदाः ॥ ३७ ॥

Then seeing the army of the śaktis being enormously destroyed by the sons of Bhaṇḍāsura, Bālā pouring arrows at the demons entered to fight. The sons of Bhaṇḍāsura accompanied by a countless army surrounded Bālā of astounding valour. Crores of arrogantly roaring demon soldiers showered on Bālā, who was seated in the chariot, many types of weapons. 35 to 37

अथ शक्तिगणं प्राह दण्डिनी परमं वचः।
शृणुध्वं शक्तयः सर्वा बालाम्बाऽऽज्ञां ब्रवीमि वः ॥ ३८ ॥
एषा यैर्युध्यति युधि न तेषु सहसा क्वचित्।
प्रयोक्तव्यं शस्त्रगणं दण्ड्या सा मेऽन्यथा भवेत् ॥ ३९ ॥
प्रेक्षध्वमस्याः समरं न योद्धव्यं कथञ्चन। इति सङ्गोष्य सेनासु मन्त्रिण्या सहिता स्वयम् ॥ ४० ॥
पार्श्वं समाश्रितवती तस्याः समरवैभवे।

Then Daṇḍanāthā addressed the śaktis thus: "Listen. I will convey the orders by Bālāmbikā. None of you should discharge weapons on those demons with whom Bālā fights. If you do so, you will be punished by me. You should be watching her fight without interfering." Declaring

thus, Daṇḍinī along with Mantriṇī stood by the side of Bālā to watch the glory of her war. 38 to 40

अथ श्रुत्वा दण्डराज्ञ्याः शासनं मुदिता हि सा ॥ ४१ ॥
असङ्ख्यैर्दैत्यसुभटैरेकला युयुधेऽद्भुतम्। सिद्धर्षिदेवतामुख्याः पश्यन्त्याकाशमाश्रिताः ॥ ४२ ॥
युध्यन्तीं बहुभिश्चैकां कुमारीं विस्मिताऽभवन्।

Bālā was pleased by the ruling given by Daṇḍanāthā. She wonderfully fought alone with countless demons. The Siddhas and gods from the sky, watching her fighting alone with many, were surprised. 41, 42

अथ दैत्योत्सृष्टशस्त्रवृन्दैराच्छादिताऽभवत् ॥ ४३ ॥
बालसूर्योऽभ्रपटलैरिव सा सर्वतो दिशम्। दृष्ट्वा छन्नां शस्त्रगणैर्विमताः शक्तयोऽभवन् ॥

Then Bālā was covered by the bunch of weapons released by the demons just like the rising sun by a group of clouds. Seeing her covered by weapons, the śaktis were stupefied. 43, 44

ततः क्षणैनैव बाला प्रतिशस्त्राऽभिवर्षणैः। विनाश्य तां शस्त्रवृष्टिं भूयः सर्वान् जघान ह ॥
अथ तेषामसंख्यानां युगपल्लघुविक्रमा। आयुधानि वाहनानि नाशयच्चित्रविक्रमा ॥ ४६
भूयो गृहीतमात्राणि शस्त्राण्यपि समाच्छिनत्। अथ तीक्ष्णैः शरैर्दैत्यान्नाशयत्साऽतिवेगतः ॥ ४७
शराऽऽदानं च सन्धानं पूरणं च विसर्जनम्। न लक्ष्यतेऽतिनिपुणदृशा केनापि सर्वथा ॥ ४८
किन्तु तस्या धनुर्मध्याद्भूबिलाच्छलभा इव। प्रसरन्ति शरास्तीक्ष्णा दिक्ष्वन्तरविहीनतः ॥ ४९
सङ्घशो दैत्यमूर्धानः पतन्ति तृणराजतः। फलानीव सुपक्वानि चटच्चटमहारवाः ॥ ५०

Then instantly Bālā destroyed that shower of weapons by showering counter weapons and again hit the demons. Then the skilled Bālā of astounding valour, simultaneously destroyed the weapons and vehicles of multitudes of demons. She cut off the weapons of the demons even as they were holding them. Again discharging sharp arrows she quickly killed the demons. Even a sharp observer could not notice her picking, placing, stretching and releasing of the arrows. But from the middle of her bow were continuously emerging in all directions sharp arrows just like moths from the holes in the earth. The heads the demons were dropping in bunches making crackling sounds like the ripe fruits falling from a coconut tree. 45 to 50

केचिच्छिन्नकराङ्घ्र्यूरुवक्षःकुक्षिगलाः परे। निरन्तरतया विद्धाः सहस्राक्ष इवाऽभवन् ॥ ५१॥
अन्ये च खण्डिता दैत्यास्तिलशः कीर्णदेहकाः।
केचिद्वक्षसि संविद्धा हतप्राणाः स्थिरं स्थिताः ॥ ५२॥
धृतशस्त्राः प्रदृश्यन्ते लिखिताः सुभटा इव। केचिच्छराऽऽहतेर्वेगान्नीयन्ते गतजीवनाः ॥ ५३॥
युद्धकातरभावेन पलायनपरा इव। एवं तया मुहूर्तेन कोटिशो दैत्यपुङ्गवाः ॥ ५४॥
गताऽसवोऽभवन् पेतुर्विक्षतास्ते शतोत्तराः।
न तत्र दैत्यः शूरोऽपि कश्चित् स्वात्माऽवने विभुः ॥ ५५॥
क्व युद्धं क्व च वा शस्त्रपातनं कर्तुमर्हति।
न दैत्या युद्धमत्यन्तमेकाकिन्या विदुः क्वचित् ॥ ५६॥
कोटिशः शक्तिसेनानां युद्धं जानीयुरञ्जसा।

Some demons lost their hands, legs, thighs, chests and other their throats and stomachs. Continuously struck, they looked like thousand-eyed Indra. (Means that they were cut to thousands of pieces). Some cut to pieces were powdered. Some pierced in their chest lost their lives and stood like paintings holding the weapons. Some flung away by the speed of the arrow died and looked like fleeing out of fear of war. Thus within a short period, myriads of demons killed by Bālā fell down. There was not even one demon who even though strong could protect himself. Hence there was no scope for any one to fight and discharge weapons. The demons had not believed that all alone Bālā could fight so severely even though they had witnessed the fight of crores of śaktis. 51 to 56

शक्तिसेना नभःसंस्था देवाद्याश्च समन्ततः ॥ ५७॥
दृष्ट्वा बालाविक्रमं तमाश्चर्यं परमं गताः।

The army of the śaktis and the gods in the sky were wonder-struck at the prowess of Bālā. 57

अथैवं निघ्नतीं बालां दृष्ट्वा दैत्याश्चमूङ्गताः ॥ ५८॥
भीताः शस्त्राणि निक्षिप्य पलायनपराऽभवन्। हा हतास्स्मो न चेयं वै योषिद्बाला कुमारिका ॥
प्रत्यक्षमन्तकः प्राप्त एवमस्मान् विहिंसितुम्। अद्य निःशेषितं सैन्यं दैत्यानां भवति क्षणात् ॥
वदन्त एवं क्रोशन्तो दुद्रुवुः सर्वतो दिशम्। शस्त्रधारासुनिचिते मार्गमप्राप्य निर्गमे ॥ ६१॥
शरधाराशकलिताः पेतुर्दैत्यास्तु सङ्गशः। केचिच्छरैः सुसंविद्धाः पतिताः शवराशिषु ॥ ६२॥

भीता निविश्य स्वात्मानमरक्षन्मृत्युभीतितः।

Then, as Bālā was slaughtering the demons, they dropped the weapons and ran away frightened. They were shouting thus: "Alas! We are ruined. She is really not a young girl. She is the personified god of death who has arrived to torture us. Today the entire army of the demons will be wiped out soon." Saying thus and wailing they ran helter-skelter, but obstructed by the downpour of weapons they did not find an exit. Hit by the arrows they fell in bunches on the heap of dead bodies and hid themselves there fearing death. 58 to 62

एवं तदा दैत्यसैन्यं प्रायो नष्टं पलायितम् ॥ ६३॥

शिष्टां चाऽपि निशाम्याऽथ भण्डपुत्राः समाययुः। रथारूढाः सिंहवाहा महाचापधरा भृशम् ॥

क्रुद्धा एकप्रपातेन बालां वव्रुः समन्ततः। महामेघा इव श्यामा गर्जन्ती मृगराजवत् ॥ ६५॥

वर्षन्तः शरधाराभिर्बालां सूर्यमिवाम्बरे।

When the army of the demons was getting depleted and fleeing, the sons of Bhaṇḍāsura hearing about the small residual army arrived there on chariots pulled by lions and wielding great bows. Enraged very much they surrounded Bālā simultaneously just like the dark-clouds roaring like a lion cover the Sun and showered arrows on Bālā. 63 to 65

तैरनेकैः कुमारी सा विष्णुतुल्यपराक्रमैः ॥ ६६॥

सङ्गता युधि दृष्टाऽभूल्लीलया तान् युयोध च। मन्त्रिणीदण्डिनीमुख्या दृष्ट्वा बालापराक्रमम् ॥

विस्मिताः श्रीपरादेव्यै समाचख्युर्महारणम्। देवि नूनं सा कुमारी न शेषयितुमर्हति ॥ ६८॥

भण्डं तद्भ्रातरौ वाऽपि पुत्रान् सेनागतानपि। लीलयैवाद्य निःशेषं करिष्यति न संशयः॥ ६९॥

Bālā fought sportively with the many who were equal to Viṣṇu in prowess. Mantriṇī, Daṇḍinī and others were astonished to see the valour of Bālā and reported to Devī Lalitā thus: "Oh Devī! Bālā will really not spare any one whether he is Bhaṇḍa or his brothers or his sons along with the army chiefs. Today, she, playing as it were, will undoubtedly wipe-out the demons." 66 to 69

एवं युद्ध्वा क्षणं मन्दं भण्डपुत्रैः प्रतापनैः। तेषां वाहान् ध्वजं छत्रं युगपन्नाशयच्छरैः ॥ ७०॥

तेषां सायकवृष्टिं तां विधूय प्रतिवृष्टिभिः। शरासनं क्रमात्तेषां चिच्छेद सुपतत्रिभिः ॥ ७१॥

Fighting thus for a while with the valiant sons of Bhaṇḍa she gradually destroyed in one stroke their chariots, flags and umbrellas. Countering their showers of arrows she broke their bows by great arrows. 70, 71

अथ ते रोषिताः खड्गगदाप्रमखमायुधम्। परामृशुर्निहन्तुं तां यावत्तावदियं द्रुतम् ॥ ७२॥
आत्तमात्तं प्रचिच्छेद तदद्भुतमिवाऽभवत्। एवं निरायुधा दैत्या जातास्तस्याः पराक्रमम् ॥ ७३॥
अत्यद्भुतं मेनिरे ते चिन्तां चापुर्महत्तराम्।

Then even as the enraged sons of Bhaṇḍa tried to kill Bālā with swords, maces and so on, Bālā cut off their weapons. Rendered weaponless the demons experienced the amazing prowess of Bālā and were worried. 72, 73

एवं बालामहाकालग्रस्तान् युधि निशाम्य वै ॥ ७४॥
विषङ्गश्च विशुक्रश्च महासैन्यपरीवृतौ। रक्षितुं तान् राजपुत्रानभ्याययतुराशु वै ॥ ७५॥
मा बिभ्यतागतावावां वदन्ताविति सा शिवा। ददृशे शस्त्रवर्षाणि कुर्वन्तौ कालमेघवत्॥ ७६॥

Seeing the sons of Bhaṇḍa under the grip of Bālā the great death, Viṣaṅga and Viśukra followed by a huge army quickly reached there to save them announcing thus: "Do not fear. We have arrived to save you". Bālā saw them uttering this and showering weapons like dark clouds. 74 to 76

दृष्ट्वा बालाऽतिहर्षेण तां वृष्टिं शस्त्रसङ्कुलाम्। निवारयल्लीलयैव ततस्तां दैत्यवाहिनीम्॥ ७७
क्षणेन वायव्यास्त्रेण महावायुर्घनानिव। नामशेषां कृतवती ततस्तावतिरोषितौ ॥ ७८
आयान्तावतिवेगेन गदाखड्गकरावुभौ। दृष्ट्वा शरैर्वाहनेभान् युद्धे नाशयदञ्जसा ॥ ७९
अथैकेन पृथग्वक्षोदेशे बलवदाहतौ। मूर्च्छितौ पेततुर्भूमौ वज्राहतनगाविव ॥ ८०

Seeing that, Bālā with great joy easily warded off the thronging weapons. Then she drove away the army of the demons by a wind missile just like the clouds by a gale and destroyed them. Then seeing the two demons Viṣaṅga and Viśukra approaching fast holding mace and sword, Bālā instantly destroyed their chariots and elephants. Then she massively struck their chest individually by which they fell on the ground like a mountain struck by a thunderbolt. 77 to 80

तदन्तरे भण्डपुत्राः शस्त्रहेतोः परावृताः। तान्निवृत्तान् समालोक्य विरथानकरोत्क्षणात् ॥ ८१॥
पादचारान्निहत्याशु जङ्घयोर्निशितैः शरैः। प्राह रे भण्डदायादाः शूराणां वः कथं त्विदम् ॥
दर्शनं युधि पृष्ठस्य योग्यं ब्रूत पलायताम्।

Meanwhile the sons of Bhaṇḍāsura were going back to get weapons. Seeing them going away, Bālā quickly destroyed their chariots. Then striking with sharp arrows their shanks who started walking, Bālā said thus: "Oh Sons of Bhaṇḍāsura! How are you brave demons showing your backs in the war? Does running away befit you? Tell me." 81, 82

श्रुत्वा कटुरसोदर्कं भाषितं तेऽतिमानिनः ॥ ८३॥
ब्रूयुर्मन्युज्वलन्नेत्रा निवृत्ताः सम्मुखे रणे। धिङ् मुग्धे बालिकां दृष्ट्वा दयमानस्वभावतः॥ ८४॥
जीवस्यस्मान् समासाद्य मृत्युकल्पान् कथञ्चन।
तत् पश्य सद्यस्त्वां कुर्मो विमदां तत् स्थिरीभव ॥ ८५॥
इत्युक्त्वा मुष्टिमुद्यम्य धावमानान् स्वसम्मुखे। प्रत्येकं निशितैर्भल्लैस्तच्छिरांसि चकर्त ह॥ ८६॥
पक्वतालफलानीव पेतुस्तन्मस्तकान्यथ। हा हाकारः समुदभूत् दैत्यानां वाहिनीमुखे ॥ ८७॥
ववर्ष बालां कुसुमैः सुगन्धिभिः सुरेश्वरः। जयशब्दो महानासीच्छक्तिसेनासु सर्वतः ॥ ८८॥

Hearing the unbearable, bitter, derisive words the sons of Bhaṇḍāsura with pride and angry eyes returned to fight and said: "Oh Foolish Girl! Encountering us who are like the gods of death, you are somehow alive because of our compassion towards you as a young girl. Fie upon you! Now stay firmly. We will destroy your arrogance." Seeing them running towards her after saying that with raised fists, Bālā severed their heads individually with sharp arrows. Their heads dropped like ripe palm fruits. A loud wailing started amidst the army of the demons. Indra showered fragrant flowers on Bālā. Slogans of victory were heard everywhere among the śaktis. 83 to 88

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे त्रिसप्ततितमोऽध्यायः॥

End of the seventy-third chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

चतुःसप्ततितमोऽध्यायः

Chapter 74

एवं हतेषु भण्डस्य पुत्रेषु समरोत्सुकाम्। बालां भूयः समालक्ष्य मन्त्रिणीदण्डनायिके ॥ १॥
ऊचतुर्देवि श्रीराज्ञीं दृष्ट्वा नत्वा निवेद्य च। अनुज्ञाता पुनर्युद्धं यास्यामः कर्तुमञ्जसा ॥ २॥
तावद्दैत्याः समायान्तु समराय सुदंशिताः। त्वमसाध्यं कृतवती नैतदस्मच्छकं क्वचित् ॥ ३॥
इत्युक्त्वा तां समादाय गत्वा श्रीमातृसन्निधिम्। आरुह्य चक्रराजाख्यरथं नत्वा पराम्बिकाम् ॥
ऊचतुर्विक्रमं युद्धे बालाया अद्भुतं महत्।

When the sons of Bhaṇḍāsura were thus killed, seeing the enthusiasm of Bālā to fight again, Mantriṇī and Daṇḍinī said thus: "Oh Devī Bālā! Let us see Devī Lalitā and bow and report to Her. Taking Her permission we will quickly return to fight. Meanwhile let the angry demons assemble to fight. You have achieved a difficult task which we would never have done." Saying thus they reached Devī Lalitā along with Bālā and climbed the Śrīcakra chariot and after bowing to Her, the Supreme Mother, narrated the most wonderful prowess of Bālā in the war. 1 to 4

विजयञ्च ततः श्रुत्वा तुष्टा श्रीललिताम्बिका ॥ ५॥
आश्लिष्य बालां सुप्रीत्या पार्श्वे च सुनिवेशयत्।

Hearing about the victory, the pleased Devī Lalitā embraced Bālā with love and offered her a seat by Her side. 5

भण्डपुत्रान् हतान् दृष्ट्वा हा हेत्युच्चैर्विचुक्रुशुः ॥ ६॥
पलायिताश्च परितः शुष्यद्वक्त्रा हतप्रभाः।

Seeing the death of the sons of Bhaṇḍāsura the demons with dull and shrunken faces loudly wailed and ran away in all directions. 6

पुत्रनाशं निशम्याऽथ भण्डदैत्योऽतिदुःखितः ॥ ७॥
पुनर्विमृश्य सद्बुध्या धैर्यमालम्ब्य सत्वरम्। अहो मे विपुलो मोहः स्मृतिभ्रंशः समुद्गतः ॥ ८॥
किं शोचामि वृथैवाऽहं देव्या मेऽभिमतं कृतम्। यथा यथा प्रार्थितं मे तत्तथैव कृतं तया ॥ ९
नूनं मदर्थे शोचेयुरेते तस्मान्ममाग्रतः। यान्तु पञ्चत्वमथ वै तया देव्या रणे हताः ॥ १०॥

प्राप्नोमि तल्लोकगतिं परीवारेण संयुतः। इति मे प्राग्व्यवसितं प्रार्थिता च पराम्बिका ॥ ११॥

Hearing about the death of his children, Bhaṇḍāsura was grieved very much. But again analysing soundly and picking up courage thought thus: "Alas! How am I deeply deluded and lost my memory? Why am I sad unnecessarily when Devī has fulfilled my want? She has done exactly according to my request. My sons would have grieved for me. Hence killed by the Devī they have attained salvation prior to me. I had earlier requested the Devī that I will reach Her abode along with my kith and kin. 7 to 11

अथ सा भक्तकामानां दोग्ध्री कामप्रपूरणम्। चक्रे तत्र महामोहो वृथा किं मामुपागतः॥ १२॥
तदलं मे विमोहेन देवि त्वां शरणागतः। तन्मेऽवशेषितं कामं पूरयाशु महेश्वरि ॥ १३॥
संहृत्य शिष्टां सेनां मे भ्रातृभ्यां सहितां ततः। मां सयोषिद्गणं शीघ्रं युद्धे शस्त्राग्निपावितम् ॥
विधाय स्वपदाम्भोजसविधं नेतुमर्हसि। कदाऽहं चन्द्रचूडालं नेत्रत्रयसुशोभनम् ॥ १५॥
क्रोधारुणितनेत्रान्तसभ्रूकुटिलदर्शनम्। पश्यन् श्रीमातृवदनं दग्धस्तत्सायकाग्निना ॥ १६॥
व्रजाम्यशोकममृतं स्थानं योगिसुदुर्लभम्। प्रार्थयन्निति तद्रूपं कोटिकन्दर्पसुन्दरम् ॥ १७॥
ध्यायन् श्रीललितादेव्या निर्विकल्पोऽभवत् क्षणम्।

"Now the Devī who fulfils the desires of the devotees has granted my wants. Why in vain is this great delusion possessing me? Enough of this confusion. Oh Devī! I have surrendered to you. Oh Great Devī! Fulfil my remaining desire. After killing my brothers along with the residual army, purify me and my wives in war by the flames of Your weapons and place us close to Your lotus feet. Burnt by the fire of Her arrow, when will I see the face of Śrīmātā which is wearing the digit of the moon, which is beautiful with three eyes, which has angry red eyes and frowning brows and attain the sorrowless nectarian place which is rare even to yogis." Praying thus and meditating on the form of Devī Lalitā which is beautiful like myriads of cupids, Bhaṇḍāsura for a moment went into trance. 12 to 17

तावत्तत्राजग्मतुस्तौ दैत्यराजस्य भ्रातरौ ॥ १८॥
तं ददर्शतुरत्यन्तनिश्चेष्टं स्थाणुवत्स्थितम्। अमंसतुः पुत्रशोकभराक्रान्तं सुमूर्च्छितम् ॥ १९॥
समाधानवचस्तत्र प्रोचतुः कालसम्मितम्।

Meanwhile his brothers reached there and saw him non-moving like a log and thought that he was unconscious by the bereavement of his sons and spoke to him consolingly. 18, 19

तयोः शमपरैः शब्दैर्ध्येयान्निर्गतमानसः ॥ २०॥
उन्मील्य नेत्रे पुरतो ददर्श भ्रातरौ स्थितौ। स्वरूपगोपनार्थं स भ्रात्रोः सम्मुखतः स्थितः॥ २१॥
पुत्रान् शुशोच नितरां मनसा तौ हसंस्तदा। हा पुत्रा मां परित्यज्य पितरं दुःखसागरे ॥ २२॥
मज्जन्तं दीनमत्यन्तं क्व यातास्त्यक्तसौहृदाः। मातरो वोऽतिवात्सल्यकातरा ईदृशीं दशाम् ॥
श्रुत्वा कथं भवेयुस्ता विदीर्णहृदया इव।

Hearing their pacifying words, Bhaṇḍāsura came out of the meditation and opened his eyes and saw his brothers standing before him. To conceal his real mind and laughing within, he exhibited to his brothers deep sorrow concerning the death of his sons thus: "Oh Sons! How have you departed discarding all affinity; Your father is helplessly drowned in the ocean of sorrow. Hearing about your death, how can your mothers, with concern and love, live with their hearts broken." 20 to 23

इत्यादि विलपन्तं तं दृष्ट्वा तौ भ्रातरौ तदा ॥ २४
श्रीदेवीमायया मुग्धौ दैत्येशं प्रोचतुर्वचः। अलं दैत्येश शोकेन धैर्यवीर्याऽपहारिणा ॥ २५
शोचन्तं त्वां समालोक्याऽसङ्ख्यातभुवनेश्वरम्। ज्वरो दहति नौ देहं करीषमिव पावकः॥ २६
मूहूर्तं धैर्यमालम्ब्य राजंस्त्वं सुस्थिरो भव। गत्वाऽऽवामेकपातेन तां हत्वा निशितैः शरैः॥ २७
पुत्रघ्नीं ललिताख्यातां मारीं दैत्येष्विवागताम्।
जीवन्तीं वा मृतां वाऽपि बद्ध्वा नेष्याव आशु वै ॥ २८

Seeing the lamentations of Bhaṇḍa, his two brothers deluded by the illusion of the Devī said thus: "Oh Lord of the demons! Enough of this sorrow which steals our courage and valour. Seeing you, the lord of innumerable worlds wailing, our body is burning like dried cowdung by the fire. Oh King! Stay happily with courage for some time. We will go and by one stroke of sharp arrows kill that Lalitā the killer of your sons. We will quickly bind and bring Her, who has plagued the demons, either alive or dead. 24 to 28

इत्युक्त्वा सशरं चापमादाय स्यन्दनाश्रयौ। युद्धार्थमभ्याययतुरतिवीर्यपराक्रमौ ॥ २९॥

द्विशताऽक्षौहिणीसेनापरीवारौ सुदंशितौ। पृथक् शक्तिमहासेनापार्श्वभागे प्रपेततुः ॥३०॥
चक्रराजरथवरदक्षपार्श्वेऽतिवेगतः। शताक्षौहिणीसेनाभिर्विषङ्गः प्रपतद्बली ॥३१॥
विशुक्रश्चाऽपि वामेन तथाऽप्यपतदञ्जसा। तृतीये युद्धदिवसे प्रातः सूर्योदयं प्रति ॥३२॥
अकस्माच्छक्तिसेनायाः पक्षयोः पतितौ तदा। तदाऽभवन्महाशब्दः शक्तिसेनासु पार्श्वयोः ॥

Saying thus, the two valiant brothers Viśukra and Viṣaṅga angrily proceeded holding arrows and bows in their chariots followed by two-akṣauhiṇī huge army. Individually they attacked the army of the śaktis from the sides. Viṣaṅga with one-akṣauhiṇī force attacked the Śrīcakra chariot from its left side. Viśukra attacked it soon from its right side. At the time of Sunrise on the third day of the war, all on a sudden they encountered the army of the śaktis and loud noise started on either sides of the śaktis. 29 to 33

तदा श्रुत्वा युद्धशब्दं मन्त्रिणीदण्डनायिके। अभूतां शङ्कितेऽत्यन्तमूचतुः श्रीपराम्बिकाम् ॥३४॥
देवि दैत्यशक्तिसेनासमागममहाध्वनिः। श्रूयते भैरवतरो दैत्याः कपटयोधिनः ॥३५॥
युध्यन्त्यकाण्डे सन्नद्धा अकृत्वा संविदं पुरा। तद्याव आवामनुजानीहि शीघ्रं महेश्वरि ॥३६॥

Then Mantriṇī and Daṇḍinī hearing the war sound were alarmed and said to Devī Lalitā thus: "Oh Devī! The loud and frightening sound of encounter between the śaktis and the demons is heard. The deceptive demons without prior warning have attacked during odd hours. Oh Maheśvarī! Hence permit us. We will go there quickly." 34 to 36

अनुज्ञाते ततो नत्वा मन्त्रिणीदण्डनायिके। चेलतुः समरायाऽऽशु पृथक् शक्तिगणावृते ॥३७॥
देव्या दक्षिणपार्श्वस्था दण्डिनी चण्डविक्रमा। निर्ययौ श्रीचक्रराजरथदक्षिणद्वारतः ॥३८॥
किरिचक्ररथं पञ्चपर्वशोभिसमुन्नतम्। महासिंहयुगं पार्श्वे सैरिभाख्यं तथा पुरः ॥३९॥
योजितं भैरवो यत्र रथनेता स्वयं स्थितः। तत्पार्श्वे सिंहसंवाहरथारूढे विचेलतुः ॥४०॥
स्वप्नेश्वरी तथा कालसङ्कर्षा युद्धसम्भ्रमा। वटुकैः कालिकावृन्दैर्वराहमुखशक्तिभिः ॥४१॥
असङ्ख्याभिः परिक्रान्ता निर्ययौ कदनाय सा।

Permitted by Devī Lalitā, Mantriṇī and Daṇḍinī bowed to Her and set out to fight followed by their individual army of śaktis. Daṇḍinī of fierce valour, who was on the right side of Devī Lalitā exited from the southern gate of the Śrīcakra in her Kiricakra which was tall with five cascading platforms and pulled by two lions on either sides and a bison

in the front and driven by Bhairava himself. On either side of the Kiricakra accompanied the war-longing Svapneśvarī and Kālasaṅkarṣā in chariots pulled by lions. Followed by innumerable Vaṭukas, Kālikas and Vārāhis, Daṇḍanāthā proceeded to fight. 37 to 41

एवं चक्ररथद्वारादुत्तरस्माच्च मन्त्रिणी ॥ ४२ ॥
विनिर्गत्य गेयचक्ररथराजे महोन्नते। सप्तपर्वयुते वेदहरिदश्वप्रचालिते ॥ ४३ ॥
हसन्ती श्यामला तत्र रथनेत्र्यभवत्परा। शुकाद्याः सारिकाद्याः च श्यामला दक्षपार्श्वगाः ॥ ४४ ॥
सङ्गीतसाहित्यपूर्वे श्यामले वामपार्श्वगे। लघुश्यामलिका पृष्ठे चैवमेता रथाश्रयाः ॥ ४५ ॥
परितो गेयचक्रात्मरथस्याशु विनिर्ययुः। मन्त्रिण्यङ्गसमुद्भूताः श्यामलाः कोटिकोटिशः ॥ ४६ ॥
रथाश्रयाः प्रचेलुर्वै युद्धसम्भारसम्भृताः।

Similarly out of the north gate of Śrīcakra proceeded Mantriṇī in her very tall Geyacakra chariot which had seven cascading platforms and which was driven by four green horses. A smiling Śhyāmalā was the charioteer. Śaktis by name Śukas, Sārikas and Śhyāmalas were on the right side. Saṅgīta Śyāmala and Sāhitya Śyāmalā were on the left side. Laghu Śhyāmalā was at the back in the Geyacakra. Myriads of Śyāmalas born out of the body of Mantriṇī, proceeded surrounding the Geyacakra. All of them set out well equipped to fight. 42 to 46

सर्वाः षोडशवार्षिक्यस्तारुण्यश्रीनिषेविताः ॥ ४७ ॥
रक्तकौशेयवसना नवरत्नविभूषणाः। कटाक्षमन्दहासाभ्यां मोहयन्त्योऽखिलं जगत् ॥ ४८ ॥
कापिशायनपानोद्यन्मदघूर्णितलोचनाः। काव्यालापरसाऽभिज्ञा गीतवाद्यविनोदिताः ॥ ४९ ॥
नम्रक्रीडापराश्चाऽतिहास्यलीलापरायणाः। मन्त्रनाथावाहिनी सा शुशुभेऽतितरां तदा ॥ ५० ॥
तापिच्छवनमालेव विकसच्चारुमञ्जरी।

All the śaktis of Śyāmalā were beautiful sixteen year girls wearing red silk garments and ornaments of nine gems. By their smile and glances they were enticing the entire world. Their eyes were moving round as a result of intoxication by drinking wine. They had known the beauty of literature and enjoyed music. They were interested in amorous sport and comedy. The army of Mantriṇī was splendid like a garland of Tamālā with blossomed flowers. 47 to 50

अथाऽभवच्छक्तिसेनादैत्यसेनासमागमः ॥ ५१॥
उद्वेलयोः सागरयोरिव सङ्गमनं भुवि। अथ ध्वनद्युद्धवाद्यहुङ्कारास्फोटनिस्वनः ॥ ५२॥
रथघोषतुरङ्गोच्चह्रेषागम्भीरमांसलः। सेनयोरुभयोस्तत्र बधिरीकृतदिङ्मुखः ॥ ५३॥

Then the armies of the śaktis and the demons encountered like seas breaching the shores. The sound from the drums, slogans and striking on the arms and the loud sound from the chariots and the neighing of the horses of both the armies were deafening the directions. 51 to 53

शक्तिसङ्गमहामेघनिर्मुक्तेषुप्रवर्षणैः। दैत्यसेनामुखतटं विदीर्णं शतधाऽभवत् ॥ ५४॥
दैत्यसेनाभिन्नमुखद्वारेण विविशुर्द्रुतम्। दैत्यसेनाह्रदं शक्तिसेनास्रोतः समन्ततः ॥ ५५॥

By the shower from the heavy cloud-like śaktis, the front line of the army of the demons was cleaved at hundred places. From these openings the river of śaktis flowed into the ponds of the army of the demons. 54, 55

निविश्य दैत्यसेनां तां शक्तयो बलवत्तराः। शस्त्राग्निभिर्दैत्यसेनावनं चक्रुर्हि भस्मसात्॥ ५६॥
केचिच्छरैः सुनिचिताः केचित्परिघपोथिताः। अन्ये कृपाणिना च्छिन्ननिखिलाङ्गा गतासवः ॥
परे चक्रविकृत्ताङ्गाः परशुच्छिन्नकन्धराः। इतरे शूलसूत्रेषु प्रोता मणिगणा इव ॥ ५८॥
अपरे शक्तिप्रमुखैर्भिन्नमूर्धोदराऽभवन्।

Entering the forest of the army of the demons, the mighty śaktis reduced it to ashes by the fire of their weapons. Some were pierced by arrows, some hit by bolts and some with all their limbs cut, died. The limbs of some were cut by discs and some heads were severed by axes. Some were strung like beads to spears and others were injured in their heads and stomachs by the leaders of the śaktis. 56 to 58

एवं विनाश्यमानायां सेनायां शक्तिसेनया ॥ ५९॥
दृष्ट्वा विशुक्रोह्यत्यन्तं रोषाग्निज्वलितेक्षणः। रथेनाऽभ्यद्रवच्छक्तिवाहिनीं शस्त्रवर्षणैः॥ ६०॥
जीमूत इव वर्षासु धाराः शरमयास्ततः। शक्तिसेनाऽपि युयुधे विशुक्रे च बलीयसि ॥ ६१॥

Seeing the demons getting destroyed by the śaktis, Viśukra with angry red eyes chased the śaktis by showering arrows from his chariot. It was like the downpour from the clouds during rainy season. Even the śaktis opposed the powerful Viśukra. 59 to 61

अथ पुत्रा विशुक्रस्य पितृतुल्यपराक्रमाः। जीमूतकायो देवारिः करम्भः शिखिभाषणः॥ ६२॥
निविश्य शक्तिसेनान्तर्जघ्नुस्ता बलवत्तराः। विशुक्रात्मजसङ्घिन्नां निशाम्य शक्तिवाहिनीम् ॥
चतुर्दिक्षु काल्यमानां शुकादिश्यामलामुखाः। विशुक्रपुत्रानासेदुर्वर्षन्त्य इषुसन्ततिम् ॥ ६४॥

Then Jīmūtakāya, Devāri, Karambha and Śikhibhāṣaṇa, the sons of Viśukra who were as powerful as their father, entered the army of the śaktis and struck them. Seeing the śaktis thus tormented by the sons of Viśukra, Śukaśyāmalā and other śaktis attacked them by showering series of arrows. 62 to 64

तत्र जीमूतकायेन युयोध शुकश्यामला। चिरं युद्ध्वा शरैस्तत्र रथं सूतं शरासनम् ॥ ६५
चिच्छेद निमिषार्धेन ततः प्रकुपितोऽसुरः। जघान तीक्ष्णधारेण खड्गेन रथवाहनम् ॥ ६६
तस्या रथाश्वो निहतः प्रस्खलद्भिन्नमस्तकः। तावच्छुकश्यामलिका अर्धचन्द्रेषुणा जवात् ॥ ६७
अपातयच्छिरो देहात् पक्वतालफलं यथा।

Śukaśyāmalā fought with Jīmūtakāya. After a prolonged fight she within half a minute destroyed by arrows the chariot, the charioteer and the bow of the enemy. Then the enraged demon hit her horse with a sharp edged sword by which it died bleeding in the head. Then Śukaśyāmala quickly severed by a half-moon shaped arrow his head which fell from his body like a ripe palm fruit. 65 to 67

देवारिणा शारिकाख्या सङ्गता युद्धकर्मणि ॥ ६८॥
छिन्नध्वजरथाश्वं तं युध्यन्तं गदया दृढम्। स्वकीयगदयाऽऽप्लुत्य जघानाऽसुरमस्तके ॥ ६९॥
भिन्नमूर्धा निपतितो देवारिर्गतजीवनः।

Śārikā encountered Devāri. She flew and with her mace hit Devāri, who was firmly fighting even after losing his flag, chariot and horse, on his head by which he fell dead with broken head. 68, 69

सङ्गीतश्यामला युद्धं करम्भेण चकार ह ॥ ७०॥
युद्ध्वा चिरं तेन सह खड्गेन शिर आच्छिनत्।

Saṅgīta Śyāmalā battled with Karambha for a long period and then severed his head with a sword. 70

साहित्यश्यामला युद्ध्वा बलिनं शिखिभाषणम् ॥ ७१॥

राजश्यामला

Rājaśyāmalā

शस्त्रास्त्रैस्तं विनिर्जित्य प्राक्षिपद्वक्षसि द्रुतम्। त्रिशूलं तेन दलितहृदय: प्रापतद्व्यसु: ॥ ७२॥

Sāhitya Śyāmalā fighting with Śikhibhāṣaṇa, defeated him by weapons and missiles and quickly pierced his chest by a trident by which he fell dead. 71, 72

यावत्पुत्रा नियुध्यन्ति विशुक्रस्तावदाशु वै। छन्नरूप: श्यामलाया रथपार्ष्णिं समासदत् ॥ ७३॥
तत्र चोरवदायान्तं गदाहस्तं महाबलम्। दृष्ट्वा लघुश्यामलाख्या सन्निधानं समागतम् ॥ ७४॥
मन्त्र्येश्या रथवर्यं तमारुरुक्षुं तमञ्जसा। जघान मूर्ध्नि तरसा खड्गेनाऽतिबलीयसा ॥ ७५॥
खड्गप्रपाततस्तस्य मुकुटं शकलीकृतम्।

When his sons were fighting, Viśukra in disguise reached the side of Śyāmala's chariot. Seeing him approaching like a thief holding a mighty mace and trying to get on to the great chariot of Mantriṇī, Laghu Śyāmala quickly hit him with great force on his head with a sword by which his crown was shattered. 73 to 75

विशुक्रो भ्रष्टमुकुट: क्रोधारुणितलोचन: ॥ ७६॥
गदामादाय वेगेन हन्तुं तामभिसंययौ। तावच्छरेण दैत्यस्य गदां चिच्छेद सप्तधा ॥ ७७॥
निरायुधो विशुक्रोऽपि मुष्टिना रथवाजिनाम्। तस्या जघान तावत्सा प्राहरन्मूर्ध्नि सायकै: ॥
सायकैर्विदलन्मूर्धा पपात भुवि मूर्च्छित:। ईषत्प्रज्ञस्तावदेनं ग्रहीतुं लघुश्यामला ॥ ७९॥
रथादवल्पुत्य शीघ्रं बाहुभ्यां तं परामृशत्। प्रतिबुद्धस्तावदसौ मत्वा स्वस्य हि बन्धनम् ॥ ८०॥
मुष्टिनाऽभ्यहनद्देवीं साऽपीषत्कश्मलं ययौ।

As Viśukra who lost his crown, with angry red eyes and holding a mace ran towards her, to kill her, She broke with arrows his mace into seven pieces. Then without a weapon, as Viśukra punched her horses on their head by his fist, she hit his head with arrows by which he fell unconscious on the ground. When he was slightly conscious, Laghu Śyāmalā jumped out of her chariot to catch him and caught his arms. By then, regaining consciousness and realising that he is being captured, he struck Laghu Śyāmalā with his fist by which she became a bit unconscious. 76 to 80

तावज्ज्ञात्वा रथस्थाना: शक्तयो रिपुमन्तिके ॥ ८१॥
कोटिशस्तं समुत्पेतुर्वाहिनी शक्तयोऽपि च। तावन्मत्वा शक्तिगणं दु:सहं दैत्यशेखर: ॥ ८२॥

उत्प्लुत्य स्वरथं प्राप्तो दैत्यसेनामुखस्थितम्। तत्र दृष्ट्वा मृतान् पुत्रान् शोकसंविग्नमानसः ॥
विलप्य किञ्चिदत्यन्तरोषारुणितलोचनः। प्रज्वलन् शक्तिसेनां तां विधमच्छरवर्षणैः ॥ ८४॥

At that moment, the śaktis situated in the chariot becoming aware of the proximity of the enemy attacked him in myriads. Then the eminent demon thinking that it would be impossible to stand their attack jumped into his own chariot which was near his army. There seeing his dead sons, he lamented for a while and burning with extremely enraged red eyes he tortured the śaktis by showers of arrows. 81 to 84

दृष्ट्वा विशुक्रं शक्तीनां सेनाप्राणापहारिणम्। मन्त्रिणी सायकाऽऽसारैर्धनुर्जीमूतनिःसृतैः ॥ ८५
ववर्ष नीलशैलोच्चशृङ्गं पर्जन्यवद्धशम्। तीक्ष्णसायकधाराभिर्विशुक्रोऽत्यन्तविक्षतः ॥ ८६॥
देहक्षतेभ्योऽतितरामसृग्धारां मुमोच वै। नीलाद्रिर्वृष्टिधाराभिर्गैरिकारसवत्क्षणम् ॥ ८७॥

Seeing Viśukra killing the śaktis, Mantriṇī showered arrows from her cloud-like bow on him as if on the peak of a high blue mountain. Viśukra, injured severely by the rain of sharp arrows bled heavily for a while from the wounds as if a blue mountain slashed by showers was expelling mineral (red) streams. 85 to 87

मन्त्रिण्या गाढसंविद्धो रोषात् प्रज्वलिताकृतिः। विचित्रशस्त्रशलभैराच्छादयत मन्त्रिणीम् ॥ ८८
विरेजे मन्त्रिणीच्छन्ना दैत्यशस्त्रमधुव्रतैः। तमालमञ्जरीवातिमकरन्दसुबृंहिता ॥ ८९॥
क्षणेन दैत्यशस्त्राणि निवार्य शरवर्षणैः। आकर्णपूर्णभल्लेन धनुर्ज्यामाच्छिनदद्भुतम् ॥ ९०॥

Severely wounded by Mantriṇī, Viśukra burning with anger covered her with peculiar weapons as if by moths. Covered by the weapons, Mantriṇī was shining like a Tamāla flower bunch rich with honey covered by bees. Instantly she warded off the weapons of the demon by showers of arrows and by a deep-drawn arrow cut the string of his bow. 88 to 90

यावज्ज्यामपरां चापे निवेशयितुमीहते। तावत्तीक्ष्णपृषत्केन मुष्टिदेशे जघान तम् ॥ ९१॥
गाढविद्धदैत्यमुष्टेर्दैत्यस्य धनुरापतत्। पतितं धनुरादातुं यावन्नम्रो महासुरः ॥ ९२॥
तावदन्येनाऽभिहनत् पत्रिणा मूर्ध्नि मन्त्रिणी। स तावदिषुणा भिन्नमूर्धा गाढसुमूर्च्छया ॥ ९३॥
अपतत् स्वरथोपस्थे वज्राहत इवाद्विराट्।

As he was trying to tie another string to his bow, Mantriṇī hit his

fist with a sharp arrow. With that severe injury his bow slipped out of his fist. While he was picking up the bow by bending, Mantriṇī hit his head with an arrow by which with a broken head he fell deeply unconscious near his chariot just like a mountain hit by a thunderbolt. 91 to 93

अथ क्षणेन मन्त्रिण्या नाशितं दैत्यवाहनम् ॥ ९४ ॥
सारथिश्छत्रमुकुटे शस्त्रसङ्घं शरै: पृथक्।

Then very soon Mantriṇī destroyed his chariot, charioteer and umbrella each by separate arrows. 94

तावन्मूर्च्छाविनिर्मुक्तो ददर्शाऽऽहवसाधनम् ॥ ९५ ॥
साकल्येन विनष्टं तत् क्रुद्ध उत्प्लुत्य तां रुषा। शीर्णं रथाङ्गमादाय निहन्तुमुपसंययौ ॥ ९६ ॥
तावद्दक्षभुजेऽत्यन्तवेगाच्छरमपातयत्। शरेणाऽभिहताद्धस्ताद्रथाङ्गं प्रापतत् क्षितौ ॥ ९७ ॥

Meanwhile gaining consciousness, Viśukra saw all his war equipments destroyed and enraged as he lifted a broken wheel of a chariot and rushed to kill her, Mantriṇī hit his right shoulder with a fast arrow by which the wheel dropped on the ground. 95 to 97

ततो मुष्टिं समुद्यम्य रथ आप्लुत्य सत्वरम्। मन्त्रिणीहस्तगं चापं भङ्क्तुं यावत् समाच्छिनत् ॥
तावत्तीक्ष्णासिना कायाच्छिरस्तस्य निपातयत्।
दृष्ट्वा विशुक्रं निहतं विद्रुता दैत्यवाहिनी ॥ ९९ ॥
परिशिष्टाऽतिवित्रस्ता: शस्त्राण्युत्सृज्य सर्वत:।
जयशब्दं शक्तिगणाश्चक्रुर्देवमुखा अपि ॥ १०० ॥

Then raising his first as he quickly jumped into the chariot of Mantriṇī and tried to break her bow, Mantriṇī severed his head by a sharp sword. Seeing Viśukra dead, the remaining frightened army of the demons abandoned their weapons and fled. The śaktis and the gods as well shouted slogans of triumph. 98 to 100

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे चतु:सप्ततितमोऽध्याय: ॥

End of the seventy-forth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

पञ्चसप्ततितमोऽध्यायः

Chapter 75

विषङ्गेनापि वाराही सङ्गता समरे यदा। तदा दैत्यशक्तिचम्वोरभवद्भैरवो रणः ॥ १॥
शक्तीनां खड्गचक्राऽसिपरिघप्रासतोमरैः। वटुकानां त्रिशूलाद्यैर्दैत्या भूयोऽभिविक्षताः ॥ २॥
तिलशः छिन्नवर्ष्माणि जहुः प्राणान् रणाऽजिरे।

When Vārāhī encountered Viṣaṅga, a frightening fight started between the demons and the śaktis. The demons died with their bodies cut by the swords, discs, bolts, iron clubs of the śaktis and the tridents of Vaṭukas. 1, 2

दृष्ट्वा दैत्यचमूं शक्तिगणैः प्रायो विनाशिताम् ॥ ३॥
क्रुधाऽभिदुद्रुवुः शक्तिचमूं पर्वतसन्निभाः। विषङ्गपुत्राः प्रोद्दण्डविक्रमा वीर्यवत्तराः ॥ ४॥
करालवक्त्रो विशिखो विभाण्डो विकटेक्षणः। इन्द्रशत्रुः सुराऽरातिः महाकुक्षिर्मदोद्धतः॥ ५॥
एतेऽष्टौ भीमबलिनो शक्तीर्जघ्नुः समन्ततः।

Seeing the army of the demons being destroyed by the śaktis, Karālavaktra, Viśikha, Vibhāṇḍa, Vikaṭekṣaṇa, Indraśatru, Surārāti, Mahākukṣi and Madoddhata, the eight powerful sons of Viṣaṅga who were like mountains with stupendous strength marched to the army of the śaktis and started killing them everywhere. 3 to 5

तैर्हन्यमानां तां शक्तिवाहिनीमभिवीक्ष्य तु ॥ ६॥
अभ्याययुस्तान्नियोद्धुं जम्भिनी स्तम्भिनी तथा। अन्धिनी मोहिनी चैव भैरवः कालकर्षिणी ॥
स्वप्नेश्वरी च वटुका इत्यष्टौ सुविभीषणाः।

Seeing the śakti forces being killed, the eight dreadful śaktis Jambhinī, Stambhinī, Andhinī, Mohinī, Bhairava, Kālakarṣiṇī, Svapneśvarī and Vaṭukā reached there to fight the demons. 6 to 7

करालवक्त्रेण युधि जम्भिनी सङ्गताऽभवत् ॥ ८॥
युद्ध्वा चिरं तया साकं शस्त्रास्त्रैर्दैत्यपुङ्गवः। गदयाऽभिजघानाऽऽशु वराहं शक्तिवाहनम्॥ ९
ताडितो जम्भिनीवाहो शूकरो भिन्नमस्तकः। ईषत् पपात पुरतो जानुभ्यामवनिङ्गतः ॥ १०॥
तावत्क्रुद्धा जम्भिनी च खड्गेन शिर आहरत्।

महावाराही

Mahāvārāhī

Jambhinī fought with Karālavaktra. After fighting with her for a long duration using weapons and missiles, Karālavaktra hit her vehicle, the pig with a mace by which with broken head it fell with the knees on the ground. Then the enraged Jambhinī severed with a sword the head of Karālavaktra. 8 to 10

विशिखः स्तम्भिनीं प्राप्य युयोधाऽतिबली दृढम् ॥ ११
स्तम्भिनी हरिणारूढा विशिखैर्विशिखं त्रिभिः। जघान तैर्मूर्ध्नि लग्नैर्विशिखोऽतिव्यराजत ॥ १२
त्रिशृङ्ग इव दैत्येन्द्रः सुस्राव बहुशोणितम्। सोऽपि क्रुद्धोऽतिवेगेन तीक्ष्णधारेण कर्णिना ॥ १३
धनुर्ज्यामाच्छिनद्धूयो विकीर्य निशितैः शरैः। तावत्क्रुद्धा स्तम्भिनी च गार्ध्रपत्रेण तेजिना ॥ १४
तद्वाहनोष्ट्रमनयच्छित्त्वाऽन्तकपुरं प्रति। अथ तस्य क्षणेनैव निशितैर्विशिखैस्त्रिभिः ॥ १५
निषङ्गं मकुटं चापं चिच्छेद युगपद्युधि। स छिन्नधन्वाऽतिरुषा त्रिशूलमतिभास्वरम् ॥ १६
स्तम्भिनीं प्रतिचिक्षेप तावत् सा लघुविक्रमा। छित्त्वा त्रिशूलं भल्लेन शिरो दैत्यस्य पातयत् ॥

The mighty Viśikha firmly confronted Stambhinī. Riding an antelope she struck Viśikha on his head with three arrows that looked like three peaks on his head and he bled profusely. Even he with anger snapped her bow-string many times by sharp arrows. Then the enraged Stambhinī with a sharp arrow having feathers of eagle struck his camel and despatched it to the abode of death. Instantly with three sharp arrows she simultaneously broke his quiver, crown and the bow. The furious demon hurled a trident at Stambhinī which she broke with a spear and felled his head. 11 to 17

अन्धिन्या युयुधे तत्र विभण्डो बलगर्वितः। शस्त्रैरस्त्रैरनेकैश्च कृतप्रतिकृतैरयम् ॥ १८ ॥
अन्धिनी महिषारूढा विभण्डः खरवाहनः। चिरं युद्ध्वा तेन तत्र कर्णान्ताकृष्टपत्रिणा ॥ १९ ॥
जघान दैत्यमुरसि तथा विद्धो विभण्डकः। पपात मूर्च्छितो गाढं छिन्नपक्ष इवाद्रिराट् ॥ २० ॥

The proud mighty Vibhaṇḍa fought with Andhinī by retaliating all her weapons and missiles. Andhinī was riding a bison and Vibhaṇḍa a mule. After a prolonged fight Andhinī struck Vibhaṇḍa in his chest by which he became deeply unconscious and fell like a mountain chopped of its wings. 18 to 20

अथ तद्वाहनः खरो पर्वताऽऽभोऽतिधूसरः। क्वाशब्दं भीषणं कृत्वा समुन्नम्य च बालधिम् ॥
निविष्टः शक्तिसेनासु संस्तब्धाङ्गरुहो बली। काश्चित्प्रत्यक्पादघातैः दशनैश्चाऽवधूननैः ॥ २२ ॥

अन्याः स्वगतिवेगेन खरः शक्तीर्निपातयत्।

Then his vehicle, a dark grey mountain-like mule braying dreadfully and lifting its tail and erecting its hair rushed into the army of the śaktis. It killed some śaktis by kicking, some by biting and some by its speed. 21, 22

एवं शक्तीर्विनिघ्नन्तं खरं दृष्ट्वाऽन्धिनी तदा ॥ २३॥
शरेणाकर्णपूर्णेन जघानाति रुषान्विता। स विद्धस्तीक्ष्णबाणेन मूर्च्छितः प्रापतद्भुवि ॥ २४॥
तावन्मूर्च्छाविनिर्मुक्तो विभण्डोऽत्यन्तरोषितः। वेगेन गदया तस्या वाहनं ताडयद्बली ॥ २५॥
अन्धिनीवाहमहिषस्ताडितो गदया भृशम्। विद्रुत्य मन्युज्वलितस्तं शृङ्गाभ्यां समाक्षिपत् ॥ २६॥
विभाण्डो महिषाऽऽक्षिप्त आकाशं प्राप्य वेगतः। परतो योजनाद्भूमौ पपात सुविमूर्च्छितः॥ २७

Seeing the mule destroying the śaktis, the angry Andhinī hit it with a long-stretched arrow by which it fell unconscious. Meanwhile Vibhaṇḍa who gained consciousness, with extreme fury hit strongly her vehicle, the bison, which burning with anger threw him away by its horns. Flung by the bison, Vibhaṇḍa moved in the sky and fell unconscious at a distance of more than a yojana. 23 to 27

तावदभ्याययौ तस्य वाहनो रासभशेखरः। मुञ्चन् सुशीघ्रं क्वाशब्दं सघर्घरमहारवम् ॥ २८॥
आगत्य महिषं भूयः परावृत्य सुवेगतः। पाश्चात्यपादघातेन सन्ताड्य बलवत्तरम् ॥ २९॥
ददंश तं पुनः कण्ठे तावत् क्रुद्धः स सौरिभः।
शृङ्गाभ्यां दारयत् कुक्षिं भूमावास्फाल्य वेगतः ॥ ३०॥
निर्गतान्त्रः खरो मृत्युं प्राप निर्यातितेक्षणः। विमूर्च्छस्तावदभ्येत्य विभाण्डोऽभिहनत् पदा॥ ३१॥
महिषं तावदिषुणाऽन्धिनी दैत्यस्य मस्तकम्। अपाहरदतिक्रोधात् कृत्तमूर्द्धा ममार सः ॥ ३२॥

At that time his great mule braying and grunting rushed towards the bison and kicked it by its hind legs and bit it on its neck. The enraged bison pushed the mule on to the ground and pierced its stomach by its horns. With its intestine and eyes damaged, the mule died. Then getting out of stupor, Vibhaṇḍa kicked the bison. Andhinī with great fury severed his head by an arrow and Vibhaṇḍa lost his life. 28 to 32

युयोध मोहिनी दैत्यं शस्त्रास्त्रैर्विकटेक्षणम्। मोहिनी गरुडारूढा गृध्रस्थो विकटेक्षणः ॥ ३३॥
सुपर्णगृध्रयोर्भीममासीद्युद्धं नभोङ्गणे। सपक्षयोः पर्वतयोरिवात्यन्तविचित्रितम् ॥ ३४॥
तदा सुपर्णपक्षाभ्यां प्रोथितो गृध्रशेखरः। नखैस्तुण्डैर्दारिताङ्गो ममार पतितोऽवनौ ॥ ३५॥

Seated on Garuḍa, Mohinī with weapons and missiles fought with Vikaṭekṣaṇa who was on an eagle. Garuḍa and the eagle fought in the sky astonishingly as if two mountains with wings were battling. Then the eagle attacked by Garuḍa and split by its claws and beak fell dead on the ground. 33 to 35

विकटाक्षो हतो वाहे क्रुद्धो युद्ध्वा चिरं तया। मोहिनीचक्रसञ्छिन्नगलो मृत्युमुपागतः॥ ३६॥

Having lost his vehicle, the angry Vikaṭākṣa after fighting with Mohinī for a long duration embraced death with his throat cut by her discus. 36

इन्द्रशत्रुः सर्पसंस्थो भैरवेणाऽभिसङ्गतः। स्ववाहेनाऽतिभीमेन युयोधाऽत्यन्तसाहसी ॥ ३७॥

The most valiant Indraśatru seated on his vehicle, the dreadful serpent, encountered Bhairava. 37

भैरवः कालमेघाभः स्वसमाकारभैरवैः। कोटिसङ्ख्यागणयुतैरष्टभिः सेवितोऽनिशम् ॥ ३८
सर्वे त्रिशूलदण्डाढ्यास्त्रिनेत्राश्चन्द्रशेखराः। कालमेघनिभाः सर्पभूषणाः कृत्तिवाससः ॥ ३९
इन्द्रशत्रोश्चमूं भीमां दशाऽक्षौहिणिसम्मिताम्। निविश्य ते निमेषेण निःशेषां चक्रुरोजसा ॥ ४०
केचिच्छूलेषु सम्प्रोताः केचिद्दण्डैर्विदारिताः। केचिन्नखैः पाटिताङ्गाः केचिन्मुष्टिभिराहताः ॥
दधुर्दैत्यान्त्रमालां ते भैरवाणां गणास्तदा।

The dark cloud-hued Bhairava attended always by eight Bhairavas resembling his own form followed by myriads of Bhairavas each wielding a trident and a stick, decorated with moon on their head, dark like cloud, wearing serpents and covered by elephant hides entered the ten-akṣauhiṇī huge army of Indraśatru and by their power destroyed it completely. Some demons were pierced by spears, some hit by sticks, some torn by nails and some punched by fists. The Bhairavas wore as garlands the intestines of the demons. 38 to 41

एवं दृष्ट्वा प्रणष्टां स्वामिन्द्रशत्रुचमूं रुषा ॥ ४२॥
गदया भैरवगणं मर्दयामास सर्वतः। एवं गणानर्द्यमानान् वीक्ष्य दैत्येन संयुगे ॥ ४३॥
मन्थानाद्यपराह्वाना असिताङ्गादिभैरवाः। इन्द्रशत्रुं पर्वताभं युयुधुः सर्पवाहनम् ॥ ४४॥
तान् योधयामास दैत्यः सर्वानेको रणाजिरे। वज्रसंहननं तस्य शूलैर्दण्डप्रपातनैः ॥ ४५॥
अक्षतं सर्वथा यद्वद्दण्डशैलः फलैर्हतः। तं दृष्ट्वा विरुजं दैत्यं भैरवाणां भयङ्करम् ॥ ४६॥

युयुधे तेन समरे भैरवाणामधीश्वरः। युद्ध्वा चिरमुत्पतन्तं गदया हर्तुमम्बरम् ॥ ४७ ॥
आविध्य हृदि शूलेन भुवि तं व्यसुमाक्षिपत्।

Seeing his army destroyed, the angry Indraśatru crushed the Bhairavas with his mace. Seeing this Manthāna, Asitāṅga and other Bhairavas, encountered the mountain-like Indraśatru who was riding a serpent. Indraśatru opposed all alone all of them. His diamond-like body was not injured by the tridents and sticks dropped on him just like a rocky mountain hit by fruits. Seeing the frightening demon unhurt, the leader of the Bhairavas fought with him and as the demon holding a mace was jumping into the sky to kill, Bhairava pierced him with a trident and killed him. 42 to 47

युद्ध्वा सुरारातिरपि कालकर्षणिकाऽऽह्वयाम् ॥ ४८ ॥
काकसंस्थो लुलायाऽधिरूढया सुचिरं बली। तच्छक्तिगणनिःशेषीकृतदैत्यमहागणः ॥ ४९ ॥
तदङ्कुशप्रहारेण भिन्नमूर्धा ममार ह।

The mighty demon Surārāti seated on a crow battled for a long period with the śakti named Kālakarṣaṇī who was riding a bison while his army was being destroyed by the śaktis. With his head split by her goad, he died. 48, 49

स्वप्नेश्या युयुधे दैत्यो महाकुक्षिर्वृकाश्रयः ॥ ५० ॥
रथाधिरूढया सेना नाशिता शक्तिसङ्घकैः। चिरं योधयतस्तस्य महाकुक्षेर्बलीयसः ॥ ५१ ॥
विदार्य कुक्षिं खड्गेन नाशयद्दैत्यपुङ्गवम्।

The demon Mahākukṣi riding a wolf fought with Svapneśī seated in a chariot. His army was destroyed by the śaktis. As he was continuously fighting Svapneśī killed him by cutting his stomach with a sword. 50, 51

मदोद्धतोऽपि वटुकभैरवेण सुसङ्गतः ॥ ५२ ॥
वटुकैः स्वसमाकारैर्दशकोटिमितैस्तथा। महाकपालदण्डाढ्यैः सर्पभूषणसंयुतैः ॥ ५३ ॥
पञ्चहायनकैर्मत्तैर्दिग्वस्त्रैररुणेक्षणैः। तमस्तोमनिभैश्चद्रचूडैर्युक्तेन सर्वतः ॥ ५४ ॥
दशाक्षौहिणिकायुक्तो युयोधातितरां बली।

The mighty Madoddhata followed by a huge ten-akṣauhiṇī army severely encountered Vaṭuka Bhairava who was followed by ten crores

of self resembling Vaṭukas of five years in age all holding big skulls and sticks, decorated with serpents, nude and red eyed, black like darkness and decorated with moon on their heads. 52 to 54

वटुकानां गणाः क्रुद्धा निविश्याऽसुरवाहिनीम् ॥ ५५ ॥
दण्डैर्निहत्य तरसा नाशं निन्युर्यथा शुनः। अथ क्रुद्धं दैत्यपतिं निपतन्तं गदाधरम् ॥ ५६ ॥
वटुकेशो जघानोच्चैर्मूर्ध्नि दण्डेन लीलया। दण्डाऽऽहत्या दलन्मूर्धा वमन् रक्तं सफेनिलम् ॥
पतित्वाशु विनिश्चेष्टो ममाराऽसुरशेखरः।

The enraged Vaṭukas entered the army of the demons and quickly destroyed them like dogs by hitting with the sticks. Then the leader of the Vaṭukas effortlessly hit with the stick Madoddhata on his head, by which he fell down inactive vomitting frothy blood and died. 55 to 57

एवं विषङ्गः पुत्रेषु नष्टेष्वत्यन्तदुःखितः ॥ ५८ ॥
क्रोधमाहारयत्तीव्रं विंशत्यक्षौहिणीयुतः। निपपातैकपातेन प्रलयानिलवज्जवात् ॥ ५९ ॥
किरिचक्रोपरि तदा ध्वनद्वादित्रनिःखनः। शस्त्रधारां विमुञ्चन् वै कुर्वन् सतिमिरा दिशः ॥ ६० ॥
जलद्वह्निमहाकूटे शलभानां गणा इव।

Lamenting the death of his sons, Viṣaṅga with utmost fury followed by a huge twenty-akṣauhiṇī army suddenly engulfed the śaktis like a consuming fire. Amidst sounds of drums he showered weapons on the Kiricakra and rendered dark the directions. His weapons looked like a swarm of moths flying above a great burning fire. 58 to 60

अथ जम्भिनीमुख्याभिर्नाशिता क्षणमात्रतः ॥ ६१ ॥
विषङ्गसैन्यं शस्त्राग्निज्वालाभिः शलभानिव। केचित्त्रिशूलस्फुटितहृदया जीवितं जहुः ॥ ६२ ॥
परे दण्डविकीर्णाङ्गा अन्ये परिघप्रोथिताः। अपरे सायकैश्छिन्ना ततोऽन्ये मुष्टिदारिताः ॥ ६३ ॥
खड्गच्छिन्नाङ्घ्रिबाहूरुकन्धराद्या अपीतरे। केचिच्छस्त्रौघसम्पातशकलीकृतदेहकाः ॥ ६४ ॥

Then Jambhinī and other śaktis instantly ruined the army of Viṣaṅga like moths by the fire of their weapons. Some demons died with their heart split by tridents; some lost their limbs hit by sticks; some others were crushed by bolts, some cut by arrows, some punched by fists and many others lost their legs, shoulders and necks hit by swords. Some demons were shattered by the heap of weapons pouring on them. 61 to 64

एवं विनष्टे सैन्ये स्वे विषङ्गः क्रोधमूर्च्छितः। निहत्य गदया शक्तिसेनां भित्त्वा ह्यशेषतः ॥ ६५
दण्डराज्ञीरथवहं महिषं च मृगाधिपौ। गदयैव हि सन्ताड्य रथराजं समारुहत् ॥ ६६

Seeing his army destroyed, Viṣaṅga overpowered with anger completely destroyed the śaktis by his mace and hit the bison and the lions of Daṇḍanāthā's chariot and climbed on that great chariot. 65, 66

आरोहन्तं रथं वेगाद्विषङ्गं वीक्ष्य सर्वतः। शक्तिसेनासु समभूद्धाहाकारमहाध्वनिः ॥ ६७ ॥
रथपर्वस्थिताः शक्तीरपि सम्मर्द्य वेगतः। चतुर्थपर्वान्तरालं प्राविशत् सत्वरं बली ॥ ६८ ॥

Seeing Viṣaṅga getting on to the chariot the śakti forces shouted out of dejection. After vanquishing the śaktis located in the chariot, the mighty Viṣaṅga soon reached the interior of the fourth platform. 67, 68

दण्डाराज्ञ्यपि तं दृष्ट्वा दैत्यमायान्तमन्तिकम्। अवरुह्य युयोधोच्चैर्मुसलेन स्वपर्वतः ॥ ६९ ॥
तत्राऽभवन्महायुद्धं दण्डिनीदैत्यराजयोः। शस्त्रैर्विचित्रैरस्त्रैश्च सर्वलोकभयङ्करम् ॥ ७० ॥

Daṇḍanāthā seeing the demon approaching her, climbed down from her platform and fought severely using her plough. A great battle started between Daṇḍinī and the demon employing rare weapons and missiles which frightened the entire universe. 69, 70

ज्ञात्वाऽजेयामस्त्रशस्त्रैर्दण्डिनीं दैत्यपुङ्गवः। मायां प्रादुश्चकारोच्चैः सर्वलोकभयावहम् ॥ ७१ ॥
अन्धकारं पांसुवर्षमश्मवर्षं महारवम्। अग्निवर्षं वज्रवर्षं रक्तामेध्यादिवर्षणम् ॥ ७२ ॥
मुण्डवृष्टिं महाभीमामथ दैत्यमहाचमूम्। सहस्रपादबाह्वास्यमात्मानं शतधाऽपि च ॥ ७३ ॥

Realising that Daṇḍinī was invincible by weapons and missiles, the great demon Viṣaṅga created magical spells which caused fear universally. He created darkness and stupendous sounds. He showered dust, boulders, fire, diamonds, blood, filth, and skulls. He created a huge army of demons and with thousand legs, arms and faces manifested in hundreds of frightening forms. 71 to 73

तादृश्या मायया तस्य भीतास्ताः सर्वशक्तयः।
भीताः शक्तीः समालोक्य दण्डिनी शरवृष्टिभिः ॥ ७४ ॥
व्यनाशयन्मायिकांस्तानथ भूयोऽपि दैत्यराट्। मायां ससर्ज महतीं ददृशुः सर्वशक्तयः ॥ ७५ ॥

By his magical powers all the śaktis were horrified. Seeing the

frightened śaktis, Daṇḍinī destroyed by showering arrows all his magic. As the śaktis were watching the demon again created another magical demon. 74, 75

किरिचक्ररथं तत्र समायान्तं द्रुतं तथा। स्वयं वाहान्निहत्याशु रथं छित्त्वाऽप्यनेकधा ॥ ७६॥
जवेन देवीं दण्डेशीं केशपाशे परामृशत्। चुक्रुशुर्मायया तस्य हा हेत्युच्चैस्तु शक्तयः॥ ७७॥

The magical demon quickly approached the Kiricakra chariot and destroyed it and quickly touched the hair of Daṇḍanāthā. Seeing the magic, all the śaktis wailed loudly. 76, 77

तावत् श्रीभैरवो देवीं बभाषे रथनायकः। अलं दैत्येषु ते देवि लीलया भीतिदानया ॥ ७८॥
पश्य शक्तीर्भयाक्रान्ताः शोचन्तीः सर्वतः शिवे। निर्मायास्त्रेण दैत्येयं विमायं नाशय द्रुतम् ॥
सन्ध्या समभ्येति पुरस्तस्यां माया दुरत्यया।

Meanwhile Bhairava, the charioteer addressed Daṇḍinī thus: "Oh Devī! Stop your show of fear towards demons. Look at the worried and frightened śaktis. Destroy his magic by an anti-magical missile. Evening is nearing and then it would be difficult to undo his magic." 78, 79

रथनेतुर्वचः श्रुत्वा मत्वा युक्तं च दण्डिनी ॥ ८०॥
निर्मायास्त्रं समुत्सृज्य मायां तस्य व्यनाशयत्। वायुनेव च नीहारो नष्टां मायां च सर्वतः॥ ८१॥
तदा गदाधरो भूयो ददृशे सम्मुखाऽऽगतम्। दृष्ट्वैव तं दण्डिनी सा क्रुद्धा खड्गेन तच्छिरः॥
चकर्त निमिषार्धेन वज्रेण त्वाष्ट्रकं यथा। एवं तस्मिन् विनिहते विषङ्गे भीमविक्रमे ॥ ८३॥
देवदुन्दुभयो नेदुरपतत्पुष्पवर्षणम्। दिशे वितिमिरा जाताः सुप्रभश्च दिवाकरः ॥ ८४॥

Hearing the charioteer and considering it as wise, Daṇḍinī destroyed like the mist by a wind, the magic of Viṣaṅga by despatching an anti-magical missile. Then Viṣaṅga holding a mace approached her and seeing him, the angry Daṇḍinī instantly severed his head with a sword just as Indra did away Tvaṣṭra (Vṛtrāsura) using the Vajrāyudha. When the dreaded Viṣaṅga was thus killed the gods sounded drums and showered flowers. The directions got brightened and the Sun looked brilliant. 80 to 84

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे पञ्चसप्ततितमोऽध्यायः॥

End of the seventy-fifth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

षट्सप्ततितमोऽध्यायः

Chapter 76

एवं विषङ्गे निहते जयशब्दो महानभूत्। मुदिताः शक्तयः सर्वास्तुष्टुवुर्दण्डनायिकाम् ॥ १॥

As Viṣaṅga died, slogans of victory were heard and the happy śaktis praised Daṇḍanāthā. 1

भ्रातरौ सपरीवारौ श्रुत्वा युधि निपातितौ। शोककातरतां प्राप मोहेनेषन्महाऽसुरः ॥ २॥
विमृश्याऽथ शुचं हित्वा स्वमात्मानं हसन्निव। अहो मां किं वदामीह शोचन्तं मुक्तभावतः॥ ३॥
यदर्थितं जगन्मात्रा चिरं तन्मे प्रपूरितम्। एवं सा पूरयेच्छेषमाशु नास्त्यत्र संशयः ॥ ४॥
तद्व्रजामि शेषगणैः श्रीमातुर्दृष्टिगोचरम्। विलम्बेन ममाऽत्रालं श्रेयो विघ्नैर्हि सङ्कुलम् ॥ ५॥
अहो लोके सर्वथैव एकान्तेनाऽभियाचितम्। दिशत्येव पराम्बा सा भावरूपा हि कामधुक् ॥
एवं स्वान्तःसमासीनां वाञ्छाऽधिकफलप्रदाम्। परमानन्दजननीं हित्वा दैवहतो जनः ॥ ७॥
दुःखसाराल्पविषयप्रेप्सया भीमरूपया। नीयते व्यर्थमनिशं मृत्योर्भक्ष्योपसेकताम् ॥ ८॥
धन्योऽहं कृतकृत्योऽहं यच्छ्रीदेवीपदाम्बुजम्। समीक्षन् कश्मलममुं विमुच्य हतदेहकम् ॥ ९॥
विशोकं परमं स्थानं समुपैम्यविशङ्कितम्।

Hearing about the death of his brothers and their sons, Bhaṇḍāsura grieved out of delusion. Then thinking properly he laughed about himself and thought thus: "Alas! What can I say about myself worried like this? Devī has fulfilled my old request. I am sure, She will fulfil my remaining requests. Hence I will go with my remaining army and face Her. I should not delay. Success is thronged with impediments. How great! The Supreme Devī will grant all the desires of a devotee who secretly begs Her. She who is the manifestation of comprehension is really the Divine Cow (Kāmadhenu). Discarding Her, who is the Inner-Being of all, who grants more than our desires and who confers Supreme Bliss, the unfortunate one longs in vain for sensory satisfaction which is the dreadful essence of sorrow that feeds one to death. I am really fortunate and accomplished as I will quit this filthy body keeping my eyes on the lotus feet of the Devī Lalitā and attain without doubt the highest Abode of Bliss." 2 to 9

इति सञ्चिन्त्य दैत्येन्द्रः स्वान्तरस्याभिगुप्तये ॥ १०॥

भूत्वाऽत्यन्तं क्रुद्ध इव संयोज्याऽसुरवाहिनीम्। निःशेषां तरसा युक्तस्तया युद्धाय दंशितः॥ ११
रथमारुह्य साहस्रसिंहवाहं महोन्नतम्। श्वेतमुक्तातपत्रेण वीज्यमानश्च चामरैः ॥ १२॥
युक्तः सेनेश्वरैः पञ्चाशत्सङ्ख्याकैर्बलोद्धतैः। नदद्वादित्रविपुलैरास्फोटाऽऽरवबृंहितैः ॥ १३॥
रथनेमिनदीघोषैर्हेषितप्रायमांसलैः। रथवाहनसिंहानां गर्जितैः पूरयन् जगत् ॥ १४॥
निर्ययौ जैत्रयात्राऽर्थं चालयन्निव मेदिनीम्।

Thinking thus, the Lord of the demons, to conceal his mind acted as if furious and gathered his entire army and set out to fight riding his huge chariot pulled by thousand lions and hoisted with white umbrella and fanned by attendants. He was followed by fifty mighty leaders of the army. Amidst sounds of war drums enhanced by slappings on shoulders intensified by the loud sound from the series of chariot wheels and the neighing of horses combined with the roaring of the lions that filled the universe, he set out to triumph making the earth tremble as it were. 10 to 14

अथाऽपश्यच्छक्तिसेना भण्डसेनामहार्णवम् ॥ १५॥
अपारमप्रधृष्यं च भीमगम्भीरनिस्वनम्। तत्र मन्त्रमहाराज्ञी भण्डं युद्धाय सङ्गतम् ॥ १६॥
आलक्ष्य श्रीमहाराज्ञीं नत्वा वृत्तं व्यजिज्ञपत्। देवि भण्डः स्वयं प्राप्तो योद्धुमत्यन्तसंयुतः॥ १७
सर्वसेनासमायुक्तः सर्वसेनाधिपैरपि। जैत्रयात्रा भवत्याश्च युक्ताऽत्र यदि मन्यसे ॥ १८॥

Then the śaktis saw the huge ocean-like army of Bhaṇḍāsura which was unlimited, invincible and making a dreadful dignified sound. Seeing the arrival of Bhaṇḍāsura to fight, Mantriṇī reported to Devī Lalitā thus: "Oh Great Empress! Bhaṇḍāsura has himself arrived along with well-equipped army and leaders to fight. If You think so, this is the appropriate time for Your victory." 15 to 18

विज्ञापितैवं मन्त्रिण्या युक्तं तच्चाऽप्यमंसत। अथाऽभवच्छक्तिसेना सन्नद्धा निमिषार्द्धतः ॥ १९
अश्वारूढाऽश्वसेनाभिः सेनामुखमधिष्ठिता। गजानीकस्वामिनी सा तत्पश्चात् सम्पदीश्वरी ॥ २०
ततो बाला रथारूढा कुमारीगणसंवृता।

Entreated thus by Mantriṇī, Devī Lalitā agreed and the śakti forces got ready immediately. Aśvārūḍhā was in the front along with the equestrian forces. Sampatkarī the leader of the elephant force followed her. Next followed Bālā in her chariot accompanied by young śaktis. 19, 20

तदनु प्रचचालाजौ चक्रराजमहारथः ॥ २१॥
नवपर्वसमायुक्तो ह्यणिमाद्याभिरावृतः। मुक्ताच्छत्रमहोन्नम्रः पद्मकेतुध्वजोच्छ्रयः ॥ २२॥
नवरत्नसमाकीर्ण इन्द्रियात्माश्वयोजितः। वाहयन्ती तं रथेन्द्रं महात्रिपुरसुन्दरी ॥ २३॥
चक्रेश्वरी विवेकात्मतोदहस्ता व्यराजत।

Next moved the great Śrīcakra with nine cascaded platforms surrounded by Aṇimā and other śaktis. It was tall with a pearl-set umbrella and flag with lotus emblem. Embellished with nine types of gems it was pulled by horses representing the senses. Devī Mahātripura-sundarī, the Empress of Śrīcakra was shining as She drove it holding a driving lash symbolising wisdom. 21 to 23

चक्रराजशताङ्गस्य वामदक्षिणभागयोः ॥ २४॥
किरिगेयचक्ररथौ व्यराजेतां महोन्नतौ। दण्डिनीमन्त्रिणीभ्यां तौ दंशिताभ्यामधिष्ठितौ ॥ २५॥
स्वस्वसेनासमायुक्तौ युद्धसम्भारसम्भृतौ।

On either side of Śrīcakra, shone the tall Kiricakra and the Geyacakra carrying the enraged Daṇḍinī and Mantriṇī accompanied by their respective armies replete with war accessories. 24, 25

तिरस्कृतिश्चक्रराजरथपृष्ठं समाश्रिता ॥ २६॥
तिमिरौघनिभात्युच्चतुरङ्गममधिष्ठिता। उत्खातवेल्लदत्यन्तकरालकरवालिनी ॥ २७॥
स्वसमाकारशक्त्योघमण्डलीकृतमण्डला।

Tiraskaraṇī, black like dense darkness, riding a horse and brandishing a raised fearsome sword and followed by a host of self-resembling śaktis encircling her, was at the back of the Śrīcakra. 26, 27

एवं श्रीललितादेवी सेनया सह निर्ययौ ॥ २८॥
युद्धाय कृतसन्नाहा संस्तुता विबुधेश्वरैः।

Thus Devī Lalitā with Her army well equipped set out to fight while being praised by the gods. 28

मिलितं सेनयोर्वक्त्रं व्यराजत विशेषतः ॥ २९॥
समुद्रयोरिवोद्वेलं गतयोः प्रतिसञ्चरे। सेनयोरुभयोरश्वरथेभपदचारिणाम् ॥ ३०॥
पादवेगाभिसङ्घातप्रांशुपांसुसुसंहतिः। जनयद्गाढतिमिरं दार्शनैशमिव क्षणात् ॥ ३१॥

सेनाभराऽऽक्रान्तमहीनिवेशात्तलसंस्थितम्। तमः स्यादुद्गतमिदं मही वा सैन्यमर्दिता ॥ ३२॥
क्लेशात् प्राप्ताऽतिकृशतां भीत्या नाथमुपेयुषी। तथा रजोमहासंघवेगोर्ध्वगतिहेतुतः ॥ ३३॥
भूम्यभावादधो वेगात् सेना यान्तीव लक्ष्यते। इत्यादि तर्कमापन्ना वैमानिकगणास्तदा ॥ ३४॥

The two armies facing each other were looking uniquely elegant like oceans crossing the shore and receding. The dust generated by the pounding of the earth by the chariots, horses, elephants and soldiers, created darkness like a new-moon night. Crushed by the weight of the army it looked as though the darkness within the earth's core had come out or tortured by trampling, the earth itself out of fear had risen to reach her lord. The rising dust looked like an army in the sky for want of space on the earth. Such were the surmises by the gods watching from the sky. 29 to 34

अथाऽभवन्महाद्युद्धं सेनयोः शक्तिदैत्ययोः। नदत्सु युद्धवाद्येषु युक्तेष्वास्फोटगर्जनैः ॥ ३५॥
शरशक्त्यृष्टिशूलासिपट्टासिप्रासतोमरैः। गदाचक्रभिन्दिपालपरिघाङ्कुशयष्टिभिः ॥ ३६॥
निरन्तरमभूद्व्याप्त्या प्रयुक्तैः सैन्ययुग्मकम्। हताः स्मः सर्वथाऽस्माकं शोकः पुत्रादिनाशतः॥
प्राप्तः किं जीवितेन स्याच्छत्रुभिर्निर्जितात्मनाम्।
विक्रम्य युधि जित्वेमाः शक्तीः प्राप्स्याम आशिषम् ॥ ३८॥
अन्यथा निहता युद्धे वसामो नन्दने वने। इति निश्चित्य ते दैत्या युयुधुर्बलवत्तरम् ॥ ३९॥

Amidst sounds from war drums mixed with beating the shoulders and roaring, a frightening war started between the śaktis and the demons. Both discharged weapons like arrows, spears, double edged swords, javelins, swords, flats, tridents, iron clubs, maces, discs, slings, bolts, goads and sticks. The demons shouted thus: "We are ruined. We are suffering the death of our children and relatives. What is the use in living after being vanquished by the enemy? Let us with all strength defeat the śaktis and achieve our goal or else reach the heavenly garden by getting killed in the war." Determining thus the demons fought vehemently. 35 to 39

शक्तयोऽप्येष दैत्यानामवधिः सर्वथा त्विमान्। हत्वा जयं परमकं प्राप्स्यामोऽद्यैव सर्वथा॥ ४०
इति मत्वाऽतिवेगेन युयुधुर्वीर्यवत्तराः।

The śaktis also thought thus: "This is the limit of the demons. By

killing them we will achieve supreme victory" and fought quickly with all their energy. 40

एवं नियुध्यमानेषु शक्तिभिर्दितिजेष्वथ ॥ ४१
परस्परं शस्त्रहता: पेतुर्विगतजीवना:। केचिज्जालीकृताङ्गास्तु शरजालैर्गतासव: ॥ ४२
युद्धव्रतस्येव सिद्ध्या सहस्राक्षात्मतां ययु:। केषाञ्चित् खड्गघातेन शिरोझटिति चोत्पतत् ॥ ४३
राहो: शिर इवाऽऽकाशे व्यात्तास्यं ग्रसितुं रवे:। पेषिता मुद्गराघातैश्चक्रैर्मध्ये विदारिता: ॥ ४४
प्रोता दीर्घेषु भल्लेषु सङ्गशस्तत्र केचन। शरै: शिरांसि कृत्तानि गगने यान्ति वेगत: ॥ ४५
प्रवृद्धकाकपक्षाणि चलत्पक्षिगणा इव। विकीर्णाङ्गैश्चिता युद्धे भूमिर्विरुरुचे तदा ॥ ४६
पटे विलिखितानीव प्रतिमाङ्गान्युपक्रमे। असृग्वहा ववौ तत्र चित्रकारप्रमादत: ॥ ४७
स्खलितो ह्यालक्तक इव क्वचिच्छोषं समागता। चित्रकारेण झटिति प्रमृष्ट इव भासते ॥
शरविद्धा गतप्राणास्तस्थु: केचित् क्वचित् क्वचित्। समग्रलिखितानीव चित्राणि ददृशुर्ननु ॥
एवं मुहूर्तमात्रेण भण्डदैत्यमहाचमू:। ननाशासाद्य शक्तीनां सेनाऽग्निं शलभो यथा ॥ ५० ॥

During the fight the śaktis and the demons were mutually getting killed by weapons. Some died by pores created in their bodies by the arrows, some who vowed to fight reached heaven, the heads of some cut with the sword jumped crackling into the sky like the dragon's head trying to swallow the Sun, some were crushed by clubs, some slit by discs, a bunch of them were strung like beads in a long spear and some heads flew into the sky looking like flapping birds. The war field was looking grand with mutilated bodies spread all around. It looked like a painting on a cloth or a sculpture in stone. The river of blood looked like the red paint spilled inadvertently by the painter. At some places it looked as though the artist has quickly wiped the red lacquer which was spilled by him. At some spots dead bodies pierced by arrows looked really like totally painted statues. Thus the huge army of Bhaṇḍāsura was very quickly destroyed like a moth by the fire called śaktis. 41 to 50

अथ सेनाधिपास्तस्य क्रोधारुणितलोचना:। शक्तिसेनां शस्त्रवर्षैरर्दयामासुरुच्चकै: ॥ ५१ ॥

Then the leaders of the demon force, with angry red eyes tortured the śaktis by showering arrows heavily. 51

दृष्ट्वा सेनाधिपैः सेनामर्दितामतिविह्वलाम्। मन्त्रिणी दण्डिनी चाश्वारूढा सम्पदधीश्वरी॥ ५२॥
परिवारशक्तियुक्ता युयुधुर्मन्युदीपिताः। ता युद्ध्वा सुचिरं दैत्यैः सेनाधीशैर्महाबलैः ॥ ५३॥
प्रसह्य नाशयामासुः सर्वान् सेनापतीन् हि ताः।

Seeing the śaktis worried by the attack of the leaders of the army, Mantriṇī, Daṇḍinī, Aśvārūḍhā and Sampatkarī accompanied by the śaktis fought burning with anger. After a prolonged violent battle they destroyed all the army leaders. 52, 53

वक्राक्षं वामनं तालं दीर्घनसं सुबाहुकम् ॥ ५४॥
विद्युज्जिह्वं च समरे नाशयत्तुरगाश्रया।

Aśvārūḍhā killed Vakrākṣa, Vāmana, Tāla, Dīrghanasa, Subāhu and Vidyujjihva in the battle. 54

सम्पत्करी तालजङ्घं कुटिलाक्षं रणोद्धतम् ॥ ५५॥
निशठं शम्बरं क्रूरं चकार व्यसुमाहवे।

Sampatkarī killed Tālajaṅgha, Kuṭilākṣa, Raṇoddhata, Niśaṭha, Śambara and Krūra in the fight. 55

जम्भिनी क्रूरवदनं स्तम्भिनी सूचिकामुखम् ॥ ५६
अन्धिनी कण्ठककरं मृगवक्त्रं च मोहिनी। कालकेयं भैरवोऽपि व्याघ्रास्यं कालकर्षिणी ॥
स्वप्नेशी मुण्डमूर्धानं वटुको भण्डभाषणम्। उम्लुकं करभास्यं च महाकुक्षिं शिवारवम्॥ ५८
शोणिताक्षं कालकेतुं कालग्रीवं महाहनुम्। गृध्रवाहं काकमुखं दण्डिनी नाशयद्युधि ॥ ५९

Jambhinī killed Krūravadana; Stambhinī killed Sūcikāmukha; Andhinī killed Kaṇṭhakakara and Mohinī killed Mṛgavaktra; Bhairava killed Kālakeya; Kālakarṣiṇī killed Vyāghrāsya; Svapneśī killed Muṇḍamūrdhāna; Vaṭuka killed Bhaṇḍabhāṣaṇa; Umluka, Karabhāsya, Mahākukṣi, Śivārava, Śoṇitākṣa, Kālaketu, Kālagrīva, Mahāhanu, Gṛdhravāha, and Kākamukha were killed by Daṇḍanāthā. 56 to 59

शुकश्यामा शारिकाख्या सङ्गीता लघुपूर्विका।
साहित्यश्यामला चेति निकुम्भं कुम्भमस्तकम् ॥ ६०॥
चक्राक्षं दीर्घदंष्ट्रं च नाशयामासुरुल्बणम्। कटङ्कटं करञ्जाक्षं मुण्डं चण्डं वृकाननम् ॥ ६१॥
सालसीरं द्विशृङ्गं च शुनकं शूर्पकर्णकम्। वक्रकुक्षिं वाममुखं कालकं कोटरं विटम्॥ ६२॥

मन्त्रिणी नाशयामास बलादाक्रम्य दानवान्।

The śaktis Śukaśyāmalā, Śārikā, Laghusaṅgītā and Sāhityaśyāmalā killed Nikumbha, Kumbhamastaka, Cakrākṣa and Dīrghadamṣṭra, respectively. Mantriṇī killed Ulbaṇa, Kaṭaṅkaṭa, Karañjākṣa, Muṇḍa, Caṇḍa, Vṛkānana, Sālasīra, Dviśṛṅga, Śunaka, Śūrpakarṇa, Vakrakukṣi, Vāmamukha, Kālaka, Koṭara, and Viṭa by overpowering them. 60 to 62

एवं निःशेषतः सेनासेनपेषु हतेष्वथ ॥ ६३ ॥
भण्डो हृष्टमनाः प्राह सारथिं रथ आस्थितः। रथं प्रापय मे शीघ्रं सारथे शक्तिवाहिनीम् ॥ ६४
पश्याद्य मम वीर्यं त्वं विचित्रं रोमहर्षणम्।

When all the army leaders were thus destroyed the happy Bhaṇḍāsura seated in his chariot said to his driver thus: "Oh Charioteer! Drive my chariot quickly to the army of the śaktis and witness my astounding and horripilating prowess." 63, 64

श्रुत्वा वाक्यं दैत्यपतेर्वाहयन् रथमाशु सः ॥ ६५ ॥
सन्दिहानो दैत्यपतिं पप्रच्छ प्रणतस्तदा। दैत्येश्वर त्वयाऽऽज्ञप्तः किञ्चित् प्रष्टुं समीहितम् ॥ ६६ ॥
तद्देहि प्रणताय तं सन्दिहानोऽस्मि सर्वथा।

Hearing Bhaṇḍāsura, the charioteer after driving the chariot bowed to him and asked him about a doubt thus: "Oh Lord of the demons! If you order me I would like to ask you about a doubt. Please permit me." 65, 66

इति पृष्टेन चाज्ञप्तो प्राह दैत्येन सारथिः ॥ ६७ ॥
दैत्येश्वरैतां शक्तीनां सेनां मन्येऽपराजयाम्। विशुक्राद्या यया युद्धे हता लीलाविलासतः ॥ ६८
अथ त्वामपिपश्यामि हतभ्रातृसुतादिकम्। हृष्टान्तरं शोकलेशाऽस्पृष्टं प्रव्रजितं यथा ॥ ६९ ॥
बालया सह ते युद्धे पूर्वं समभिलक्षिता। भक्तिर्देव्यामतितरां तन्मे ब्रूहि यथातथम् ॥ ७० ॥
एवं पराभवं दुःखहेतावतिभयङ्करे। न शोकं नाऽपि भीतिं वा लक्षये तव लेशतः ॥ ७१ ॥

Ordered by Bhaṇḍāsura, the charioteer said thus: "Oh Lord of the demons! I think this army of the śaktis is invincible. Viṣukra and others were effortlessly eradicated by them. Now I am seeing you, who have lost your brothers and sons, happy without the least touch of sorrow

just like a recluse. Even earlier when you fought with Bālā I observed your extreme devotion towards Her. Please tell me about this frankly. Even after a dreadful defeat which should bring agony, I am not seeing an iota of grief or fear in you." 67 to 71

इति भूयः सुपृच्छन्तं दैत्यं तं चिरसेविनम्।
प्राह भण्डः स्मयन् किञ्चित् शृणु दैत्येत्युपाक्रमत् ॥ ७२
एषा या ललिता देवी सा परात्परमा शिवा। एतया निहतो युद्धे प्राप्स्याम्यत्युत्तमं फलम् ॥ ७३
तल्लोकं शोकरहितमभयं सर्वतः सुखम्। इमं लोकं सशोकं वै सभयं दुःखमात्रकम् ॥ ७४
मायया मोहितो जन्तुर्मन्यतेऽत्युत्तमं मुधा। तत्राऽप्यासुरलोको वै राजसोऽतिभयङ्करः ॥ ७५
इमं वरं यो मनुते समुग्धपशुकः स्मृतः।

To the charioteer who has been serving him from a long time and who is repeatedly asking him, Bhaṇḍāsura with a smile started answering thus: "Oh Demon! Listen. This auspicious Devī Lalitā is the ultimate Transcendental Reality. By getting killed by Her in war I will attain Her Supreme ever Blissful Abode free from sorrow and fear. A being deluded by illusion considers as supreme this earthly existence which is filled with fear and agony. More so this abode of Demons which is characterised by passion is extremely dreadful and one who thinks about this as good is an innocent animal. 72 to 75

अहं श्रीपद्मसंस्थानदूतो माणिक्यशेखरः ॥ ७६
स्वकर्मपाकवशत एतां प्राप्तोऽवरां दशाम्। तथाऽपि कृपया देव्या मां स्मृतिर्नो जहाति वै ॥
एषा सर्वेश्वरी देवी ब्रह्मादिजननी परा। एतया निहता युद्धे भ्रातरो मे सुता अपि ॥ ७८
शस्त्राग्निपाविताास्तस्या लोकं प्राप्ताः परात्परम्। मया सह त्वमप्याशु तल्लोकं प्राप्य भ्रातृभिः ॥
पुत्रैः समेष्यसि पुनस्ततो यास्यमृताङ्गतिम्।

"I am Māṇikyaśekhara the messenger of Devī Mahālakṣmī. As a result of my past deeds I have attained this worst state. Even then, by the grace of the Devī I have not lost memory of my past state. This Transcendental Devī, the Mother of Brahmā and all, is the ruler of all. Killed by Her in war, my brothers and sons have been purified by the fire of Her weapons and have reached Her Absolute Abode. Along with them and me, you will also soon reach Her Abode and attain immortality." 76 to 79

इति श्रुत्वा भण्डवचो विस्मितोऽभूत् स सारथिः ॥ ८०॥

संश्लाघ्य दैत्यराजं तं जहौ शोकं स्वहृद्गतम्। दृष्ट्वा श्रीललितामग्रे नमश्चक्रे सुभक्तितः ॥ ८१

Hearing the words of Bhaṇḍāsura, the charioteer was astonished. After praising the lord of the demons the charioteer dismissed his inner worry and seeing Devī Lalitā present before him, he bowed to Her with devotion. 80, 81

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे षट्सप्ततितमोऽध्यायः॥

End of the seventy-sixth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

ज्ञानाक्षी राजराजेश्वरी

Jñānākṣī Rājarājeśvarī

सप्तसप्ततितमोऽध्यायः

Chapter 77

अथ युद्धे सम्पदीशीमश्वारूढां च दण्डिनीम्। मन्त्रिणीं च समासाद्य युद्धकौशलमुल्बणम् ॥ १
प्रदर्श्य ताः सुसन्तोष्य क्रमात् प्रोवाच सङ्गरे। देव्यो वो युद्धचातुर्यविक्रमैस्तोषितोऽस्म्यहम् ॥ २
योद्धुमुत्कण्ठितं चित्तं स्वामिन्या च इमं क्षणम्। यूयं समीक्षकाः सर्वास्तस्या मे युद्धकर्मणि ॥
ममैष लज्जितो बाहुर्युद्धे चेटीगणैः सह। तस्याः पदं विनिर्जित्य युद्धे वोऽभिजयाम्यनु ॥ ४
तन्मे प्रयाचतोऽस्त्वेवं इति तस्य वचस्तदा। निशम्य देव्यो मत्वा चाऽजेयं स्वीयपराक्रमैः ॥ ५
उचितं च महादेव्या दैत्येशस्य पराजयम्। ददुर्मार्गं नियुद्धाय महाराज्ञ्याऽसुरस्य वै ॥ ६

Then encountering Sampatkarī, Aśvārūḍhā, Daṇḍinī and Mantriṇī and displaying his excellent war skills and pleasing them one by one, Bhaṇḍāsura said thus! "Oh Goddesses! I am satisfied by your skills and prowess in war. I am eager to fight with your Empress immediately. You can be watching my war with Her. My shoulders feel embarrassed to fight with her juniors. After conquering Her I will battle with you." Hearing his request, the Goddesses consented thinking that he was invincible by them and that it would be appropriate for him to be defeated by Devī Lalitā and allowed him to fight with Her. 1 to 6

अथ श्रीचक्रराजाख्यं रथमासाद्य सङ्गरे। समारभद्भण्डदैत्यो युद्धमत्यद्भुतं तदा ॥ ७ ॥
तत्र शक्तिमहासैन्यमभूद्युद्धसमीक्षकम्। वैमानिकैर्देवगणैः सिद्धैः ऋषिगणैस्तथा ॥ ८ ॥
प्रेक्षणायाऽऽगतैः सर्वं व्याप्तमासीन्नभस्तदा। भण्ड आसाद्य ललितां पुरो दृष्ट्वाऽतिहर्षितः ॥ ९
मनसाऽभिनमश्चक्रे भक्त्या तदनुसत्वरम्। विव्याध पञ्चभिर्बाणैस्तदद्भुतमिवाऽभवत् ॥ १० ॥
तत्र द्वयं सुकुसुमनिचयं पादयोः पतत्। तृतीयं कण्ठदेशेऽभून्मालिका फुल्लपङ्कजी ॥ ११ ॥
ततः परं मूर्ध्न्यपतत् पुष्पवर्षणरूपतः। अन्त्यं रत्नमयं मूर्ध्नि भूषणं मुकुटे स्थितम् ॥ १२ ॥

Then reaching the Śrīcakrarāja chariot, Bhaṇḍāsura started his extremely wonderful war. The śaktis were just watching the war. Similarly the entire sky was filled by gods, siddhas and ṛṣis who had arrived in the aerial cars to witness the war. Bhaṇḍāsura getting face to face with Devī Lalitā was very happy and mentally bowed with devotion to Her and soon discharged five arrows which created wonders. The first two

arrows fell as bunch of flowers at Her feet. The third arrow became a garland of blossomed lotuses around Her neck. The fourth one showered flowers on Her head. The last one settled on Her crown as a diamond. 7 to 12

एवं तद्विहितां पूजां दृष्ट्वा देव्यतिहर्षिता। देवादयोऽपि तद्दृष्ट्वा शङ्कितास्तत्र सर्वथा ॥ १३॥
नारदाद्भण्डदैत्यस्य श्रुत्वा भक्ताग्रगण्यताम्। देवेशोऽतितरां तत्र विस्मयं समपद्यत ॥ १४॥

Seeing such a worship, Devī Lalitā was very much pleased. All the gods started doubting about it. Hearing from Nārada about the supreme devotion of Bhaṇḍāsura towards Devī Lalitā, Indra was extremely surprised. 13, 14

अथाऽभवन्महायुद्धं ललिताभण्डदैत्ययोः। चित्रशस्त्रास्त्रनिचयव्याप्ताकाशमहोदरम् ॥ १५॥
भण्डदैत्योऽपि वीर्येण निजेन परमेश्वरीम्। सन्तोषयितुमुद्युक्तो युयोध परमास्त्रवित् ॥ १६॥

Then began a great war between Devī Lalitā and Bhaṇḍāsura and the entire sky was covered with wonderful weapons and missiles. Bhaṇḍāsura, an adept in the usage of missiles fought with valour to please the Great Devī. 15, 16

प्रणम्य मनसा देवीं सम्मुखं समुपागताम्। गूढाऽपदानवचनैरधिक्षेप्तुं प्रचक्रमे ॥ १७॥
ललिते शृणु मे वाक्यं त्वं नटीव विभासि मे। मृषाचाररता नित्यं स्त्रैणं पुरुषमाश्रिता ॥ १८॥
स्त्रीरूपधारिणीव त्वं स्त्रीस्वभावविवर्जिता। न स्त्रियं त्वामहं मन्ये न पुमांसमपि क्वचित्॥ १९
लोकविद्विष्टचारित्रा लज्जाशङ्कादिवर्जिता। न त्वं सत्कुलसम्भूता कुलहीनेव भासि मे ॥ २०॥
लोकनिन्दितमार्गस्थैः पुरुषैरविवेकिभिः। अपि त्वमभिमृष्टाऽसि सर्वथेति विभाति मे ॥ २१॥
अहो मे प्राकृतं ह्येवं यत्त्वामेवंविधामपि। अनर्हां दर्शने नूनं पश्यामि पुरतः स्थिताम् ॥ २२॥
शृणु सत्येन वक्ष्यामि यद्यथास्ति तथास्तु तत्। मद्दृष्टिगोचरीभूता सम्प्रति त्वं कथञ्चन ॥ २३॥
मृषाचारञ्च मायाञ्च त्यक्त्वा मयि स्थिरीभव। आसादिता मया सद्यः पृष्ठं मे न प्रदर्शय ॥ २४
नाऽपि मां हि समक्षस्थं वञ्चयित्वा कथञ्चन। शक्यं ह्यदृश्यतां यातुं तस्मात्त्वं सुस्थिरीभव ॥
विदित्वा मदभिप्रायमेकान्तं सुव्यवस्थितम्। दृष्ट्वा मदीयवीर्यं च संसाधय निजं व्रतम्॥ २६॥

Bowing mentally to the Devī who was before him, Bhaṇḍāsura started insulting Her with words secretly filled with praise. "Oh Devī Lalitā! Listen. You appear to me like an actress engaged in deceit like a man putting on a female dress but devoid of female characteristics.

I consider you as neither female nor male. With despicable conduct you have neither shame nor fear. You are not born in a respectable clan because you appear contrary. I think only indiscriminate persons engaged in devious ways will contact you. I consider it as the result of my past actions that you, with such an abominable nature, are seen in front of me. Listen. I will utter the truth. Let matters remain as they are. Somehow you are in my presence. Hence discarding deceit and magic stay firmly in front of me. Do not run away. You cannot cheat me and disappear. Hence taking into consideration my secretly determined desire and seeing my prowess accomplish your vow." 17 to 26

श्रुत्वा निगूढवाक्यं तत् प्रसन्ना ललिताम्बिका। शृणु दैत्येश्वर वचो यदुक्तं ते तथैव तत् ॥ २७
साधयामि तवाभीष्टं त्याजयामि मदादिकम्। न हि मे दृष्टिविषयीभूय भूयो भवेत् क्वचित् ॥
युद्धश्रद्धादिसंशेषः तत् स्थिरीभव सर्वथा। इत्युक्त्वा शरवर्षेण ववर्ष दैत्यभूपतिम् ॥ २९

Hearing his words with concealed meanings, Devī Lalitā was happy and said thus: "Oh Lord of the demons! Listen. What you spoke is quite in order. I will fulfill your wants and drive away your arrogance. The person who has come under my vision will not be born again. If you have any interest in fighting, then be firm totally." Saying thus She showered arrows on Bhaṇḍāsura. 27 to 29

प्रतिवर्षं ववर्षाऽथ सोऽपि दैत्योऽतिवेगतः। शस्त्रप्रयोगविज्ञानसंश्लाघनपुरःसरम् ॥ ३० ॥
अभूत्तयोर्महायुद्धं तुमुलं लोमहर्षणम्।

Bhaṇḍāsura also quickly showered counter-arrows. Appreciating each other their scientific skill in handling the weapons they fought a tumultous horripilating great war. 30

एवं वियुध्य सुचिरं दैत्योऽस्त्राणि ससर्ज ह ॥ ३१ ॥
आग्नेयं वारुणं सौम्यं कौबेरं पार्वतं तथा। पार्जन्यमैन्द्रं वायव्यं ब्राह्मं कौमारमेव च ॥ ३२ ॥
अस्त्राण्येवंविधान्याशु ललिता परमेश्वरी। प्रत्यस्त्रैर्नाशयामास तुहिनं दिनकृद्यथा ॥ ३३ ॥

Fighting thus for a long period, the demon created missiles of fire, water, moon, Kubera, Mountain, rain, Indra, wind, Brahmā amd Kumāra. Devī Lalitāparameśvarī destroyed all such missiles by counter-missiles just like the Sun destroys mist. 31 to 33

तथा नूतनसृष्टानि प्रत्यस्त्रैर्नाशयत्क्षणात्। ससर्जाथ भण्डदैत्यो मधुं कैटभमेव च ॥ ३४॥
सोमकं च हिरण्याक्षं हिरण्यकशिपुं तथा। बलिमर्जुननामानं हैहयं रावणं तथा ॥ ३५॥
कुम्भकर्णं मुरं ग्राहं कंसं द्विविदमेव च। एवमादीन् विष्णुशत्रून् सर्वान् लोकप्रणाशनान्॥ ३६
ते सृष्टा भण्डदैत्येन तत्स्वभावपराक्रमाः। उद्युक्ता लोकनाशार्थं तमोवृत्तिपरायणाः ॥ ३७॥
ललितेश्यपि नाशाय तेषां करनखात् पृथक्। नारायणावताराणां ससर्ज दशकं तदा ॥ ३८॥
नाशितास्ते क्षणेनैव सृष्टैस्तैर्विष्णुमूर्तिभिः।

Similarly Devī Lalitā instantly destroyed all the new missiles created by him. Then Bhaṇḍāsura created Madhu, Kaiṭabha, Somaka, Hiraṇyākṣa, Hiraṇyakaśipu, Bali, Kārtavīryārjuna, Rāvaṇa, Kumbhakarṇa, Mura, Grāha, Kamsa and Dvivida and so on, the demons who are the enemies of Viṣṇu and engaged in the destruction of the world. These demons possessed the same characteristics and valour as Bhaṇḍāsura and were keen on troubling the creation by their ignorance. Then Devī Lalitā created from each of Her hand nails the ten incarnations of Nārāyaṇa who very quickly destroyed the demons. 34 to 38

अथ भूयोऽन्धकं मृत्युं कामं त्रिपुरमेव च ॥ ३९॥
महादेवरिपूनेवं निर्ममेऽसुरशेखरः। तान् दृष्ट्वा श्रीपरा देवी फालनेत्राद्विसर्जयत् ॥ ४०॥
महादेवं देवदेवं तेन ते नाशमाययुः।

Then again Bhaṇḍāsura created Andhakāsura, Mṛtyu, Kāma and Tripurāsura who are the enemies of Mahādeva. Seeing them Devī Lalitā from Her third eye created the God of gods Mahādeva by whom these demons were destroyed. 39, 40

अथ दैत्यमहासेनामसंख्यातां भयावहाम् ॥ ४१॥
उद्भावयन्निमेषेण शक्तिभिर्या पुरा हता। विषङ्गश्च विशुक्रश्च चतुर्बाहुमुखाः सुराः ॥ ४२॥
करङ्ककुटिलाक्षाद्या नष्टां सृष्टिमजो यथा।

Then Bhaṇḍāsura created a frightening huge army that was earlier killed by the śaktis. He created Viṣaṅga, Viśukra, Caturbāhu, Karaṅka, Kuṭilākṣa and so on, just like Brahmā creates after deluge. 41, 42

अथ ते युयुधुः शक्तिसेनाभिरतिमर्षिताः ॥ ४३॥
तद्दृष्ट्वा विस्मिताः सर्वे भण्डसामर्थ्यमद्भुतम्। भीताश्चाथ किं भवेद्वै इति देवाश्च शक्तयः ॥

तदाऽभवन्महायुद्धं भूयश्चोपक्रमं यथा। हतं हतं तत्र दैत्यो भूयो भूयः ससर्ज ह ॥ ४५॥

Then these enraged demons fought with the śaktis. Every one was surprised by the ability of Bhaṇḍāsura. The gods and the śaktis were afraid of the consequences. A great war emerged and as the demons were getting destroyed, Bhaṇḍāsura again and again created them.
43 to 45

तद्दृष्ट्वाऽत्यन्तविस्तारः शक्तयो देवता अपि। तदा श्रीललितादेवीं तुष्टुवुर्विधिमुख्यकाः ॥
मन्त्रिणी च महादेवीमुपव्रज्य प्रणम्य च। कृताञ्जलिर्मधुरया प्रार्थयामास वै गिरा ॥ ४७
देवि दैत्यस्य विभवं मन्येऽहं सुभयावहम्। पश्य शक्तिगणं सर्वं शुष्यद्वक्त्रं समाकुलम् ॥ ४८
युध्यन्तीनामविश्रान्त्या चाऽत्यगात् प्रहरद्वयम्। हतं हतं शक्तिगणैर्भूयः सृजति वै क्षणात्॥ ४९
चतुर्बाहुमुखास्तस्य सुता युधि निपातिताः। कुमार्या सप्तकृत्वस्ते भूयो युध्यन्ति सम्प्रति ॥ ५०
विषङ्गो दशधा तद्वद्विशुक्रो नवधाऽपि च। हतः पुनः सृष्ट एव भण्डदैत्येन युध्यति ॥ ५१
करङ्ककुटिलाक्षाद्या अप्येवं बहुधा हताः। युध्यन्त्येवं पुनः सृष्टा नेतः साध्यमिदं हि नः ॥ ५२
भीताः श्रान्ताः सर्वतश्च पश्य शक्तीर्हतप्रभाः। रक्ष लोकं सर्वमिमं नोपेक्षां कर्तुमर्हसि ॥ ५३

Witnessing this, the gods and the śaktis were very much frightened. Then Brahmā and others prayed to Devī Lalitā for protection. Mantriṇī approached Devī Lalitā and bowed to Her and with folded hands requested Her in a sweet voice thus: "Oh Devī! The prowess of Bhaṇḍāsura is dreadful. See the exhausted faces of the śaktis who have been fighting without rest for the past six hours. The demons killed by the śaktis are being instantly created again. Caturbāhu and other sons of Bhaṇḍāsura who were killed seven times by Bālā are fighting again. Viṣaṅga who was killed ten times and Viśukra nine times are fighting again resuscitated by Bhaṇḍāsura. Karaṅka, Kuṭīlākṣa and others who were destroyed many times are again encountering us. We cannot battle any more. Please see the śaktis who are afraid, tired and dull. Hence I request you to protect the world with due concern."
46 to 53

इति सम्प्रार्थिता देवी स्मयित्वेषदुवाच ताम्। माभीः पश्य क्षणेनैव नाशयाम्यसुरेश्वरम् ॥ ५४॥
इत्युक्त्वा कार्मुके शीघ्रं शरमेकं सुयोजयत्। तत्राऽऽवाह्य पाशुपतमस्त्रं लोकभयङ्करम्॥ ५५॥
मुमोचाऽसुरसेनायामस्त्रं तन्निमिषार्धतः। भस्मीचकार दैत्यानां सेनां सागरसम्मिताम् ॥ ५६॥

Thus implored by Mantriṇī, Devī Lalitā with a smile said thus:

"Oh Mantriṇī! Do not be afraid. Watch while I destroy the lord of the demons within seconds." Saying thus, She loaded Her bow with an arrow and invoked the universally dreaded Pāśupata missile in it and discharged it on the army of the demons. That missile soon reduced to ashes the ocean-like army of the demons. 54 to 56

भूयः शरं कार्मुके स्वे निवेशयदतिप्रभम्।
तदा दिशोऽभितो ज्वालामालालीढाऽभवन् क्षणात् ॥ ५७ ॥
चकम्पे भूः प्रक्षुभिताः सागरा भीः समाविशत्। चराचरं जगज्जालं पेतुरुल्काः सहस्रशः ॥
भण्डाऽसुरं मृगाद्याश्चापसव्यमभिसंययुः।

Again Devī Lalitā placed another effulgent arrow in Her bow by which all the directions were filled with flames, the earth trembled, the ocean agitated, the entire creation was frightened, there was a shower of thousands of meteors. Many tigers and so on went round Bhaṇḍāsura in an anti-clockwise direction. 57, 58

तावद्दृष्ट्वा विनष्टां स्वां सेनां सागरसन्निभाम् ॥ ५९ ॥
दध्यौ श्रीललितापादपङ्कजं निश्चलान्तरः। ध्येयमात्रात्मतां यावत् प्राप्तो भण्डमहासुरः ॥ ६० ॥
तावच्छ्रीललितादेवी कामेशास्त्रेण योजितम्। शरं मुमोच भण्डाय स शरोऽतिभयङ्करः ॥ ६१ ॥
प्रलयानलवत् ज्वालां मुञ्चन् विष्वङ्महाप्रभः। चराचरं जगज्जालं दहन्निव निमेषतः ॥ ६२ ॥
मुष्णंश्चक्षूंषि सर्वेषां तृणं दावानलो यथा। भण्डासुरं च सरथं नगरं तस्य शून्यकम् ॥ ६३ ॥
सस्त्रीस्थविरबालञ्च सस्थानप्राणिमण्डलम्। भस्मशेषीकरोत्तत्र तदद्भुतमिवाऽभवत् ॥ ६४ ॥

Seeing the loss of his ocean like army, Bhaṇḍāsura meditated firmly on the lotus feet of Devī Lalitā and as he was getting absorbed into the meditated, the Devī released the arrow invoked with Kameśvara missile which was very dreadful. It was emitting flames that brightened the universe and looked like the consuming fire which would burn the entire creation. Blinding the eyes of one and all it astonishingly reduced to ashes Bhaṇḍāsura along with his chariot, his Śūnyaka city, all the women, old persons, children, beautiful buildings, animals and so on just like a straw by conflagration. 59 to 64

ब्रह्मविष्णुमुखास्तत्र भण्डं वा तस्य वाहिनीम्। नगरं वा प्रहतस्य दैत्यार्भकमपि क्वचित् ॥ ६५
अदृष्ट्वा विस्मयं प्राप्ता जयशब्दमवासृजुः। अभिजघ्नुः शक्तिगणाः वादित्राणि सहस्रशः ॥

विनेदुर्देववाद्यानि जगुर्गन्धर्वनायकाः। लास्यं चक्रुर्देववारा ऊर्वश्याद्याः सुहर्षिताः ॥ ६७ ॥
स्तोत्राणि पेठुर्ऋषयो सिद्धा जेपुः परां शिवाम्। दध्युर्मुनिगणा रूपं प्रणेमुरितरे जनाः ॥ ६८ ॥

Brahmā, Viṣṇu and other gods who could not see the trace of either Bhaṇḍāsura or his army or his destroyed city or his children were astounded and shouted slogans of triumph. The śaktis banged the drums in thousands. The gods played on musical instruments. The Gandharva leaders sang. Ūrvaśī and other celestial damsels danced happily. The sages recited hymns. The siddhas repeated the names of the Transcendental Devī. The sages meditated on Her form and others prostrated before Her. 65 to 68

ववृषुः पुष्पनिकरान् प्रफुल्लानतिसौरभान्। बलाहकाः सौम्यरूपा गर्जन्तोऽत्यन्तमन्थरम्॥ ६९ ॥
सुगन्धतोयबिंदूंश्च यक्षकर्दममिश्रितान्। मारुताः सौगन्ध्ययुता ववुरानन्दनस्पृशः ॥ ७० ॥
दिवानाथः सुप्रभोऽभून्नियतः सागरोऽपि च। सन्मनांसीव तोयानि समासन् सरिदादिषु ॥ ७१ ॥
अभूज्जगत् पुनः सृष्टं प्रलयाऽन्त इवोल्लसत्। निराकुलमसङ्कीर्णं तदा भण्डासुरे हते ॥ ७२ ॥

The gods showered blossomed fragrant flowers, the clouds looked peaceful and thundered in a low tone, the wind carried fragrant droplets mixed with the aroma of sandal and saffron giving a pleasing experience, the Sun shone bright, the oceans were placid, the rivers and ponds were limpid like pure minds. With the destruction of Bhaṇḍāsura the universe glowed as if resuscitated after a deluge and was free from anxiety and animosity. 69 to 72

एवं दैत्यं हतं दृष्ट्वा भण्डाख्यं लोककण्टकम्। देवा महर्षयः सिद्धाः सर्वे देवीमुपाययु॥ ७३

When Bhaṇḍāsura who was tormenting the world was thus killed, the gods, sages, siddhas and all approached Devī Lalitā. 73

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे सप्तसप्ततितमोऽध्यायः॥

End of the seventy-seventh chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

अष्टसप्ततितमोऽध्यायः

Chapter 78

उपेत्य देवप्रमुखाः सर्वे तां ललितां पराम्। हर्षनिर्भरितस्वान्तास्तुष्टुवुर्विविधैः स्तवैः ॥ १॥

Going near the Transcendental Devī Lalitā, the ecstatic gods praised Her with many hymns. 1

जय जय ललिताम्ब त्वत्पदाम्भोजसेवा फलमिह भजतां किं किन्न दद्यादभीष्टम्।
विबुधविटपिमुख्यान् कामदान् स्वस्वभावानपि वितरति भूयः संश्रितेभ्योऽतिशीघ्रम् ॥ २॥

"Oh Mother Lalitā! Victory to You. What wants will not be obtained by those devoted to You as a result of serving Your lotus feet? You will grant the wants more quickly than the divine trees which are having qualities similar to You. 2

वयमिह विपदार्त्ता भण्डदैत्यप्रतापानलजटिलकरालज्वालया दग्धपक्षाः।
अपरिमितभयाब्धौ यन्निमग्नाः समेता झटिति ननु तवैव प्रोद्धता व्योममार्गाः ॥ ३॥

Like birds with the wings burnt by the dense dreadful flame of the prowess of Bhaṇḍāsura we who had drowned in the vast ocean of fear have been quickly lifted up into the sky by You. 3

प्रणतजननितान्तस्वान्तसन्तापहन्त्री श्रितजनदुरितालिप्रौढमायानियन्त्री।
स्थिरचरनिखिलोद्यत्प्राणिनां जीवतन्त्री तव पदनलिनीयं प्रैधते लोकयन्त्री ॥ ४॥

Your lotus feet which dispels the inner misery of the supplicants, which controls the dense delusive array of sins of the surrendered, which is the life nerve of the entire moving and non-moving creation, which controls the universe is ever prosperous. 4

तव जननि विलासः सर्वलोकावभासः कुत इह तव भूयाद्दैत्ययुद्धे प्रयासः।
भवतु सततमस्मन्मानसे नीरजस्के विशदविकचवृत्तौ वासिते वासनाभिः ॥ ५॥

Oh Mother! Your sport illumines the universe. Whence will you feel tired fighting the demons? May You always dwell in our mind which is purified by pure actions. 5

चिरजडमिलितानां यो विवेकैकहेतुः। भवति चरणहंसस्तावको ब्रह्मवाहः ॥ ६॥

Your swan like feet which cause wisdom among age-old ignoramuses drives Brahmā (as well). 6

इति स्तुत्वा दण्डवत्ते प्रणता विधिमुख्यकाः। भूयो भूयोऽपि विविधैः स्तवैस्तुष्टुवुरम्बिकाम् ॥

After praising thus, Brahmā and others prostrated before Her and praised Her again and again by many hymns. 7

तावद्ब्रह्माण्डकोटिभ्यो ब्रह्माद्याः कारणेश्वराः। आजग्मुर्भारतीमुख्याः शक्तियुक्ता घटोद्भव ॥
ते पाणिसम्पुटोत्तंसाः प्रणता भक्तिनिर्भराः। समीड्य ललितामीड्यां प्राहुर्बद्धकराम्बुजाः ॥ ९॥
देवेशि भण्डदैत्यस्य वधादद्य सुरक्षितम्। ब्रह्माण्डानां शतं पञ्च एषां सा ह्यधिपोऽभवत् ॥ १०॥
प्रोक्तेष्वण्डेषु शक्राद्या बद्धाः केचित् पलायिताः। लोकाधिपत्यं सर्वत्र दैत्यैरेव चकार सः ॥
प्रवर्तिता दैत्यवेदा दैत्ययज्ञाश्च सर्वतः। न क्वचिद्दैवयज्ञोऽपि ब्रह्मयज्ञोऽपि शङ्करि ॥ १२॥
प्रवृत्तोऽभूद्ब्राह्मणादौ भण्डे राज्यं प्रशासति। तदद्य निहते दैत्ये त्वया युधि महेश्वरि ॥ १३॥
पलायिता दैत्यगणा लोकपालाश्च संस्थिताः। स्वस्वाधिकारकृत्येषु जातं सर्वं निराकुलम् ॥

Oh Agastya! Meanwhile myriads of Brahmās responsible for creation arrived there along with Bhāratī and other śaktis. With folded palms on their heads, they bowed and praised Devī Lalitā worthy of praise and said with folded hands thus: "Oh Devī! By the destruction of Bhaṇḍāsura today, hundred and five universes, which were ruled by him, have been protected. In these universes Indra and other gods were imprisoned and some gods had run away. Everywhere only demons ruled. Only vedas and sacrifices propounded by the demons were practised. Oh Śaṅkarī! Worship to gods and sacrifices were not seen any where under his administration and Brahmins had to propitiate the demons. Now as You have killed the demon in war other demons have run away and the lords of directions, Indra and others are established in their portfolios and everything is peaceful." 8 to 14

एवं वदत्सु देवेषु तत्रागत्य च विश्वकृत्। देवीं विधिमुखांश्चाऽपि प्रणम्य रचिताञ्जलिः ॥ १५॥
पितामहाऽहमाज्ञप्तस्त्वया यन्मेरुमूर्धनि। देव्याः श्रीपुरनिर्माणे तत्तथा रचितं मया ॥ १६॥
द्रष्टुमर्हसि तच्छीघ्रं देव्या देवैश्च संयुतः।

As the gods were saying thus, Viśvakarma arrived there and after

bowing to the Devī, Brahmā and others said with folded palms thus: "Oh Creator! As ordered by you I have constructed on the peak of Meru the Śrīpura for the Devī. You may please see that along with the Devī and gods." 15, 16

एवं त्वष्ट्रा प्रार्थितोऽजो देव्यै वृत्तं व्यजिज्ञपत् ॥ १७ ॥
प्रार्थिता देवदेवेशैर्ललिता परमेश्वरी। शक्तिसेना देवगणैर्युता तत्र ययौ द्रुतम् ॥ १८ ॥
ददृशुस्तत्पुरं चारुतरं त्वष्टृविनिर्मितम्। महाश्रीपुरराजस्य प्रतिबिम्बमिवार्पितम् ॥ १९ ॥
विस्मिताः सर्व एवैते देवाः शक्तिगणास्तथा।

Thus requested by Viśvakarma, Brahmā reported the matter to Devī Lalitā who requested by all the gods reached there along with the śaktis and the gods. Seeing the city constructed by Viśvakarma which was like a reflection of the Great Śrīpura, all the gods and the śaktis were wonderstruck. 17 to 19

अथ तत्र निवसने देवाः श्रीललिताम्बिकाम् ॥ २० ॥
प्रार्थयामासुरत्यन्तं प्रणताः सर्वभावतः। तत्सम्मतिं समादाय बुद्धीशप्रमुखास्तदा ॥ २१ ॥
राज्याभिषेकसामग्रीं कल्पयामासुरुत्तमाम्।

The gods bowed to Devī Lalitā and requested Her to dwell in the Śrīpura. After taking Her consent, Bṛhaspati and others arranged auspicious items required for the coronation. 20, 21

प्रकल्प्य सर्वसम्भारान् शुभलग्नमुहूर्तके ॥ २२ ॥
ब्रह्मा मुनिगणोपेत आभिषेचनिकं विधिम्। चकारागमदृष्टेन मार्गेणोत्तमकल्पतः ॥ २३ ॥
वृन्दारका देवगणा मारुतो वसवोऽग्नयः। गन्धर्वा देवदूताश्च दिक्पाला यक्षगुह्यकाः ॥ २४ ॥
यातुधानाः किंपुरुषाः किन्नरा उरगा अपि। विद्याध्राः सिद्धमुनय ऋषयः पितरोऽसुराः ॥ २५ ॥
ब्रह्मरुद्रहरीणाञ्च कोटयोऽण्डान्तरस्थिताः। सदाशिवेश्वरौ चाऽपि श्रीकण्ठोऽनन्त एव च ॥ २६
सङ्गतास्तत्र ललितामहाराज्याभिषेचने। परिचेरुस्तत्र देवीं ललिताम्बां समन्ततः ॥ २७ ॥
ब्रह्माणीकमलागौरीकोटयो भक्तिभावनाः। उपचारैः पृथग्भूतैः पूजयामासुरादरात् ॥ २८ ॥

After the arrangements, Brahmā at the auspicious zodiacal time assisted by sages performed the sacred sprinkling on the Devī according to the best Vedic procedures. The group of gods, Maruts, Vasus, Fires, Gandharvas, Divine messengers, Lords of the directions, Yakṣas,

Guhyakas, Demons, Siddhas, Saints, Ṛṣis, Manes, Rākṣasas and Brahmā, Viṣṇu, Rudra, Īśāna and Sadāśiva from the myriads of universes and Śrīkaṇṭha and Ādiśeṣa were all present at the coronation and served Devī Lalitā in several ways. Myriads of Brahmāṇis, Lakṣmis and Gauris with devotion worshipped Devī Lalitā by individual services. 22 to 28

एवं कृतस्वस्त्ययनां मङ्गलाचारसंश्रयाम्। नदत्सु शुभवाद्येषु मूर्च्छयत्सु सुमूर्च्छनाम् ॥ २९॥
अवरोहाऽऽरोहगतिलयश्रुतिसमीरणैः। गन्धर्वेषु प्रनृत्यत्सु देववेश्यासु सर्वतः ॥ ३०॥
जपत्सु मुनिवृन्देषु ऋषिषु प्रपठत्सु च। स्तुवत्सु विविधेषूच्चैः प्रेक्षत्सु प्राणिषूद्यमैः ॥ ३१॥
विधिरारोहयद्देवीं महासिंहासने शुभे।

After the auspicious sprinkling and chanting, as the musical instruments produced enthralling music, as the Gandharvas sang tunes with pleasing modulations, as the celestial courtesans danced, as the saints uttered the sacred names, as the Ṛṣis chanted hymns loudly and as many viewers arrived with effort, Brahmā helped Devī Lalitā to the sacred great throne. 29 to 31

अथ मन्त्रप्रपूताभिर्नवरत्नविचित्रितैः ॥ ३२॥
कलशैः सम्भृतैश्चाऽपि नदीसागरसम्भवैः। अभ्यषिञ्चल्लोकधाता वशिष्ठप्रमुखैर्वृतः ॥ ३३॥
अभिषिच्य महादेवीमनर्घ्याभरणोज्ज्वलाम्। विचित्रदिव्यवसनां श्रीचक्राऽधिविराजिताम्॥ ३४॥
पञ्चब्रह्माकारमञ्चशोभिनीं ललिताम्बिकाम्। पूजयामासुरमरा विविधैः सुसमर्हणैः ॥ ३५॥
विधिविष्णुमहेशाद्याः पृथग्भक्तिसमाहिताः। स्तुत्वा विचित्रस्तवनैः प्रणेमुर्भुवि दण्डवत् ॥ ३६॥

Then Brahmā assisted by Vasiṣṭha and others sprinkled Her with consecrated waters, from various rivers and seas, contained in pots having special nine types of gems. After the coronation, the gods worshipped with worthy materials, the Devī effulgent with many jewels and special garment shining on the Śrīcakra throne supported by the five causal deities. Brahmā, Viṣṇu, Maheśa and others individually prayed to Her by rare hymns and prostrated before Her. 32 to 36

एवं श्रीललिता देवी तत्र श्रीपुरशेखरे। सिंहासनेऽभिषिक्ता सा महाश्रीपुरवत्तदा ॥ ३७॥
मन्त्रिणीप्रमुखानां स्वस्थानानि प्रादिशत् पृथक्। एवं घटोद्भवमुने मेरुशृङ्गे महोन्नते ॥ ३८॥
समास्ते श्रीपुरे ब्रह्ममुखशासनतत्परा। देवशिल्पिस्वचातुर्यसर्वसारविनिर्मिताम् ॥ ३९॥

नगरं श्रीमहादेव्या भूषणं छत्रपादुके। प्रार्थिता विधिमुख्यैः सा स्वीकृत्य करुणावशात् ॥ ४०
चिदानन्दघनाऽपीत्थमास्ते लीलावपुर्धरा।

After getting coronated on the throne in the Śrīpura at the peak of Meru, Devī Lalitā just as in the Great Śrīpura allocated suitable places to Mantriṇī and others. Oh Agastya! Thus the Devī is dwelling on the high peak in Śrīpura giving instructions to Brahmā and others. The Śrīpura constructed by the skill of Viśvakarma using precious material is marvellous. Requested by Brahmā and others Devī Lalitā out of compassion accepted the umbrella and sandals offered by them. In this manner Devī Lalitā stays here assuming a sportive form, even though She is nothing but concentrated Consciousness and Bliss. 37 to 40

इति श्रुत्वा हयग्रीवात् कथां परमपावनीम् ॥ ४१
अगस्त्यः सन्तुष्टमनाः पप्रच्छाऽतिविशङ्कितः। हयग्रीव दयासिन्धो मेरावस्मिन् त्वयोदितम् ॥ ४२
नगरं श्रीमहादेव्या तन्मे चित्रं विभाति वै। न मे ह्यविदितं स्थानं ब्रह्माण्डान्तर्भवेत् क्वचित् ॥
तत्राऽपि मेरावज्ञातं मया न स्यात् क्वचित् स्थलम्। मेरुर्भुवनचित्रस्य भित्तिवत्परिकल्पितः ॥
सन्त्यूर्ध्वं सप्तभुवनान्यधः सप्ततलानि वै। मेरुमूर्ध्नि ब्रह्मविष्णुशिवधामानि सन्ति वै ॥ ४५
तत्र मे नास्त्यविदितो देशोऽपि द्व्यङ्गुलात्मकः। तत् कथं वर्णितं तत्र श्रीपुरं मे समीरय ॥ ४६

Hearing from Hayagrīva the most purifying legend the exhilarated Agastya got into a doubt and questioned thus: "Oh Compassionate Hayagrīva! I am surprised that the city of the Devī is on top of Meru as described by you. There is no place in the universe which is not known to me. More so on the Meru there is any place unknown to me. The Meru is like the wall on which the world picture is painted. There are seven worlds above and seven worlds below and atop Meru there are abodes of Brahmā, Viṣṇu and Śiva and there is not even two inches space on it which I do not know. Then how have you described the existence of Śrīpura there? Please clarify my doubt." 41 to 46

इति पृष्टः कुम्भजेन हयास्यः प्राह हर्षितः। शृणु कुम्भज वक्ष्यामि रहस्यं ह्येतदुत्तमम् ॥ ४७ ॥
न हि तद्भवनं सर्वैर्द्रष्टुं शक्यं कथञ्चन। ये तु श्रीत्रिपुरां शक्तिं विधिना समुपासते ॥ ४८ ॥
तेषां प्राप्यं दृश्यमपि नाऽन्येषां तु कदाचन। तत्ते माहात्म्यसंश्रुत्या भक्तिर्हृदि समुद्गता ॥ ४९ ॥
प्राप्तायां तु पराभक्तौ नाऽप्राप्यं तस्य विद्यते। प्राप्ते रत्नाकरे यद्वद्वेत्रो रत्नवाञ्छिता ॥ ५० ॥

सुधासिन्धोर्मध्ये सुरविटपिवाटीपरिवृते
मणिद्वीपे नीपोपवनवति चिन्तामणिगृहे।
शिवाकारे मञ्चे परमशिवपर्यङ्कनिलयां
भजन्ति त्वां धन्याः कतिचन चिदानन्दलहरीम्॥

Some fortunate ones contemplate on You, the billowing Consciousness and Bliss, as seated on a couch in the form of Śiva with Parama-Śiva as its mattress, in the mansion of Cintāmaṇi gems that is adjacent to the Nīpa (Kadamba) pleasure garden which is encircled by the celestial grove (Kalpavṛkṣa) located in the isle of gems situated in the centre of the ocean of nectar.

Saundaryalaharī, Stanza 8

Thus inquired by Agastya, the pleased Hayagrīva said thus: "Oh Agastya! Listen to the profound secret which I will narrate. The Śrīpura will not be visible to one and all. Only those persons, who propitiate Devī Tripurasundarī in the ordained way, will see that place and not others. By listening to Her glory, You have developed devotion towards Her, by which there would be nothing unattainable. Having possessed the ocean (the store house of diamonds), there would be no desire about a diamond. 47 to 50

तदियं ते सती भार्या लोपामुद्रा परा प्रिया। तया दीक्षां समादाय चोपास्य विधिवत्पराम् ॥ ५१
सिद्धस्तद्द्रक्ष्यसि पुरं नाऽन्यथा तु कदाचन।

"Your devoted wife Lopāmudrā is the highest devotee of the Transcendental Tripurā. Get initiated by her and strictly worship the Devī Tripurā, by which you will be able to see Her city and never otherwise. 51

एतत्ते कुम्भज प्रोक्तं ललिताया महाद्भुतम् ॥ ५२ ॥
विभवं शृण्वतां पुंसां सर्वपापप्रणाशनम्। कलौ मलीमसहृदां जनानां दुर्धियामिदम् ॥ ५३ ॥
माहात्म्यं त्रिपुरेशान्यास्त्यक्त्वा नाऽन्यत्परायणम्।
वैदिकैः कर्मभिर्भूयो निराशीर्भिः कृतैर्भवेत् ॥ ५४ ॥
उपासनेषु श्रद्धाऽन्यदेवताविषया ततः। विष्णौ शिवे शक्तिषु च सर्वाऽन्ते परिपाकतः ॥ ५५ ॥
त्रिपुरामूर्तिसेवायां श्रद्धा भवति शाश्वती। एतदाराधनेनैव विदित्वा स्वात्मरूपिणीम् ॥ ५६ ॥
चिदानन्दाद्वयमयीं सर्वलोकमहेश्वरीम्। अभिव्यक्तपरैश्वर्यो न पुनर्भवमृच्छति ॥ ५७ ॥

"Oh Agastya! This is the glory of Devī Lalitā which I have narrated to you. Hearing this glory, one will be absolved of all sins. In the Kali period for people whose mind is polluted and wicked, there is no alternative except listening to the glories of Devī Tripurasundarī. Disappointed persons, by practising Vedic paths will develop devotion towards Viṣṇu, Śiva and other Śaktis and in the end, as a result of maturity, turn to worship Devī Tripurā always. They will realise that She, who is the unique Consciousness and Bliss ruling the entire universe, is their own self and experience the Transcendental Sovereignty and attain immortality. 52 to 57

एवं स्वात्मपदप्राप्तौ सोपानं प्रथमन्त्विदम्। श्रवणं श्रीपराशक्तिमाहात्म्यविभवोन्नतेः ॥ ५८ ॥
तस्मादादौ सर्वथैव श्रोतव्यं श्रेय इच्छता। एतत्पापप्रशमनं सर्वाभीष्टफलावहम् ॥ ५९ ॥
भक्तिमुत्पाद्य तरसा मोचयेत् परमाद्भयात्।

"Thus, to realise the nature of one's own self, listening to the supreme glories of the Great Devī is the first step. Hence, those who desire auspiciousness should begin to listen to this legend which destroys sins and confers all wants and generates devotion and quickly dispels great fear." 58, 59

इत्युक्त्वा कुम्भजमुनिपूजितोऽश्वाननो भृशम् ॥ ६० ॥
आपृच्छ्य निरगात् स्वीयामभीष्टां दिशमीश्वरः। इति ते कथिता राम ललितायाः कथा शुभा॥

Saying thus and well worshipped by Agastya, Lord Hayagrīva seeking permission departed in the desired direction. "Oh Paraśurāma! I have thus narrated to you the auspicious legend about Devī Lalitā." 60, 61

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे अष्टसप्ततितमोऽध्यायः॥

End of the seventy-eighth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

एकोनाशीतितमोऽध्यायः

Chapter 79

एवं श्रीललितादेव्या माहात्म्यं सर्वतोऽधिकम्। जमदग्निसुतः श्रुत्वा हर्षामृतनिषेचितः ॥ १॥
भक्तिवारिधिनिर्मग्नो रोमाञ्चोदयपीवरः। निरन्तरस्रवद्धर्षनेत्रवारिपरिप्लुतः ॥ २॥
विसंज्ञ इव सम्भूतः क्षणमासवमत्तवत्। बभाषे गद्गदश्रुत्या भूयो विरचिताञ्जलिः ॥ ३॥

Hearing the supreme glory of Devī Lalitāmbikā, Paraśurāma drenched in ecstasy and drowned in the ocean of devotion, bloated with horripilation and bathed in the continuous tears of joy became unconscious for a while as if inebriated and again with folded hands spoke in a stammering voice. 1 to 3

भगवन्नहमत्यन्तं पावितो भवताऽधुना। पराकथातीर्थवारिधारानिवहसेचनैः ॥ ४॥
उद्धृतो दययाऽपारसंसारजलधेर्ननु। नमस्ते श्रीगुरो नाथ दुःखध्वान्तदिनाधिप ॥ ५॥
नमस्ये तं मुनिं शान्तं संवर्तमकुतोभयम्। यो मे मार्गं निरदिशदन्धस्य भ्रमतो यथा ॥ ६॥
अद्य यावदहं लोके व्यर्थं कालमपावहम्। शून्यकूपे भेक इव न स्वार्थमविदं क्वचित् ॥ ७॥
धन्योऽहं कृतकृत्योऽहं भवच्चरणसंश्रयात्। मोक्षलक्ष्मीमभिप्रेप्सुरभवं सर्वथा ननु ॥ ८॥

"Oh Lord! Today I am completely purified by you by drenching me with the flood of sacred water in the form of the legend of Śrī Parāśakti. Really I have been saved from the ocean of worldliness by your compassion. Oh Guru! Oh Sun unto the darkness of misery! Oh Saviour! Prostrations to you. I salute that serene fearless sage Samvarta, who showed me the right path while I was blindly wandering. Till now I wasted my life without understanding the proper goal just like a frog in a dried-up well. By seeking shelter under your feet I have been fortunate and really accomplished my longing for the wealth of immortality. 4 to 8

भगवन्मे संशयोऽत्र महान् हृदि समाहितः। तत् पृच्छामि भवन्तं यद्वक्तुं तन्मे समर्हसि ॥ ९॥
जानाम्यनुग्रहोऽत्यन्तं मयि ते करुणानिधेः। नाऽवक्तव्यं मयि भवेच्छिष्ये कारुणिकस्य ते ॥
कथं कुम्भोद्भवमुनिः सर्वशास्त्रविशारदः। नोपासीत्तां पराशक्तिं सर्वलोकमहेश्वरीम् ॥ ११॥
येनाऽदृश्यमभून्मेरौ श्रीदेव्या नगरोत्तमम्। कुतो वा वेदनिरते न हि स्यात्तस्य दर्शनम् ॥ १२॥
भूयः कथं तेन दृष्टं तत्पुरं तद्ब्रवीहि मे।

"Oh Lord! I am left with a great doubt about which I will request

you to clarify. I am aware of your compassionate blessings on me. Merciful as you are, there will be nothing that should not be revealed to me, your disciple. How is that the erudite sage Agastya did not propitiate Śrī Parāśakti the universal Devī, because of which the beautiful city of the Devī was not visible to him? How come that it is not visible to even persons practising Veda? Later how was sage Agastya able to see that city? Please tell me about this." 9 to 12

इत्यापृष्टो जामदग्न्यं प्राह दत्तगुरुर्मुनिः ॥ १३ ॥
शृणु राम प्रवक्ष्यामि रहस्यं ह्येतदुत्तमम्। न ह्यत्र केवलं शास्त्रं प्रयोजकमुपेयते ॥ १४ ॥
जनानां प्राक्समभ्यस्तवासनावासितात्मनाम्। वासनानां शतं चित्ते सञ्चितं प्राणिनां पृथक् ॥ १५
प्राप्योद्बोधं प्रसरति सत्सङ्गस्तस्य बोधकः। यावद्यत्सङ्गमाप्नोति तावत्तत्स्यान्न चान्यथा ॥ १६ ॥

Thus requested, Guru Dattātreya addressed Paraśurāma thus: "Oh Paraśurāma! Listen. I will tell you a great secret wherein mere erudition will not be of use. The individual beings carry with them the hundreds of impressions acquired by their actions in the previous births. By receiving instructions from virtuous persons, these impressions will surface and will remain as long as that association lasts and there is no other means for this. 13 to 16

हयग्रीवं समागम्य त्रिपुरावैभवश्रुतेः। सञ्जातत्रिपुराभक्तिः पत्न्या दीक्षां समाददे ॥ १७ ॥
यावद्दीक्षां न विन्देत त्रिपुरोपासकोऽपि सन्। न तावन्मोक्षसौधस्य सोपानारोहणक्षमः ॥ १८ ॥
विनोपनयनं यद्वद्द्विजानां सर्वकर्मसु। न योग्यता तथाऽत्रापि विना दीक्षां भृगूद्वह ॥ १९ ॥
अप्राप्य सद्गुरोर्दीक्षामज्ञात्वा गुरुपद्धतिम्। स्वबुद्ध्या तु कृतं कर्म विधिना च समन्वितम् ॥ २०
तथाऽपि साधकं शीघ्रं नाशयत्येव सर्वथा। सेवितारं यथा हन्ति चाऽपक्वं तु रसायनम् ॥ २१

"Agastya only after meeting Hayagrīva and listening to the glories of Śrī Tripurasundarī and developing devotion to Her, was initiated by his wife. Till one is initiated, even if he is a worshipper of Śrī Tripurā, he will not be competent to climb the steps of the mansion of liberation. Oh Paraśurāma! Just as a brahmin, without initiation into Gāyatrī Mantra, will have no right to perform any Vedic rituals, even here without initiation one cannot progress. Without getting initiated by a Guru and without knowing the procedures of the Guru, even if a person properly performs worship by self learning, he will perish just like a half-prepared medicine kills its consumer. 17 to 21

मन्त्रं मन्त्रविधानं च स्वबुद्ध्यैव गुरुं विना। यः समासादयेत्स हि देवताद्रोहमाप्नुयात् ॥ २२॥
नेह लोकः परो वाऽपि विद्यते देवताद्रुहाम्। अज्ञो द्रोहकृतं दोषं नाशयेन्मानवः कथम्॥ २३॥
लोकदृष्टन्याय एष आज्ञाभङ्गकरं नरम्। योजयन्त्येव भूपाला महादण्डैः पृथग्विधैः ॥ २४॥
नोपेक्षन्ते सर्वथैव नरमाज्ञाऽपकारिणम्।

"The person who masters the mantra of a deity and its application without the help of a Guru will be offending that deity and he will have no salvation here and hereafter. Such an ignorant person has no chance of relieving himself of such an offence. The kings, without ignoring the disobedience of a person, punish him in several ways. 22 to 24

वेदवादैरेव न हि भवेदत्राऽधिकारिता ॥ २५॥
उपासनाऽधिकारार्थं द्विजानां वैदिकक्रमः। पुरुषाऽर्थो वेदविधौ सर्वथा न हि विद्यते ॥ २६॥
यदि वेदविदां पुंसां मृषाफलानुसन्धिनाम्। अणुमात्रात्मभूतानां पुरुषार्थाभिमानिनाम् ॥ २७॥
पुरुषार्थः परः स्याच्चेत् स्थाणूनां न कुतो भवेत्। वैदिका ह्यचलं मन्याः फलं धूमसमुद्भवम्॥
क्व दृष्टं चलभूतेन ह्यचलं फलसम्मतम्। मितेषु दुःखभूतेषु फलेषु सुखबुद्धयः ॥ २९॥
फलस्वरूपाऽनभिज्ञा ह्यफले फलशंसिनः।

"Persons who advocate only Veda have no eligibility for the worship of Devī Tripurā just depending on the rituals of the Veda because there is no scope for liberation in such rituals. If liberation is attainable in a special way to persons who falsely assume its attainment and have least knowledge about Self, then why cannot such liberation be had by trees as well? The Vedic masters assume that the result, obtained by smokes, is permanent. But, where is it seen that by adopting a fickle means a stable result was obtained? Without the concept of everlasting results they seek satisfaction in limited results wrought with misery. 25 to 29

प्रवर्तितो गुणमयो वेदो धात्रा जगत्कृतिः ॥ ३०॥
जगद्यात्राप्रवृद्ध्यर्थं सुराणामभितृप्तये। मर्तुकामस्य विषवत् कामिनां कामनामयः ॥ ३१॥
परश्च भागः सङ्गूढो वेदे यस्तं विदुर्न ते। धात्रेव गोपनात्तस्य गुप्तभावेषु मोहिताः ॥ ३२॥

"The Vedas characterised by the worldly tendencies was promulgated by Brahmā for the continuance of the world and for the satisfaction of the gods, just like the poison for a person wanting to die. Since the

spiritual portion of the Veda was concealed by Brahmā himself, deluded persons could not know about it. 30 to 32

नयन्ति तमन्यथैव व्यासो नारायणः स्वयम्। जीवेषु दयया सम्यक् चित्ताऽऽरोहोपयोग्यया ॥
तमुपबृंहयद् भूयो परमार्थैकसाधनम्। अतोऽत्र त्यक्तकामानामधिकारो विधीयते ॥ ३४॥

"Vedavyāsa the incarnation of Nārāyaṇa, out of compassion towards human beings has brought out the implications of Veda in a different way so that it can be grasped easily only by persons who have relinquished worldly desires. 33, 34

सन्यासिनोऽपि चिच्छक्तेरुपासनमभीप्सितम्। अज्ञानान्मोहतो वाऽपि विद्योपास्तिं त्यजेत्तु यः ॥
स विशेदन्धतामिस्रं न तस्यास्ति पुनर्गतिः। सन्यासिना तु त्यक्तव्यं सर्वं बन्धात्मना स्थितम् ॥
इदं मोक्षात्मकं राम श्रीविद्योपासनन्तु यत्। न हि त्यक्तुं समुचितं ब्राह्मण्यमिव वै यतेः ॥ ३७

"Even sanyāsins (renunciates) should propitiate Cicchakti (Absolute Consciousness). If any one discontinues the worship of Śrīvidyā either by ignorance or by insensibility, he will enter the non-returnable world of dark nescience. A sanyāsin should sacrifice all attachments. Oh Paraśurāma! But the practice of this Śrīvidyā which is characterised by liberation should not be discarded by him as he does the Veda. 35 to 37

महापराधस्त्यागो वै स्यादुपास्तेर्भयावहः। तामिस्रमन्धतामिस्रं कुम्भीपाकमवीचिकम् ॥ ३८॥
प्रपद्यन्ते हि ते भूयो ह्यपराधपरा जनाः। दण्डराज्ञा समाज्ञप्ताः शक्तयोऽतिविभीषणा ॥ ३९॥
सङ्कर्षिणी कर्षिणीच कालसङ्कर्षिणी तथा। उपास्तिमार्गसरुजानपराधपरान् जनान् ॥ ४०॥
योजयन्त्युक्तदुःखेषु स्थानेषु परमातृकाः। उपासनपरो मर्त्यः कैवल्यं पदमश्नुते ॥ ४१॥

"Discontinuance of the practice of Śrīvidyā amounts to severely dreaded offence, even to a renunciate. He will go to hells like Tāmisra, Andhatāmisra, Kumbhīpāka and Avīcika. Further the offenders, ordered by Daṇḍanāthā, will be punished by the terrifying śaktis like Saṅkarṣiṇī, Karṣiṇī, and Kālasaṅkarṣiṇī, in one of the hells mentioned earlier. The person devoted to Śrīvidyā will attain liberation. 38 to 41

कर्मिणस्तान्त्रिकस्याऽपि या भवेद्गतिरुत्तमा। वैदिकोपासकस्यैषा सर्वथा न हि विद्यते ॥ ४२॥
यतो हि वैदिकं कर्म सर्वथा हि बहिर्मुखम्। अनीश्वरं पौरुषं स्यादतः पशुफलोचितम् ॥ ४३॥
तान्त्रिकं त्वैश्वरं कर्म ज्ञानोपासनमिश्रितम्। मोचयत्याशु संसिद्ध्या श्रद्धाभक्तिसुबृंहितम् ॥ ४४

"The salvation secured by a practicer of Tantra method cannot be had by him who practises Vedic methods, because the Vedic action is always extrovert and depends on self-effort without a proper place for Īśvara and suitable to experience sensory pleasures. In the Tāntric method the action directed towards the godhead, Īśvara is filled with enlightenment, belief and devotion which confer realisation and liberation. 42 to 44

ययोक्तकर्मणा चित्तशुद्धिमासाद्य विद्यया। प्राप्यतेऽत्रैव विशता प्रबुद्धैः पौरुषेण हि ॥ ४५॥
अबुधा अपि मुच्यन्ते कर्म कृत्वा यथाक्रमात्। नाधिकारो विना दीक्षां कर्मणि ज्ञानसाधने ॥
दीक्षावन्तस्तु देहान्ते प्राप्य लोकं परात्परम्। सदाशिवेन ते सम्यक् प्रबुद्धाः शिवरूपिणः॥ ४७
कर्मिणोऽप्यप्रबुद्धा ये ते भवन्ति भृगूद्वह। तस्मान्न वेदशास्त्राद्यैः शुष्कैः सद्गतिराप्यते ॥ ४८॥

"By engaging oneself in the prescribed action of Śrīvidyā, a person becomes pure and in the same birth equals Śiva. Even the ignorant, by practising Śrīvidyā through self effort will attain freedom. Without proper initiation one has no right to take to the path of enlightenment. The initiated person will reach the transcendental abode after death. Even the non-enlightend acquire spiritual knowledge through Śiva and become Śiva themselves. Oh Paraśurāma! Hence, by practising the sapless Vedic methods, one cannot attain liberation. 45 to 48

विना श्रीत्रिपुरासेवां प्रवृत्तिर्वा कथं सती। न साधनं फलं वाऽपि प्रवृत्तिर्वाऽपि भार्गव ॥ ४९॥
विना श्रीत्रिपुरेशान्याः कृपया सम्भविष्यति।

"How can there be the desire for liberation without worshipping Devī Tripurasundarī? Oh Paraśurāma! Without Her grace one will neither have the means nor desire. 49

आराध्य शिवविष्ण्वादीनपि यत्प्राप्यते फलम् ॥ ५०॥
तच्चाऽपि तस्याः कृपया भवतीति विनिश्चयः। पूजनं सर्वदेवानां पराशक्तेः प्रपूजनम् ॥ ५१॥
शक्तिं विना न पूजाया ग्रहणं सम्भवेत् क्वचित्।
तस्मात् पूजा तु शक्तेः स्यात् सर्वत्र विहिता जनैः ॥ ५२॥

"It is certain that the results obtained by the worship of Śiva, Viṣṇu and other gods, are caused by the grace of the Devī. The worship of Parāśakti is tantmount to worship of all other gods. Without worshipping Śakti one cannot enjoy the boons from other gods. Therefore Śakti has to be always worshipped by all. 50 to 52

फलप्रदानशक्तिं तु विचार्यादौ विचक्षणाः। पूजयन्ति पृथक् देवं फलं विन्दन्ति तत्तथा ॥ ५३

"Intelligent persons will first consider the ability of a god in granting wants and then worship that god and have their wants. 53

लोकेऽप्यशक्तः कुत्रापि न पूज्यः स्यात्तु भार्गव। आश्रयत्वाच्छिवमृते शक्तिर्नैव तु विद्यते ॥
इति चेन्निजसत्तात्मशक्तिहीनः शिवस्तथा। प्रकाशशक्तिहीनो वै रविः कुत्र कदा भवेत् ॥
यथा तथा चितिं शक्तिमृते स्याद्वै शिवः कथम्।
चितिशक्त्या परित्यक्तं तृणं वाऽपि कथं भवेत् ॥ ५६ ॥
सत्यां चिति ह्यस्ति सर्वमन्यथा न हि किञ्चन। यदस्ति तच्चितिरिति जानीहि भृगुनन्दन ॥ ५७

"Oh Paraśurāma! In the world also, a weakling is never adored. Without the support, who is Śiva, Śakti never exists. If so without Śakti who is his consciousness, Śiva does not exist just like the Sun has no locus standi without his brilliance. How can Śiva exist without Śakti his Consciousness. Bereft of the power of consciousness even a blade of grass cannot exist. The truth is that consciousness is everything and without it there is nothing. Oh Paraśurāma! Know that whatever exists is consciousness. 54 to 57

एतच्छाक्तं हि विज्ञानं मत्तोऽन्यन्न हि विद्यते।
एवं बुद्ध्या तु यत् किञ्चित्तृणं च त्रिपुरात्मकम् ॥ ५८ ॥
संज्ञायामेव लोकेऽस्मिन् विवदन्ति मनीषिणः। तस्मात्त्यजाऽत्र सन्देहमेतत्सर्वत्र वै समम् ॥ ५९ ॥

"This is the science of Śākta philosophy which propounds that there exists nothing other than one's own self. With such a state of mind even a blade of grass is the embodiment of Devī Tripurā. The learned in the world call it by many names. Hence abandon all doubt regarding this and take Śakti as omnipresent. 58, 59

वाङ्निरुक्त्यै प्रवृत्ता वै विशेषालम्बनं गता। निर्विशेषन्तु तद्रूपमखण्डैकचिदात्मकम् ॥ ६० ॥
विशेषज्ञो भवेद्यावत्तावन्न स्याद्धि तत्परः। वेदा विशेषबहुला गूहयन्त्यविशेषकम् ॥ ६१ ॥
अतोऽगस्त्यस्तत्पुरं तु नाऽपश्यद्वैदिकोऽपि सन्।

"The learned use different terminology to define Śakti who is nothing but uninterrupted Consciousness. Until one acquires this special knowledge, he cannot become Her devotee. The Veda which is full of

distinctions conceals the attributeless. Therefore Agastya, an expert in Veda could not see Her city. 60, 61

वेदार्थः परमो यस्तु त्रिपुरैव हि सा भवेत् ॥ ६२ ॥
अतस्त्रैपुरसंसिद्धौ साधनं वेद उच्यते।

"The sum and substance of Veda is Devī Tripurā. Hence Veda is said to be the means for attaining Devī Tripurā. 62

वेदार्थस्यैव व्यसनं पुराणं व्यास ऊचिवान् ॥ ६३ ॥
वेदो ह्यागमभागः स्यात् शब्दराशिस्तथाऽऽगमः। तस्या मूर्तिरतः सर्वं प्रवृत्तं तस्य संश्रयात् ॥

"The sage Vyāsa has elaborated the meaning of Veda through Purāṇas. Veda is made up of Āgamas which are a heap of words that are the embodiments of Devī Tripurā and thus all knowledge is propounded based on these words. 63, 64

त्रैवर्णिकाऽधिकारेण वेदरूपः प्रवर्तते। दयया परमेशानः सर्वानुद्धर्तुमिच्छया ॥ ६५ ॥
वेद आगमसंज्ञानं विभावयदनुत्तमम्। आगमः परमेशस्य विमर्श इति निश्चयः ॥ ६६ ॥
क्रमेण ब्रह्ममुख्यानां मुखादुद्भावयत्तु तम्। अपारो ह्यागमाम्भोधिः सर्वलोकेषु सङ्गतः ॥ ६७ ॥
कालेन मन्दधिषणान् कृपणानभिलक्ष्य तु। ऋषिभिस्तमागमार्ब्धि मथित्वा प्राज्यया धिया ॥ ६८
सारसंग्रहरूपात्मतन्त्रामृतमनुत्तमम्। देशभेदविभेदेन पृथगेव विभावितम् ॥ ६९ ॥

"The Veda is meant for the three class of people. For the emancipation of all, the compassionate Parameśvara has disclosed the Āgamas like Veda. The deliberation of Parameśvara is Āgama. Gradually these Āgamas uttered by Brahmā pervaded the universe like an ocean. In the course of time, keeping in view the ignorant helpless lot, the Ṛṣis churned the ocean of the Āgamas by their abundant intelligence and brought out the Tantras, the nectar-like essence of Āgamas that are classified according to different climes. 65 to 69

तत्र द्विजानां वेदोक्तकर्मभिः संस्कृतात्मनाम्। श्रौतकर्ममुखेनैव तान्त्रिके ह्यधिकारिता ॥ ७० ॥
शूद्रादीनान्तु कैवल्याद्भवेत्तन्त्राधिकारिता। वेद एव हि तन्त्रं स्यात्तन्त्रं वेदः प्रकीर्तितः ॥ ७१ ॥
नाऽनयोर्विद्यते भेदो लेशांशेनापि कुत्रचित्। तथा हि वेदभागेषु तन्त्रभागः प्रदृश्यते ॥ ७२ ॥
यत्र मन्त्रयन्त्रपूजाविधानं सुस्फुटं स्थितम्। एवंविधो देवभागो यतस्तन्मूर्ध्नि संस्थितः ॥ ७३ ॥

"Only those brahmins who are refined by rituals are eligible for

Tāntric worship. Śūdras are directly eligible to practice Tantra. Veda is Tantra and Tantra is Veda. There is not even an iota of difference between them. Thus the Veda contains Tantra and where the mantras and yantras are explicit, such portions are the most prominent in Veda. 70 to 73

तन्त्रसङ्केतसंयुक्तस्ततस्तन्त्रं समुत्तमम्। तन्त्रेष्वपि वेदभागा मन्त्रब्राह्मणभेदिताः ॥ ७४ ॥
दृश्यन्ते कर्मविधिषु तस्मात्तन्त्रं समुत्तमम्। एवं पुराणादिषु च तन्त्रभागः प्रदृश्यते ॥ ७५ ॥
तथा तन्त्रेषु सर्गादिलक्षणोंऽशः प्रदृश्यते। स पुराणप्रभागः स्यादेवं जानीहि भार्गव ॥ ७६ ॥

"Oh Paraśurāma! The Tantra containing codified allusions is superior to all else. Even in Tantras there are divisions like Vedic portion, Mantra and Brāhmaṇa portions. Hence, methods of Tantra are the best. The Purāṇas contain portions of Tantra. Similarly the Tantra which contains features like creation and so on, is to be considered as the prominent portion of the Purāṇas. 74 to 76

तस्माच्छ्रीत्रिपुराख्यायाः सहजाऽऽमर्शसम्भवः। आगमाब्धिस्ततो वेदांस्तन्त्राणि च विभावय ॥
नियतिर्या हि तच्छक्तिस्तया सर्वं व्यवस्थितम्। अतोऽगस्त्यस्तन्त्रदीक्षारहितो वैदिकोऽपि सन्॥
नाऽपश्यत्तत्पुरं तत्र मेरौ नियतियन्त्रितः। अथ श्रुत्वा महादेव्या माहात्म्यं सर्वतोधिकम् ॥ ७९ ॥
भक्तियुक्तः प्राप्य दीक्षां तान्त्रिकीं क्रमसंयुताम्। पत्न्या उपास्य त्रिपुरां तत्र श्रीनाथमण्डले ॥
स्थानं प्राप्य प्रियायुक्तः परमानन्दनिर्भरः। एवं तेन समाक्रान्तं दृष्टं च स्थानमुत्तमम् ॥ ८१ ॥

"Therefore understand that the Vedas and the Tantras have originated from the ocean of Āgamas which are the natural reflections of Devī Śrī Tripurasundarī. The universal process is controlled by Her. Even though Agastya was a Vedic ritualist, he did not see the city of the Devī on the Meru for want of initiation. Later by hearing the excellent glories of the Great Devī, he became Her devotee and got methodically initiated by his wife into Her worship and after worshipping Her, secured a place along with Lopāmudrā in the circle of Gurus and attained Bliss. Thus Agastya saw and reached the sacred abode of Devī Tripurasundarī. 76 to 81

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे एकोनशीतितमोऽध्यायः॥

End of the seventy-ninth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

अशीतितमोऽध्यायः

Chapter 80

एवं श्रुत्वा कथां रामो दत्तात्रेयनिरूपिताम्। भूयः प्राह प्रसन्नात्मा प्रणम्य रचिताञ्जलिः ॥ १॥
भगवन्नाथ यत्प्रोक्तं श्रुतं तदमृतोपमम्। अभवं मुक्तसन्देहः किञ्चित् पृच्छामि वै पुनः ॥ २॥
एवं दीक्षां समासाद्य त्रिपुराराधनोद्यतः। कुर्वन्नित्यक्रियां केन विशेषेण हि कर्मणा ॥ ३॥
शीघ्रं महाफलं प्रेयाद्राजा चाऽकिञ्चनोऽपि च। तन्मे समाचक्ष्व गुरो कृपया मयि सेवके ॥ ४॥

After listening to the narration by Dattātreya, Paraśurāma with a pure mind bowed and with folded palms again said thus: "Oh Lord! Your narration was nectarian and it has cleared all my doubts. But I would like to ask you further about something. After getting initiated and undertaking daily the worship of Devī Tripurasundarī, by what special action either a king or a poor man will achieve great result very quickly? Oh Guru! Please enlighten me on this with compassion who is your servant." 1 to 4

इति दत्तगुरुः पृष्टः प्राह तद्भक्तिहर्षितः। शृणु राम महागुह्यं त्रिपुराप्रीतिकारकम् ॥ ५॥
शिवो यथाऽभिषेकेन प्रणामैर्दिनकृद्यथा। नैवेद्यैस्तु गणेशानोऽलङ्काराद्धरिरेव च ॥ ६॥
पूजनेन विशेषैस्तु विधिना प्रीयते तथा। पराशक्तिर्महेशानी तत्र सर्वोत्तमं शृणु ॥ ७॥

Thus inquired by Paraśurāma, Guru Dattātreya pleased with his devotion said thus: "Oh Paraśurāma! Listen to the great secret that pleases Devī Tripurā. Like Śiva who is pleased by bathing with water, like the Sun by prostrations, like Gaṇeśa by many offerings of eatables and like Viṣṇu by decorations, the Great Devī Parāśakti is pleased by special methodic worship. Listen! I will tell you the best method of worshipping Her. 5 to 7

प्रासादमुन्नतं चित्रं निर्माय निजशक्तितः। तत्र श्रीचक्रराजं वा मूर्तिं वाऽपि सुलक्षणाम् ॥ ८॥
संस्थाप्य विधिना तत्र स्वयं वाऽन्येन वाऽन्वहम्।
पूजयेत् पञ्चकालं वा चतुस्त्रिर्द्व्येककालकम् ॥ ९॥
उषः प्रातर्मध्यदिने प्रदोषे चाऽर्धयामके। नित्यं वा द्वित्र्येककालं पञ्चकालं च पर्वसु ॥ १०॥
उत्सवोऽपि प्रकर्तव्यो महापर्वसु सर्वथा। रथेन वाहनैर्यानैरुत्सवप्रतिमां बहिः ॥ ११॥

परिक्राम्यागमोक्तेन नृत्यमङ्गलगायनैः। एवं यः कुरुते लोके स वसेच्छ्रीपुरान्तरे ॥ १२॥
नीलवप्रान्तरालेषु सर्वभोगोपसम्भृतः।

"A Śrīcakra or a beautiful idol of the Devī should be installed on a well-decorated high platform (mansion) according to one's capacity and worshipped as prescribed either by himself or through a priest. The worship is to be done daily five times, or four times or three times or twice or once during early morning, morning, afternoon, evening and midnight respectively. On full-moon and new-moon days the worship has to be done twice or thrice or five times in a day. On festival days the idol has to be taken round the temple and streets in a chariot or a palanquin with dance and music in front of it. He who worships like this will enjoy all comforts in the sapphire fort of Śrīcakra. 8 to 12

असमर्थोऽन्यविहिते स्थापयेच्चक्रनायकम् ॥ १३॥
चक्रस्थापनतुल्यं नो विद्यते त्रिपुराप्रियम्। न तस्य पुनरावृत्तिः सायुज्यं विन्दते क्रमात् ॥ १४॥
श्रीचक्रस्थापनादेव फलाऽनन्त्यं समीरितम्।

"One who is unable to do this can install a Śrīcakra in a temple built by others. There is nothing more pleasing to Devī Tripurā than installing a Śrīcakra. One who does this will have no rebirth and gradually he will merge with the Devī. Just an installation of Śrīcakra gives innumerable benefits. 13, 14

यत्र स्यात् स्थावरं यन्त्रं निवसंस्तत्समीपतः ॥ १५॥
उपासको हेममये वप्रे निवसति ध्रुवम्। उपासकस्तु जानीयात् तत्क्षेत्रं सर्वतोऽधिकम् ॥ १६॥
तत्राऽप्यशक्तो विभवानुरोधाच्छुभपर्वसु। पूजयेत् स्थावरं चक्रं मूर्तिं वा भक्तिपूर्वकम्॥ १७॥

"By residing near an installed Śrīcakra and considering it as the supreme place the devotee will secure a place in the golden fort of Śrīcakra. If he is unable to do so, he should according to his capacity devotedly worship an installed Śrīcakra or an idol of Devī. 15 to 17

चरयन्त्रादिपूजायाः स्थिरयन्त्रादिपूजना। फलं समावहेत् लक्षगुणं राम न संशयः ॥ १८॥
यन्त्रे सावृतिमम्बां तु विधानेन प्रपूजयेत्। तत्तत्स्थाने भावयन् वै महाफलसमाप्तये ॥ १९॥
यथा सूर्यस्य किरणाः सर्वतः समवस्थिताः। सूर्यात्मभूतास्तयांशाः सर्वलोकप्रसादकाः॥ २०॥

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना
गतिः प्रादक्षिण्यक्रमणमशनाद्याहुतिविधिः॥
प्रणामः संवेशः सुखमखिलमात्मार्पणदृशा
सपर्यापर्यायस्तव भवतु यन्मे विलसितम्॥

May my prattle be the repetition of Thy Mantra, my physical movements be the gestures (Mudras) of Thy worship, my loitering be the circumambulation to you, my eating be the oblations to You, my lying down be the prostration before You and all that I enjoy with a sense of self-surrender be equivalent to Thy worship.

Saundaryalaharī, Stanza 27

शीतान्धकाररोगादिनाशकाः प्राणिनस्तथा। त्रिपुरायाः पराशक्तेः परिवाराख्यदेवताः ॥ २१॥
लोकवाञ्छार्थदानाय नियुक्तास्तु तथैव ताः। तस्यांशभूताः सर्वा वै तस्मात् पूज्या यथाविधि॥

"Oh Paraśurāma! Worship of the installed Śrīcakra brings a lakh time more benefits than the uninstalled one. The devotee should place the idol of the Devī in the Śrīcakra and worship as stipulated. To obtain abundant benefits one should worship all the deities located in the Śrīcakra. Just like the rays of the Sun which originate from the Sun benefit the entire world by destroying cold, darkness and diseases of all creatures, the accompanying deities of Devī Tripurasundarī in the Śrīcakra who are the various aspects of Her are deputed to protect the world and therefore are to be worshipped as ordained. 18 to 22

किरणानां पिण्डमयो यथा सूर्यो नभः स्थितः। तथैवावृतिशक्तीनामैक्यात्मा त्रिपुरा मता॥ २३
बिन्दुचक्रे समासीना देवदेवमहेश्वरी। अशक्तः पूजयेद्भक्त्या यथामति यथाक्रमम् ॥ २४॥
परिवारपिण्डमयीं सामान्यैर्द्रव्यवैभवैः। यथाकथञ्चिद्वा पूज्या स्थावरे परमेश्वरी ॥ २५॥
यस्तु प्राप्य स्थावरन्तु चक्राद्यं न प्रपूजयेत्। तमात्मघ्नं विजानीयात् सर्वलोकविनिन्दितम् ॥ २६
अशक्तो गन्धकुसुमफलाक्षतजलैस्तथा। दक्षिणाताम्बूलदीपप्रणामपरिवर्तनैः ॥ २७॥
सर्वैरेकद्व्यादिभिर्वा शक्त्या तां तत्र पूजयेत्। सहस्राद्यैर्नामभिस्तु यश्चक्रादौ प्रपूजयेत् ॥ २८॥
सकृत्सम्पूज्य च नरो नारी वा सर्वपातकैः। मुच्यते नाऽस्ति सन्देह इत्याह भगवान् शिवः ॥

"Just like the Sun in the sky is the concentrated mass of the rays, Devī Tripurasundarī embodies all Her accompanying śaktis. She is seated in the central point (Bindu) of Śrīcakra. He who cannot worship Her in detail using special worshipping materials, can worship her associate deities using easily available items within his limits. In some manner or other the Devī has to be worshipped in an installed Śrīcakra. He, who having got near an installed Śrīcakra fails to worship it, is to be considered as selfdestroyer and despicable. He who has limitations can worship with one or two or all items like sandalpaste, flowers, pounded rice, water, money, betel leaves, lamps, prostrations and circumambulation. A man or woman, who worships but once the Śrīcakra uttering Her thousand names, will undoubtedly get rid of all sins as declared by Lord Śiva. 23 to 29

अथ लक्षप्रपूजादिविधानं शृणु वच्मि ते। विशेषपर्वसु तथा शुक्रवारेऽपि वाऽऽरभेत् ॥ ३०॥

सङ्कल्प्य पूज्य गणपं स्वस्तिं विप्रैर्हि वाचयेत्। ततः सम्पूज्य विधिना चाऽऽवृत्यन्तं महेश्वरीम् ॥
पूजयेत् सावृतिं देवीमुपचारैस्तु पञ्चभिः। तत्र पुष्पोपचारस्य स्थाने पूजां समाचरेत् ॥ ३२॥
सहस्राद्यैर्नामभिस्तु ततो धूपादिपूजनम्। समापयेद्यथावत्तु प्रत्यहं चैवमर्चयेत् ॥ ३३॥
समसंख्याविधानेन प्रत्यहं पूजयेत् क्रमात्। एकजातीयकैः पुष्पैः यत्रैव पूजयेत् पराम् ॥ ३४॥
स्वयं वा पुत्रपौत्राद्यैर्ब्राह्मणद्वारतोऽपि वा।

"Oh Paraśurāma! Listen. I will now tell you the method of worship through one lakh names. It should be started on special days or on a Friday. After determination, Gaṇeśa has to be propitiated and benedictory mantras to be uttered by brahmins. Then the Devī has to be worshipped along with Her retinue according to the laid procedure. He should worship with five offerings (like sandal paste, flowers, incense, lamp and milk). At the stage of offering flowers, he should utter thousand names of the Devī and conclude with incense and so on. He should repeat this daily till one lakh offering is completed. The same type of flower has to be used daily. The thousand names are to be repeated in even numbers like two, four and so on in one day. He can worship either himself or along with his sons and grandsons or have it done through a brahmin/priest. 30 to 34

अन्ते तु सर्वतोभद्रे नवयोनिसमायुते ॥ ३५॥
कलशं सुप्रतिष्ठाप्य सौवर्णादिसमुद्भवम्। अलङ्कृतं सूतवस्त्रैर्मध्ये तण्डुलपुञ्जके ॥ ३६॥
अलङ्कृतं धूपितं च निधाय मनुमुच्चरन्। तमष्टगन्धतोयेन पूरयेत् पञ्चरत्नकम् ॥ ३७॥
निक्षिप्य तस्मिन् तद्वत् क्रमादाच्छाद्य पञ्चपल्लवैः।
सतण्डुलं फलं पूर्णं पात्रं चाऽपि मुखे न्यसेत् ॥ ३८॥
तत्र प्रतिकृतिं देव्याः सर्वावयवशोभिताम्। विन्यस्य तस्यामावाह्य पूजनन्तु समाचरेत् ॥ ३९॥
तत्रादौ सर्वतोभद्रदेवताः क्रमतो यजेत्। दशदिक्षु च दिक्पालान् शृङ्खलासु चतुर्षु च ॥ ४०॥
धर्मादीन्मध्यभवने श्वेतेऽधर्मादिकान् यजेत्। रक्तार्धभवने पूर्वात् प्रादक्षिण्येन पूजयेत् ॥ ४१॥
असिताङ्गादिमिथुनं मेखलासु गुणत्रयम्।

"In the end a golden pot tied with sacred thread and garment has to be installed on rice, poured on a Sarvatobhadra Diagram having nine triangles. Offering incense and chanting the mantra of the Devī, the pot has to be filled with gems, water and five types of sprouts and a coconut

to be placed on its mouth. In front of the pot, a beautiful idol of the Devī has to be placed and invoked and worshipped. To begin with, the deities of the Sarvatobhadra Maṇḍala have to be worshipped. Then the lords of the ten directions and the four śaktis are to be worshipped. Dharma and other gods are to be worshipped in the middle in white-coloured houses. Adharma and other gods are to be worshipped in the red houses half way. The worship is to be done in a clockwise direction. The pairs of gods Asitāṅga and others are to be worshipped in the tricoloured circles (bands). 35 to 41

एवं सम्पूज्य कलशे पीठयजनपूर्वकम् ॥ ४२ ॥
विधिनाऽऽवाह्य त्रिपुरां पूजयेदुपचारकैः। तत्तत्पुष्पादिकं स्वर्णभवं वा रजतोद्भवम् ॥ ४३ ॥
माषाद्वा कर्षतो वाऽपि कुर्यादन्यूनमुत्तमम्। तदर्धं पादमपि वा कृत्वा तन्नवसङ्ख्यकम् ॥ ४४ ॥
पूजयेदुपचारेषु नामभिर्वशिनीमुखैः।

"After worshipping the pot, Devī Tripurā has to be worshipped preceded by the worship of Her seat. Gold and silver flowers should be offered in equal quantities weighing sixteen black berry seeds each or half of that or one fourth of that or one-ninth of that. Vaśinī and other goddesses are to be worshipped first. 42 to 44

मध्ये च त्रिपुरां रात्रौ पूजयेच्चक्रनायकम् ॥ ४५ ॥
कलशस्य पश्चिमतः सर्वतोभद्रमण्डले। स्वयं वा पूजयेदाचार्येण वा क्रमवेदिना ॥ ४६ ॥

"Then during the mid night Devī Tripurā has to be worshipped to the west of the pot in the Sarvatobhadra Maṇḍala. One can either worship himself or through a priest who knows the procedure. 45, 46

पूजयित्वा यथाशास्त्रं कुमारीं वटुकं तथा। गुरुं सुवासिनीं चाऽपि ब्राह्मणादीनपि क्रमात् ॥
उद्वासरहितां पूजां समाप्याखिलसंवृतः। कथाभिर्गायनैर्नृत्यैः कुर्याज्जागरणं निशि ॥ ४८ ॥

"Then as laid down, a young girl, a Brahmacāri, guru, married woman and brahmins have to be worshipped. After completing the pūja without disturbing the pot, one should keep awake during the night engaged in listening to Her glories, songs and dance. 47, 48

परेद्युः कृतकृत्योऽथ पूजयेच्चक्रनायकम्। पूजाङ्गहोमतः पश्चादग्निं संसाध्य शास्त्रतः ॥ ४९ ॥

यथावत्तत्र जुहुयात्तत्तत्पुष्पैः सहस्रकम्। पूजां समाप्य चोद्वास्य कलशं वस्त्रसंयुतम् ॥ ५०॥
दक्षिणाप्रतिमायुक्तं सुवासिन्यै निवेदयेत्। ब्राह्मणानां षोडशकं सुवासिन्यष्टकं तथा ॥ ५१॥
वटुकांश्च कुमारींश्च वित्तशाठ्यादिवर्जितः। भोजयेद्भक्ष्यभोज्याद्यैर्दक्षिणाद्यैश्च तोषयेत् ॥ ५२॥

"Next day morning, after ablutions, he should again worship the Śrīcakra to perform oblatory rituals. After generating as stipulated the fire in the altar, oblations with the same kind of flowers as was used to worship earlier have to be offered thousand times. After the worship the pot along with the garment has to be gifted to a married woman along with money and the idol. Then sixteen brahmins, eight Suvāsinis, Vaṭukas and young girls should be sumptuously fed without monetary miserliness on one's part. 49 to 52

एवं पूजनमात्रेण सर्वपापैर्विमुच्यते। प्रसन्ना त्रिपुरेशानी वाञ्छितार्थप्रदा भवेत् ॥ ५३॥
सर्वसौभाग्यसंयुक्तो वंशपुत्रैर्युतस्तथा। पितॄन् प्रोद्धरते सर्वानन्ते मोक्षं समश्नुते ॥ ५४॥

"By worshipping thus, one will be absolved of all sins. The pleased Devī Tripurā will grant all wants. After enjoying all comforts along with sons, he will emancipate his manes and finally attain liberation. 53, 54

राज्यप्राप्तिस्तु कमलैः करवीरैर्महच्छ्रियम्। जपापुष्पैः सन्ततिं वै जातीपुष्पैर्गृहादिकम् ॥ ५५॥
योनिपुष्पैर्वंशवृद्धिं वकुलैः सौमनस्यताम्। किंशुकै रोगनिहतिं कुटुजैः शत्रुनाशनम् ॥ ५६॥
एवमन्यैः सुगन्धाढ्यैः पुष्पैः पत्रैश्च भार्गव। पूजयित्वा विधानेन महाफलमवाप्नुयात् ॥ ५७॥

"Worship with lotus flowers grants kingdom; with Karavīra (Oleander) flowers grants riches; with hybiscus grants progeny; with jasmine grants house and so on; with Girikarṇikā (Achyranthes) flowers grants children; with Bakula flowers grants comradeship, with Kiṁśuka red flowers grants health and with Kuṭaja grants destruction of enemies. Similarly worship with varieties of fragrant flowers and leaves will grant immense benefits. 55 to 57

फलैर्धान्यैरर्चयेच्च प्रोक्तमार्गानुसारतः। लक्षवर्तिप्रदीपैर्वा पूजयेत्त्रिपुराम्बिकाम् ॥ ५८॥
समर्थस्तत्र वर्तिभ्यां दीपानेव प्रकल्पयेत्। दशकेन शतेनापि सहस्रेणापि वा तथा ॥ ५९॥
पञ्चाशद्दशसाहस्रैः सहस्रशतमेव वा। एकैकं च घृतापूर्णमर्पयेदेकनामभिः ॥ ६०॥
सहस्रनामभिर्देव्याः शतनामभिरेव वा। दशावर्तनकैर्वापि चैकावर्तनकेन वा ॥ ६१॥

तथा पञ्चशताऽऽवृत्या दीपं देव्यै समर्पयेत्। अन्ते स्वर्णेन रौप्येण नवकं वर्तियुग्मकम्॥ ६२॥
कृत्वा ताम्रमये दीपे घृतवर्तिसमुज्ज्वले। निवेदयेत्तु कलशे पायसेन हुनेत्तथा ॥ ६३॥

"One can worship Devī Tripurasundarī using fruits and grains or by a lamp with one lakh wicks. The competent one can light ten, hundred or thousand lamps each having a ghee-drenched wick by uttering one name of the Devī. The thousand names of the Devī can be uttered once or Her hundred names ten times. Similarly five hundred names can be repeated while offering the lamp. Eighteen wicks of gold and silver have to gifted to a Suvāsinī along with a copper lamp burning with a ghee wick. Then oblations with sweet pudding to be offered. 58 to 63

श्रीसूक्तेनाभिषेकं वै कुर्याच्छ्रीचक्रनायके। आवृत्तीनां लक्षकेन सहस्रेण शतेन वा ॥ ६४॥
स्वयं वा ब्राह्मणैर्वाऽपि क्षीरैरिक्षुरसैर्घृतैः। मधुभिर्वा फलरसैर्दधिभिर्वा सुगन्धिभिः ॥ ६५॥
तोयैस्तीर्थोद्भवैर्वाऽपि राम पूर्वोक्तवर्त्मना। अन्ते दशांशतो वन्हौ पायसेन हुनेत् क्रमात्॥ ६६॥
प्रत्यृचं श्रीसूक्तस्य पूर्ववत्तु समापयेत्। रुद्राभिषेकतो वाऽपि महाफलमुदीरितम् ॥ ६७॥

"Oh Paraśurāma! One should bathe the Śrīcakra by chanting the Śrīsūkta one lakh or thousand or hundred times, either himself or through a brahmin/priest using milk or sugarcane juice or ghee or honey or fruit juice or curds or fragrant water from sacred tanks. In the end, oblations, one tenth of the number chanted, with sweet pudding have to be offered for each of the Śrīsūkta mantra. Bathing by chanting Śrīrudra mantras will also bring many great benefits. 64 to 67

एवं भार्गव सम्प्रोक्तं धनिनां शुभसाधनम्। अधनैस्तु शरीरेण कर्तव्यं शुभसाधनम् ॥ ६८॥
समर्थस्तीर्थयात्रान्तु कृत्वा श्रेयः समावहेत्। अथ वा देवतास्थाने परिचर्यां समाचरेत् ॥ ६९॥
उपास्तितत्परान् वाऽपि सेवेत विगतस्पृहः। अतिमूढस्य चैतावदेव कृत्यमुदीरितम् ॥ ७०॥

"Oh Bhārgava! I have thus told you the method of obtaining auspiciousness by the rich. The poor people can do so by physical service. If possible they can visit sacred shrines and earn merit. If not, they can render desireless service in the temples. This is the only method for the ignorant. 68 to 70

मेधावी प्रजपात्पाठात् कथादीनां प्रवचनात्। देवताशास्त्रपठनात् पाठनाच्छ्रेय आप्नुयात्॥ ७१॥
योग्येषु देवतोपास्तिशास्त्रं यः सम्यगीरयेत्। स देहान्ते वैद्रुमे तु प्राकारे निवसेच्चिरम् ॥ ७२॥

"The intelligent one will benefit by repeating Her names, reading Her glories, discoursing on Her glories, reading connected literature and teaching them. He, who teaches the methods of propitiating Her to the deserving one, will secure after death a permanent place in the coral fort of Śrīcakra. 71, 72

चित्राणि यो लिखेद्देव्याः प्रासादेषु सुभक्तितः। निवसेद्वासन्तवप्रे चिरमानन्दितान्तरः ॥ ७३ ॥

One who paints with devotion the pictures of Devī in mansions, will live for ever in the Vasanta enclosure of Śrīcakra enjoying inner bliss. 73

सम्मृज्य शीततोयैश्च सेचयेत् यश्च मन्दिरम्। अभिषिञ्चेत्तथा शीततोयैरपि सुवासितैः ॥ ७४ ॥
निवसेच्चान्द्रवप्रान्तः स सन्तापविवर्जितः।

One who cleans Her temple with cold water and bathes Her idol with perfumed cold water, will reside without afflictions, in the Moon's enclosure of Śrīcakra. 74

यस्तु रात्रौ दीपिकाभिः प्रकाशयति मन्दिरम् ॥ ७५ ॥
निवसेत्सूर्यवप्रान्तः प्राप्य भोगान् यथेप्सितान्। एवमत्र यथा यो यः सेवां कुर्यात्तु मन्दिरे ॥ ७६
स देहान्ते श्रीपुरे तु स्थानं प्राप्नोति तादृशम्।

One who illumines Her temple during nights with lamps, will dwell in the Sun's enclosure of Śrīcakra enjoying desired comforts. Thus, persons serving in Her temple will secure after death places in the Śrīcakra according to the type of services rendered by them. 75, 76

उपासकेभ्यो दानानि कृत्वाऽपि स्थानमाप्नुयात् ॥ ७७ ॥
यः पुस्तकं देवताया दद्याद्योग्याय भक्तितः। स सिद्धवप्रवसतिं प्राप्नुयात्सुसुखावहाम् ॥ ७८ ॥
यस्तु पूजोपकरणं प्रदद्यात् साधकोत्तमे। स वसेद्दिक्पतीनां हि वप्रे सौख्यमवाप्नुयात् ॥ ७९ ॥
एवं यद्यत् प्रदद्याद्वै भक्त्योपासकसत्तमे। तत्तत्तुल्यं निवसति प्राप्नुयान्नात्र संशयः ॥ ८० ॥

"By presenting gifts to devotees one will secure a place in Śrīcakra. One who gifts a book of the Devī to a deserving person, will happily live among the Siddhas in Śrīcakra. One who gifts articles of worship to a devotee will dwell among the lords of the directions in the Śrīcakra.

Thus what ever gifts are given by any one to the devotees of the Devī, they will undoubtedly attain commensurable place in the Śrīcakra.
77 to 80

अथ ते संप्रवक्ष्यामि दानानामुत्तमं परम्। श्रीचक्रराजदानन्तु महाफलविधायकम् ॥८१॥
सुपर्वणि समभ्यर्च्य विशेषद्रव्यसाधनैः। पूजान्ते त्रिपुरापूजापरं विप्रं सुलक्षणम् ॥८२॥
सपत्नीकं समभ्यर्च्य विशेषद्रव्यसाधनैः। वस्त्रैराभरणैः शक्त्या गन्धपुष्पादिभिः क्रमात् ॥८३॥
सपीठं सोपकरणं साधनद्रव्यसंयुतम्। सामान्यार्घ्योदकं हस्ते विप्रस्य समवासृजेत् ॥८४॥
ततो विप्रस्तु तां पूजामुद्वासप्रमुखाञ्चरेत्। भोजयेदावृतिमितान् ब्राह्मणान् सुविधानतः ॥८५॥
सुवासिनीर्भोजयेत्तु नित्याषोडशनामभिः। यथाशक्त्या वाऽपि विप्रान् भोजयेत्तु प्रयत्नतः ॥८६
अथवा भोजयेन्नित्या नामभिस्तु सुवासिनीः। षोडश ब्राह्मणांश्चापि द्वादशाराध्य भोजयेत् ॥८७
एवं दद्याद्यस्तु दानं चक्रराजस्य भक्तितः। तस्य प्रीता महादेवी स्वसायुज्यं प्रयच्छति ॥८८॥

"Oh Paraśurāma! I will now tell you about the best among gifts. Gifting of a Śrīcakra will bring immense benefits. On a full-moon day after worshipping the Śrīcakra with special materials, a austere brahmin devoted to Devī Tripurasundarī should be worshipped along with his wife offering clothes, jewels, sandal paste, flowers, seat and so on and wash his hands with Arghya water. Then he should retrieve the invoked Devī and feed as many brahmins as there are goddesses in the Śrīcakra enclosures. Sixteen Suvāsinis have to be fed by invoking one Nityā in each. According to ones' capacity brahmins have to be fed or sixteen Suvāsinis or sixteen or twelve brahmins. In this way, if the Śrīcakra is gifted the pleased Devī will confer the liberation of merger with Her.
81 to 88

सर्वतीर्थेषु स स्नातः तेन सर्वं व्रतं कृतम्। सर्वं दानं तेन दत्तं तेन यज्ञास्तथा कृताः ॥८९॥
तपस्तेन सुतप्तं वै पठिता निखिलागमाः। त्रिपुराऽपि च तत्कर्मसदृशं नास्ति वै फलम् ॥९०॥
इति मत्वा स्वसायुज्यं तस्मै शीघ्रं प्रयच्छति। यतः सर्वजगद्रूपप्रतिमं राम चक्रकम् ॥९१॥
अतस्तेन जगद्दत्तं न दत्तं किं कथं भवेत्।

"A person who gifts a Śrīcakra accrues the benefits of having bathed in all sacred waters, having done all worships, having gifted all articles, having done all sacrifices, having done the best of penance and having studied all Vedas. Even Devī Tripurā considering his act as incomparable

grants him the liberation of merger in Her. Oh Paraśurāma! Because Śrīcakra is the embodiment of the universe how will the gifting of it not include all gifts? 89 to 91

यदि कामनया कुर्याद्यं यं काममभीप्सितम् ॥ ९२ ॥
तं तं प्राप्नोति सहसा मोक्षं चान्ते समाप्नुयात्।

"If the Śrīcakra is gifted with a desire, one will have it fulfilled quickly and gradually he will attain liberation. 92

एवन्तु स्थावरं यन्त्रमग्रे हारसमन्वितम् ॥ ९३ ॥
महादानयुतं चाऽपि दद्याद्विप्राय यः पुमान्। तस्य पुण्यमनन्तोऽपि न शक्तः कथने क्वचित् ॥

"Similarly when installed Śrīcakra along with a garland and great gifts is given to a brahmin, the merit acquired by this cannot be spoken even by Ādiśeṣa. 93, 94

मूर्तिं वापि नार्मदं वा शिवनाममथापि वा। शालिग्रामं कुण्डलिनीमेव दद्यात्तु भक्तितः ॥ ९५ ॥
श्रीपुरे तु चिरं स्थित्वा मुच्येद्देहावसानके।

"He, who gifts with devotion an idol of the Devī or a Liṅga found in river Narmadā or a Sāligrāma or an earring, will reside in the Śrīpura for a long period and attain liberation. 95

मन्दिरं चक्रराजादेर्जीर्णं कुर्यान्नवन्तु यः ॥ ९६ ॥
तत्पुण्यं स्याच्छतगुणं नवमन्दिरनिर्मितेः। पूजां वाऽपि चिरोच्छिन्नां प्रवर्तयति यः पुनः ॥ ९७ ॥
धनभूमिप्रदानेन तस्याऽपि शतधा फलम्।

"He, who renovates an old damaged temple of Śrīcakra, will accrue merit hundred times that of building a new temple. He who revives the worship of Śrīcakra which was discontinued from a long period, will accrue merit hundred times that of gifting lands. 96, 97

सर्वगुह्यतमं भूयः शृणु वक्ष्यामि भार्गव ॥ ९८ ॥
यस्तु भक्तेषु योग्येषु सम्प्रदायं समादिशेत्। धनमानाद्यपेक्षः सन् क्रमदीक्षादिरीतितः ॥ ९९ ॥
तस्याऽनन्तफलं राम कस्तद्वर्णयितुं क्षमः। यथेच्छं निवसेन्नाथमण्डलेऽन्ते विमुच्यते ॥ १०० ॥

"Oh Paraśurāma! Listen. I will further tell you a top secret. He, who teaches to the deserving the Śrīvidyā cult by suitably initiating

without aspiring for money and fame, will accrue such a merit which no one can describe. He will dwell in the Śrīcakra along with the Gurus as long as he wishes and ultimately attain liberation. 98 to 100

यस्तु योग्यं सम्प्रदायं प्रार्थयन्तमुपासने। कामान्मोहात् प्रमादाद्वा वैराग्याद्वा निषेधति ॥ १०१॥
यश्च द्रव्यादिलाभेनानर्हे शास्त्रं प्रयोजयेत्। तयोर्न विद्यते लोकः प्राप्स्यतो ह्यधमाङ्गतिम् ॥ १०२

"He, who out of selfishness, delusion, inadvertence or dejection/aversion obstructs the person who wants to learn the Śrīvidyā tradition and he, who avariciously teaches it to an undeserving person, both will have no place in the Śrīpura and both will be degraded. 101, 102

तस्माद्यः सम्प्रदायं वै भक्तानां न निरूपयेत्।
विद्यालोभयुतो मौर्ख्यात् सोऽपि यात्यधमां गतिम् ॥ १०३॥

"Even he, who does not teach the tradition to a devotee out of covetousness of knowledge or foolishness, will go to hell. 103

तस्मात् स्वशिष्यमन्यं वा युक्तं भक्तिसमन्वितम्।
सम्प्रदायं विजिज्ञासुं न निषिद्धयेत् कथञ्चन ॥ १०४॥
एतन्महाफलं राम नैतत्तुल्यन्तु किञ्चन। अन्यद्दानमनात्माख्यमपि बन्धकरं भवेत् ॥ १०५॥
एतदात्मप्रदानं वै यद्विद्याया निरूपणम्। यत्फलस्य न चान्तोऽस्ति तत्फलं स्यादनन्तकम् ॥ १०६
यस्त्वशक्तो बुद्धिमान्याद्विद्यादाने विशेषतः। विद्यालिखितदानेन चाऽपि तत्फलमाप्नुयात् ॥

"Oh Paraśurāma! Therefore one should not prevent a person who wishes to teach the tradition either to his disciple or any other devoted student. There is no benefit equal to teaching Śrīvidyā. Other gifts gather bondage. Only teaching Śrīvidyā amounts to educating about Self or Consciousness. There is no limit for the benefits from such an act; hence it is infinite. He who is not learned can gift books on Śrīvidyā and earn the same merit. 104 to 107

इदमत्यन्तगुप्तं प्रीत्या तव निरूपितम्। एवं महाफलप्राप्तिस्त्रिपुरोपासनाविधौ ॥ १०८॥
एष भार्गव ते प्रोक्तस्त्रिपुराया रहस्यके। माहात्म्यवैभवो यस्य श्रवणाद्भक्तिमान् भवेत् ॥ १०९

"Oh Paraśurāma! Out of love towards you, I have narrated the great secret of worshipping Devī Tripurasundarī and the great benefits that follow. I have narrated in this Tripurārahasya the grand glories of Devī

Tripurasundarī which will induce devotion in that person who listens to it." 108, 109

देवर्षे संश्रुतं कश्चित् सावधानेन चेतसा। एष माहात्म्यखण्डो वै त्रिपुराया रहस्यके ॥ ११० ॥
यः शृणोति सर्वेभ्यः पापेभ्यः प्रविमुच्यते। परमं साधनं ह्येतदात्मबन्धविमुक्तये ॥ १११ ॥
यतो भक्तिर्हि मोक्षस्य जनयित्री निगद्यते। सा माहात्म्यश्रुतिमृते यतो न भवति क्वचित् ॥ ११२
तस्मात्पराख्यसौधस्य सोपानं प्रथमं ननु। माहात्म्यश्रवणं लोके मोक्षद्वारमिदं स्मृतम् ॥ ११३ ॥

"Oh Divine Sage Nārada! You have listened with concentration to the Mahātmyakhaṇḍa of Śrī Tripurārahasya. He who listens to this will be free from all sins. This is the ultimate means to attain liberation because it propounds that devotion brings about liberation and such devotion will not dawn without listening to Her glories. Therefore, this is the first step to reach atop the transcendental mansion. Listening to Her glories is considered as the gateway to liberation. 110 to 113

महिमानमसंश्रुत्य कथं भक्तिर्भवेदिह। भक्त्या विना परं श्रेयः कथं स्याद्देवता परा ॥ ११४ ॥
मोक्षस्य साधनं सर्वं विना भक्त्या न किञ्चन। यथा तरुण्याः सौन्दर्यं विनसं सर्वथा तथा ॥
भुवं विना यथा बीजं नाऽङ्कुरं प्रतिरोहयेत्।
तथा भक्तिं विना ज्ञानं फलं न जनयेत् क्वचित् ॥ ११६ ॥
अभक्तस्य न कर्मास्ति नोपास्तिर्नो विवेकिता।
तस्माद्भक्तिविहीनस्य न काचित् स्यात् धृतिः क्वचित् ॥ ११७ ॥

"Without listening to Her glories, how can one develop devotion and without devotion there will not be prosperity. Devotion to the Supreme Devī is the means, without which all other qualities will be a waste just like the beauty of a young girl without her nose. Without the soil, a seed cannot sprout and grow. Similarly without devotion there can be no wisdom or benefit. For a non-devotee there is no ritual, worship and enlightenment. Hence a non-devotee will not have bliss." 114 to 117

माहात्म्यसंश्रुतिस्तस्या मूलं यस्माच्च नारद। तस्मादेतं संशृणुयात् खण्डं माहात्म्यसंज्ञितम् ॥
शृण्वतां पठतां चाऽपि महापापप्रणाशनम्। पठितव्यं नित्यमेतदध्यायं श्लोकमेव वा ॥ ११९ ॥
प्रसादं त्रिपुराशक्तेर्वाञ्छता सर्वथा शुभम्। एतदायुष्यजननं सौमङ्गल्यविवर्धनम् ॥ १२० ॥
अधनो धनवान् भूयादपुत्रा पुत्रिणी भवेत्। यद्यत्समीहितं तत्तत्प्राप्यतेऽस्य हि संश्रुतेः ॥ १२१ ॥

विद्याप्रदं विलिखितं पूजितं प्रेप्सितप्रदम्। विचारितं ज्ञानभक्तिवैराग्यादिप्रदं नृणाम् ॥ १२२॥
सर्वागमाब्धिमथनाद्यद्भक्त्यमृतमाप्य तु।
अमृताः शिवमुख्याः स्युः सा माता त्रिपुरैव ह्रीम् ॥ ११३॥

"Oh Nārada! Because listening to Her glory is the origin of devotion, one should listen to this portion of Tripurārahasya known as Mahātmyakhaṇḍa. It will wipe off the great sins of those who read and listen to it. Those who desire the blessings of Devī Tripurā should read one chapter or atleast one stanza every day. This will increase longevity and enhance auspiciousness. The poor will get rich and a barren woman will beget a son. Whatever one desires will be fulfilled by listening to this legend. If written and worshipped, it grants erudition and all wants. If contemplated it grants wisdom, devotion and detachment. This Tripurārahasya is the ambrosia obtained by churning the ocean of Āgamas (Vedas) and by drinking this nectar Śiva and others have become immortal and this nectar is the Mother Tripurasundarī the embodiment of the seed letter Hrīm! 118 to 123

इति श्रीत्रिपुरारहस्ये माहात्म्यखण्डे अशीतितमोऽध्यायः॥

End of the eightieth chapter of the Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

समाप्तमिदं श्रीत्रिपुरारहस्ये माहात्म्यखण्डम् ।

End of Māhātmyakhaṇḍam of Śrī Tripurārahasyam.

त्वदीयकरुणालवाद्रचितमाङ्ग्लगीर्भिस्तु ते
रहस्यकथनं शिवे परमपावनं पेशलम्।
क्षमस्व मम साहसं त्रिपुरसुन्दरि स्वीकुरु
त्वदीयचरणार्पितं समव मां सुतं लक्ष्मणम्॥

"Oh Auspicious Devī! Oh Tripurasundarī! By an iota of Your compassion is rendered in English language the most sacred and beautiful Tripurārahasya. Pardon my courage by accepting this work placed at Your feet and protect me, Your son Lakṣmaṇa.

श्री त्रिपुराम्बार्पितमस्तु

Key to Transliteration and Pronunciation

Sounds like		*Sounds like*
a-o in son	ड	ḍ-d in den
ā-a in master	ढ	ḍh-dh in godhood
i-i in if	ण	ṇ-n in under
ī-ee in feel	त	t-t in French
u-u in full	थ	th-th in thumb
ū-oo in boot	द	d-th in then
ṛ-somewhat between r and ri	ध	dh-the in breathe
e-ay in May	न	n-n in not
ai-y in my	प	p-p in pen
o-o in oh	फ	ph-ph in loop-hole
au-ow in now	ब	b-b in bag
k-k in keen	भ	bh-bh in abhor
kh-ckh in blockhead	म	m-m in mother
g-g (hard) in go	य	y-y in yard
gh-gh in log-hut	र	r-r in run
ṅ-ng in singer	ल	l-l in luck
c-ch in chain	व	v-v in avert
ch-chh in catch him	श	ś-sh in reich (German)
j-j in judge	ष	ṣ-sh in show
jh-dgeh in hedgehog	स	s-in sun
ñ-n (somewhat) as in French	ह	h-in hot
	ळ	ḷ
ṭ-t in ten	ं	ṁ-m in sum
ṭh-th in ant-hill	:	ḥ-h in half